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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1890.

AFRICA, EAST AND WEST.

"Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee."—GEN. xiii. 17.



UST thirty-nine years ago, on January 2nd, 1851, Henry Venn quoted these words in connection with a missionary expedition to Africa. The occasion was a remarkable one. It was not an untried man who was to lead the party that was taken leave of that day. Dr. Krapf had been some years in Africa. From various points he had sought to penetrate the Dark Continent—a dark continent indeed at that time! He was persuaded "that the Lord had opened Africa." "It was not," said Mr. Venn, "merely a lodgment on the coast, or the evangelization of one tribe, at which the Mission aimed; but the missionaries were enabled by the grace of God to open in faith the Continent of Africa. Like Abram of old, they lifted up their eyes, and looked from the place where they were, northward, and southward, and westward, and claimed it all as included in the covenant." It was from the East Coast that the party were to advance; but at that time the Yoruba Mission stood in the front rank of evangelistic enterprises, and the ardent spirit of Krapf leaped forward to the conception of a chain of stations across Africa, and of missionaries from East and from West shaking hands in the centre. And the month of January, 1890, opens similarly, with high hopes, awakened in our breasts by men who likewise are not novices, who have been in Africa, and are going back again to "attempt great things for God," and to "expect great things from God."

But we have learned solemn lessons in the past thirty-nine years. We have learned that God's ways are not our ways, nor His thoughts our thoughts. We have learned—or, at least, we have been taught—to tarry the Lord's leisure. The Society did not adopt Krapf's proposals without very careful consideration. The Committee, said Mr. Venn, in the address already quoted, had regarded it as their duty "rigidly and faithfully to try the question, whether those extensive aims were the dreams of enthusiasts or the sober calculations of wise men." They would not have discharged their trust had they "been led away by grand schemes foolishly to risk the lives of missionaries and the expenditure of sacred funds." And yet the expedition was to human eyes a complete failure. Just a year after it started, the then Editor

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of the *C.M. Intelligencer* wrote, "Death, and danger, and disappointment have marked the course of our East Africa Mission." Not a single member of the party had advanced twenty miles from the coast except Krapf himself; and he had been beaten back after a gallant attempt to penetrate the Dark Continent alone.

But the failure of an enterprise like this is no proof that the enterprise was wrong; no proof that it was even a mistake. Such a failure, for the time, may be an essential part of God's plan. Krapf himself saw this. "The victories of the Church," he wrote, when his own wife was buried on the African coast, "are gained by stepping over the graves of her members." "The resurrection of Africa," he wrote, when a brother missionary died, "must be effected by our own destruction." "Though I also should have to fall, it does not matter; for the Lord is still King, and will carry on and complete His cause in His own good time." "Our sanguine expectations may be laid in the grave, like Lazarus, yet they shall have a resurrection, and our eyes shall see the glory of God." And the indirect results of Krapf's travels and researches were immense. If a genealogical tree of African enterprises could be constructed, Krapf's Mission would be found to be the parent stem. Out of it came the impulse that led to the journeys of Burton and Speke. Those journeys inspired the wider and later travels of Livingstone. Livingstone set on foot the Universities' Mission, and his death was the starting-point of the Scotch Missions. To find him, Stanley went first to Africa. Stanley's second journey opened Uganda, thus originating the C.M.S. Nyanza Mission, and discovered the course of the Congo, which river is now the highway of at least four Missions. Then came the Congo Free State, which has led to the virtual partition of Central and Southern Africa among the nations of Europe. Another branch of the tree connects Livingstone with the efforts to suppress the slave-trade, and these with the coast Missions (Frere Town among them), where freed slaves are received. Truly it is a wonderful genealogy; but the common sire of all was the Mission which, thirty-eight years ago, seemed to have failed utterly.

We repeat that January, 1890, is not unlike January, 1851. And there are other reasons for saying so. Looking again at Venn's address on the occasion of Krapf's Valedictory Dismissal, we are almost startled at some of the language. It is just what the brethren who have been inspiring our present plans of advance are saying now. "The East Africa Mission," said Venn, "is invested with a special interest in the eyes of many of our supporters. But there must be no mistake as to the grounds on which that interest rests. These are not the adventitious attractions of the geographical and linguistic discoveries which have resulted from this particular Mission. The true friends of the Society exercise a holy jealousy of much that is attractive in the eyes of the world, lest it compromise the Christian simplicity and divine character of the work." In the Instructions that followed, Krapf and his comrades were directed distinctly not to follow the ordinary methods of conducting a Mission, not to settle down at once

place, establish schools, and collect a nucleus of adherents round them, but to "branch out far and wide, witnessing to the Truth in successive tribes and countries, assured that if the Spirit of God blessed their word by an awakening at any particular point, the Providence of God would provide for the sustaining such fruits." Some years after, Krapf published some hints to missionaries in Africa, in which he showed how entirely he was in accord with the great C.M.S. Secretary. Let these words suffice as an example :—

"Seek in East Africa to root out all longing for a life of ease and comfort, and accommodate yourself to the lowliest. . . . The wish to settle down as comfortably as possible . . . entangles a missionary in many external engagements which may lead him away from his Master and his duty. This wish naturally prompts him to trouble himself about irrelevant or subordinate matters, such, for instance, as house-building, all sorts of colonizing schemes, and scientific labours; till by degrees he puts the chief matter of all, the promulgation of the Gospel, on the shelf."

Now Henry Venn did believe in material progress as a right and natural result of Missions. His personal and successful efforts to get Manchester men to foster the cultivation of cotton at Abeokuta are an illustration of this. But all such things were with him subsidiary and supplementary. The one object of Missions, with him, was the salvation of souls. God grant that it always may be so with C.M.S. leaders at home and abroad !

In yet another respect 1890 is like 1851, viz., in the simultaneous interest excited by plans for both East and West. But while in 1851, men for the West went (to Yoruba) to reinforce existing work, and men for the East went for extension to new fields, in 1890 men go to the East mainly to reinforce existing work, and the more distinct and important advance is on the West side.

We proceed now to notice the Society's plans more in detail.

Fifteen months ago, in the *Intelligencer* of October, 1888, we published Mr. Mackay's appeal for twelve men to be sent out at once. Our readers can scarcely have forgotten his postscript; but we print it again here :—

"Please do not reply to my statement of our requirements as to men and a Bishop with the word IMPOSSIBLE. That word is unknown in engineers' vocabulary. Surely, then, if those who build only temporary structures, because their materials are perishable, have expurgated the word from their vocabulary, how can it at all remain in the vocabulary of those who are engaged in building the Church of God and laying the foundations of that Kingdom which shall endure for ever?"

Five men had already sailed for East Africa with orders to join the brethren in the interior, when that letter was received; and a sixth was appointed to the same field two days after it appeared in print. That was half the number only; and not one even of that moiety has yet gone forward towards the Lake. The five arrived at the coast just as the German troubles began; and although Mr. Salter Price, who was then at Frere Town, did all he could to get them passed through the disturbed districts, his efforts were unsuccessful. In one of Mr. Mackay's recent letters, he argues that if Dr. and Mrs. Pruen, and Mr. Ashe, and Mr. Hooper, and Mr. and Mrs. Roscoe, could get out,

surely others could get in. That does not follow; and when the *Intelligencer* of February and July last, which contained the accounts of the difficulties and perils encountered by those who did get out, reach Usambiro, our brethren there will see at once that to enter the country was practically impossible. The men who were waiting would gladly have faced danger and risked life to push their way through; but the way was absolutely barred.

Now Mr. Douglas Hooper came to England expressly to plead the cause of the Mission and gain recruits; but he found his task no easy one, because the Committee were quite unable to form definite plans for the reinforcement of the Mission in the total uncertainty of the outlook in German East Africa. The telegrams from Zanzibar in the early part of November, announcing that Mr. Stanley was marching down to the coast, and that Dr. Peters and his party had been massacred, did not make the position easier. However, at length, it was arranged by those of us who were anxiously watching for indications of the Lord's will to propose to the Committee that Mr. Hooper should be sent, not back again to the Nyanza, but into the interior of the British East Africa Company's territory, say to Ulu, on the route of Bishop Hannington's last journey. This was partly in order to take advantage of the Company's work in opening up that route, and so possibly, in the future, to get a direct road that way to Uganda; and partly to give a fair field, in a new country, to certain plans which Mr. Hooper desired to work out. The nature of our Missions in the interior, their distance from the coast and the difficulty and slowness of communication, have from the first involved the sending up of considerable stores for the various stations—not, be it observed, for the supply only of the missionaries' personal wants, but to provide material for various developments of the work, e.g. a boat, a printing-press, &c.; and, quite apart from the heavy outlay thus incurred (which no one will grudge where it is necessary), the moral effect upon the people has not been good. They imagine the Mission to be possessed of boundless stores of wealth; their cupidity is excited thereby; and they receive the missionaries with an eye to what they can get out of them. It is considered by some that a Mission party carrying a very small amount of property might escape some of these demands, and perhaps make the people better understand the real object aimed at. Of course, no one who knows Africa will suppose that presents to Native chiefs can be entirely dispensed with. Nor would this be fair, even if it were possible. Reasonable "hongo," or toll, on passing through a village or district, is only like so much railway or steamboat fare; and reasonable gifts to the chiefs of a district occupied are only like so much rates and taxes. It is a question of degree; and yet a good deal more is involved in the question than merely pecuniary considerations. At any rate, it is thought right that Mr. Hooper should have the opportunity of trying the experiment of going among the East African tribes as a poor man, with no material advantages to offer, but only the message of salvation; while, at the same time, no reflection is cast upon Missions worked on a different method, remembering that Africa is not India or Japan, and that the raising of the

Africans a little in the scale of civilization is a task by no means to be considered unworthy of Christian men.

Within forty-eight hours of this arrangement being planned, Mr. Hooper brought to the Society three Cambridge graduates, eager to join him in his proposed new Mission; and these brethren were joyfully accepted. But then, on November 23rd, came the large packet of letters from the Nyanza, described and for the most part printed on another page. These letters not only reminded us of the sore need of reinforcements for the Lake—which we well knew of already—but also indicated the possibility of getting there, and, further, held out tempting prospects of the early re-opening of Uganda. The question naturally arose, why direct your vigorous and ardent Christian men to a new part of East Africa when the old field so urgently wants them? If these four, with three or four of those waiting at the coast, could go up together, that would be a respectable reinforcement. There are, however, not a few difficulties attending such a plan as this; and, as we write, it is not yet settled which line to take. For one thing, we do not yet know whether the old route really is yet available, or whether any other is possible. Again, while it would be a great advantage to the Lake Mission to have such men added to it as God has now been pleased to give us, their offer was to accompany Mr. Hooper, and Mr. Hooper, though he might go up with them to the Lake, could not well stay there, as he would have left his young wife at Frere Town waiting his return. She, indeed, would only too gladly go into Uganda itself, but the Committee do not feel justified in sanctioning, at present, the taking of ladies so far into the interior. We are therefore only able this month to indicate, in part, the nature of many long and careful consultations which have been held in the past few weeks. We trust that the guiding hand of the Lord will, before our next number appears, have pointed out the direction which at this juncture should be taken.

We turn to West Africa.

More than thirty years ago, the Church Missionary Society was looking wistfully at the Soudan. The successful voyage of Mr. Macgregor Laird's steamer, the *Pleiad*, 400 miles up the Binue branch of the Niger in 1854, and the return to Europe, shortly after, of Dr. Barth from his great exploratory journeys, awakened in the breasts of the many servants of the Lord who cared for Africa high hopes of what might be effected by a Mission ascending the Niger. When the Niger Mission was started in 1857, it was not the Lower River and the Delta that were chiefly aimed at. One main object was to reach the Soudan. And it was natural to look to Sierra Leone, and to Abeokuta, for African Christians to undertake the inviting work of planting the banner of the Cross in the great African territories dominated by the Crescent. Samuel Crowther, the one man who had been twice up the Niger—in the disastrous expedition of 1841 and in the successful one of 1854—was removed from the Yoruba Mission which he had helped to establish, and commissioned to lead the assault. He took advantage of a third Niger Expedition, arranged jointly by Lord Palmerston's Government and Mr. Macgregor Laird,

and ascended the river in the summer of 1857 with Dr. Baikie in the *Dayspring*. He posted teachers at Onitsha and Gbebe, and then they steamed up beyond Rabbah, intending presently to start on the land journey of three hundred miles to the great Mohammedan city of Sokoto. But the very day after leaving Rabbah, the *Dayspring* struck on the rocks and became a total wreck; and although Crowther has since then visited not a few of the minor kings and chiefs on or near the river, he never reached Sokoto.

For many years the extreme rarity of vessels going up the river prevented any development of the Upper Niger Mission; and in later years the extension of the work was chiefly in the Delta. When the first *Henry Venn* steamer, in 1879, ascended the Binue no less than 500 miles, to a point never before reached, the far interior once more passed across the field of our vision; and it was thought that as the African agents were fully occupied on the Lower River, Englishmen should carry the Gospel up the Binue into the heart of the Soudan. The men, however, were not forthcoming, except one young medical missionary, Dr. Percy Brown, who started work at Lokoja, but fell sick, and died in 1884. Meanwhile, as our readers will well remember, grave anxieties pressed upon the Society in connection with the Niger Mission. In the Annual Report for 1883-4, the history of the trials and discouragements attending the Mission through the unsatisfactory conduct of some of the agents from Sierra Leone was given at considerable length. Severe measures at that time did a good deal to weed the Mission staff; but further steps have proved to be necessary, and the Committee have lately been engaged, in conjunction with their venerable friend Bishop Crowther, upon the details of an extensive scheme for the improvement and re-organization of the Mission. The principal change contemplated is the introduction of English missionaries, not merely for extension as before proposed, but to work alongside their African brethren at the regular stations. There is a wonderful open door for them. There are large congregations of Christian adherents, needing much teaching and direction; and there are heathen districts with large populations ready to hear the Word of God. Many of the African agents are truly godly men, but much need the guidance and example of men fresh from the higher and warmer spiritual atmosphere of Christian circles in England; and if these are raised up by the Spirit of God, a new era may dawn upon the Niger. External success the Mission has achieved, on no small scale, at several of the stations; and the tokens of grace are manifest too in many individual cases; but we want to see more than this, and, through God's mercy, we shall yet see it.

But we must revert to the Upper Niger and the Soudan. And now we must introduce into our statement a name well known in many circles of godly and praying people interested in Africa, that of Graham Wilmot-Brooke. It was from General Gordon that Mr. Wilmot-Brooke derived his deep interest in the Mohammedans of the Soudan. To reach them he has made gallant attempts from different sides, but with-

out success until he tried the Niger. Last spring, it will be remembered, Mr. Wilmot-Brooke went out, independently, though in friendly association with the Society, on a preliminary journey of inquiry; and the result of his visits to all our Niger stations, both in the Delta and up the river, as well as of his personal intercourse with Mohammedans at Lokoja and Eggan,* was a deep conviction of the importance and inviting character of the whole field, and also a desire that his proposed Mission to the Soudan should be a distinctly C.M.S. Mission, and he himself a full C.M.S. missionary. He returned accordingly to England in October, and laid his plans before the Committee. Meanwhile, our valued English Secretary of the Niger Mission, the Rev. J. Alfred Robinson, had reported fully upon the existing work, and Bishop Crowther, at the invitation of the Committee, had come to England to consider the whole matter with them; so that all the plans for the improvement and development of the present Mission, and for its extension to the Mohammedans of the Soudan, were conveniently considered together. Mr. Robinson himself expressed his earnest desire to hand over to some other missionary brother the important work he had done with so much satisfaction to the Committee, and to be associated with Mr. Wilmot-Brooke in the new extension.

In a very interesting article in this present number, Mr. Wilmot-Brooke himself describes the great Soudan field, and its peculiarly favourable conditions, in certain respects, for missionary work. Many of the difficulties that are familiar to us in other African Missions do not present themselves. The people are quite different from those in the Delta of the Niger. They are not naked savages; they are well-clothed. They are not cannibals; their food is such as any European can live on. They dwell, not in dirty huts surrounded by mangrove swamps, but in substantial brick houses. They have much peaceful trade, and, to a certain extent, law and order prevail. Again, the climate is healthy; and the access is easy, for the Royal Niger Company's steamers go up and down the river—so different from East Africa, with its weary marches on foot and its troublesome porters.

On the other hand we have to deal with Mohammedans, who, so far from respecting white Christians as the Pagans do, think their own religion an advance on Christianity. And then by Mohammedan law, which prevails everywhere, both the convert from Mohammedanism and the missionary who has preached to him are liable to death. They may be imprisoned and executed by the government, or they may be poisoned privately with impunity.

Now Mr. Wilmot-Brooke urges that if a Mission is to succeed in a country like this, the missionary must be among the people as one of them. In many parts of Africa to adopt Native "dress" would be absurd, for there is none; to adopt Native food and live in Native huts would be to court disease and death; to be a Native at all would be to degrade the Christian, not to raise the heathen. But in the Soudan it is quite different. Then, again, Mr. Brooke is anxious that no

* Very interesting extracts from Mr. Wilmot-Brooke's journal of these visits will be found in this month's *C.M. Gleaner*.

missionary should seek safety from peril by virtue of being a British subject, and so looking to the British authorities for protection. He wishes to go to the Moslem and say, "You and I are both in equal peril of life and liberty; nothing will be done for me that would not be done for you; if you have to suffer for Christ, so have I." Here, again, the case is a special one. In the Turkish Empire a missionary could scarcely say this; in the Soudan, he can if he will.

These points have been most carefully considered by the Committee, and the result has been the virtual adoption of the whole scheme, with every manifestation of thankfulness to God for opening up such an enterprise. The Resolutions of the Committee will be found under the Selections from their Proceedings. The most important and difficult point was what may be called the political one. An Englishman cannot in the full sense renounce his nationality, except by formal naturalization in a foreign country; nor, again, could the Committee divest themselves of a just responsibility to care for the life and liberty of a C.M.S. missionary. But when the ardent spirits who wished to sacrifice every British right and privilege for Christ's sake, and the grave and experienced men whose judgment the Committee especially trust in such matters, met round the table in the name of the Lord, practical agreement was not found difficult. All that Mr. Brooke and Mr. Robinson really asked for was (1) that no protection should be invoked for them which could not equally be invoked for any converts from Mohammedanism that God may give them, and (2) that neither for them nor for the converts should force, or threats involving the possible use of force, be employed; and these requests, being entirely in accord with the principles of the Society, were heartily granted, and the resolutions prepared were adopted with enthusiasm at one of the largest recent meetings of the Committee.

Another thing desired by the two brethren is that all expenses of the new Mission should be met by a Special Fund; and they are anxious that no "appeals" should be made for it, being assured that if the Lord approves the enterprise, He will incline the hearts of His people to give what is needed, in the shape of free-will offerings. We need hardly remind our readers that a great part of the Society's income consists in the fullest sense of free-will offerings; and as regards Special Funds, they are aware that the Committee always desire that contributions to them should be peculiarly voluntary, and that what is given in response to the "appeals" made in sermons and otherwise should be for the General Funds of the Society. But we should like to add, as there is prejudice in some quarters on the subject, that such "appeals" to Christian congregations or individuals as consist in setting forth the solemn duty of every Christian to contribute to the Lord's cause are perfectly right, and in accordance with the teaching of the New Testament. A Special Fund for the Upper Niger and Soudan Mission has now been opened. It will be supplemented by a Fund which was being raised by some Christian friends at Manchester for Mr. Wilmot-Brooke's work before he entered the Society's service. These friends are not all members of the C.M.S.

or of the Church of England, but they gladly entrust their money to the Society for the special purpose of this Mission. Any contributions which those who have Africa upon their hearts may desire to offer can therefore be sent either to the Manchester Auxiliary Fund, or to the Society itself in the usual way.

It remains to notice the *personnel* of the Mission. Both Mr. Robinson and Mr. Wilmot-Brooke urged that "the monarchical principle" was the right one for such an enterprise; that is to say, that one man should be leader with full powers. But each of them nominated the other as the right man for this post, and neither would give way,—sincerely "in honour preferring one another;" besides which, each had qualifications much needed for the office. Under these peculiar circumstances, the Committee have entrusted the leadership to the two brethren jointly, but have appointed Mr. Robinson to be Corresponding Secretary, to represent the Committee and communicate their decisions. It is not doubted, so complete is the understanding and so close the friendship between the two, that they will be as one man in the administration of the work. Two other men have been appointed also to this Mission, viz., Mr. Eric Lewis, B.A., of Corpus Christi College, Cambridge, who has long been looking forward to accompanying Mr. Brooke; and Mr. C. F. Harford-Battersby, B.A., of Trinity College, Cambridge, and M.R.C.S., who had already been accepted as a medical missionary (as announced in our last number) and who is now commissioned to open a hospital at Lokoja. Of these four brethren, Mr. Wilmot-Brooke and Dr. Harford-Battersby go entirely at their own charges. Mr. Brooke is accompanied by his young wife, who can reside with perfect safety and comfort at Lokoja; and we hope that ere long other ladies will be also available.

It is surely very remarkable that all this should take place just now. Africa is in the front politically, geographically, commercially. Mr. Stanley and Emin Pasha, at last, have emerged from the thick darkness of the inmost recesses of the Dark Continent, amid the applause of the whole civilized world. The Royal Niger Company's Protectorate has been followed by the Imperial British East Africa Company's "sphere of influence," and Sir William Mackinnon and his able coadjutors are leading the way in the opening up of some of the finest districts of East Africa. The great schemes which are embodied in the new name of "British Zambesia" awaken similar hopes for the more southern regions. On the other hand, the story of Emin Pasha's captivity in what was in Gordon's time the Egyptian Soudan shows that the Mahdi's influence is extending southwards, and that Uganda and the Lake districts may ere long be engulfed by the advancing tide of fanatical Mohammedanism. It is right that the Church of Christ should bestir itself; and if the Church as a whole still remains apathetic, it is right that individual men whose hearts God has touched should press forward and show, if need be, that Christ is worth dying for. We rejoice that other enterprises besides those described in this article are being courageously planned and carried

out. Mr. F. S. Arnot's Mission at Garanganze has set a noble example of Christian daring, patience, and skill. The new Balolo Mission just started by Mr. Grattan Guinness will, we are sure, do the like. We hope to hear of development and advance on the part of the larger and older Missions on the Congo, in Benguela, on the Zambesi and Lake Nyassa, on Lake Tanganika, on the Rovuma.

But there has been published within the last few weeks a document which may well cause us to hide our heads in shame. In that wonderful letter from one of the Mahdi's generals to Emin Pasha, calling upon him to surrender and embrace the faith of Islam, we see something of the spirit which ought to animate the Christian Church. This is what the fierce and bigoted Mussulman writes:—

"I would remind you that the world is a house of change and decay, and everything in it must one day perish. Nothing in it is of value to a true servant of God except that which is for his good in his future life. If God wishes to be kind to His servant He humbles him and blesses all he does, and God is the blessing in everything, and no word nor action proceeds from Him which does not show His infinite compassion. God is the master of all His creatures: in His hands are the keys of all things—there is nothing beyond His power in the heavens or in the earth. He sees all things within and without, and all things good and evil are in His hands. The King gives His gifts to whomsoever He pleases."

Again,—

"We belong to God's army, and follow His word only. With our army is the victory. We follow the Imam Mohamed-el-Mahdi, the son of Abdullah, before whom we bow, the Khalifa and Prophet of God. . . . We have now come by his order, and there is no possible result but what is good from his commands in this changeful world. We have given ourselves, our children, and possessions to him as an offering to God, and He has accepted them from us. He has bought His true believers, their souls and possessions, with His word, and Paradise belongs to them. If they are killed they are killed as an offering to God."

And again,—

"God's soldiers war against the foes of God who deny the Imam the Mahdi. They are always victorious by God's strength and might, as He promised by His word, 'Ye who believe, if ye fight, God will give you the victory;' and again, 'God is well pleased by those who are slain in His service; they are like reared-up strongholds.'"

Transform all this into Christian language, and put Christ in the place of the Mahdi, and is not the whole spirit of these burning utterances just what should animate the missionaries of the Cross; and not only them, but all at home who send them forth? It is because we believe that our brethren about to start for both East and West Africa are indeed fired with a like enthusiasm for their Divine Lord, and sustained by a like faith in His almighty power and the certain fulfilment of His promises, that we look forward with humble hope to their respective Missions. But it must be *humble* hope. Let not our confidence be in men, however devoted, nor in plans, however complete. Let us rather distrust profoundly everything that is of man, and seek that God alone shall be honoured, His will alone set before us, His guidance alone followed. And let us who remain at home ask Him to endue us with the same lowly but invincible faith which we trust that He will give to our brethren in the high places of the field. E. S.

THE SÛDAN.



THE latest news from the Victoria Lake—the retreat of Emin Pasha before the victorious force of the Khalifa at Khartum, and the stories of hostile steamers supporting the advancing slave-hunters—has once more called public attention to the very exceptional character of the powerful races of the Sûdan.

Though recent wars have attracted all the attention to the eastern part of that vast region, it must be remembered that the “Sûdan” stretches right across Africa from the Red Sea to the Atlantic, and that it contains from 60,000,000 to 80,000,000 inhabitants. The name Sûdan, i.e. “Blacks,” is borrowed from the Arabs. Bilâd es Sûdan, or “Country of the Blacks,” is the name given by the light-skinned inhabitants of the Sahara to the chain of partly-civilized kingdoms lying to the south of the Great Desert. Their north boundary may be very roughly indicated by a line joining Cape Verd to Khartum, and the southern boundary may be said to be about the eighth parallel of north latitude. This gives us a vast region, 3500 miles by 500, inhabited mostly by Negro nations, nearly all of them calling themselves Muslim.

Though the tribes and dialects that are found in this vast territory are legion, yet three great races, three great languages, dominate the whole and govern the pretty Negro tribes, and a knowledge of their relation to each other is the key of the whole situation. A fourth race, very large and important, the Mandingos of the West, lies south of the great stream of traffic from east to west, and may therefore be considered quite separately from the three others.

On the *east* are the ARABS, who, having almost exterminated the Negro tribes down to the swamp lands of the Upper Nile, have now passed these in their steamers, and have rapidly subjugated those races that lie in the fertile lands between the marshes of the Bahr-el-Gazelle and the great lakes. This is now completed, and from Darfur, on the west, and Wadelai, on the south, all the marauding armies of the slave-hunters acknowledge the suzerainty of the Khalifa at Khartum. He virtually rules the whole Eastern Sûdan; and the fall of Khartum, the long captivity of the French priests, the fall of Lupton Bey’s province, and, finally, the abandonment of Emin Pasha’s province, all tell us with one voice that the Eastern Sûdan *is closed*, and the conquerors may soon brace themselves for a new effort, the conquest of Buganda and Bunyoro, where they would doubtless make very short work of their feeble and unwarlike rivals, the Zanzibari Arabs from the south-east.

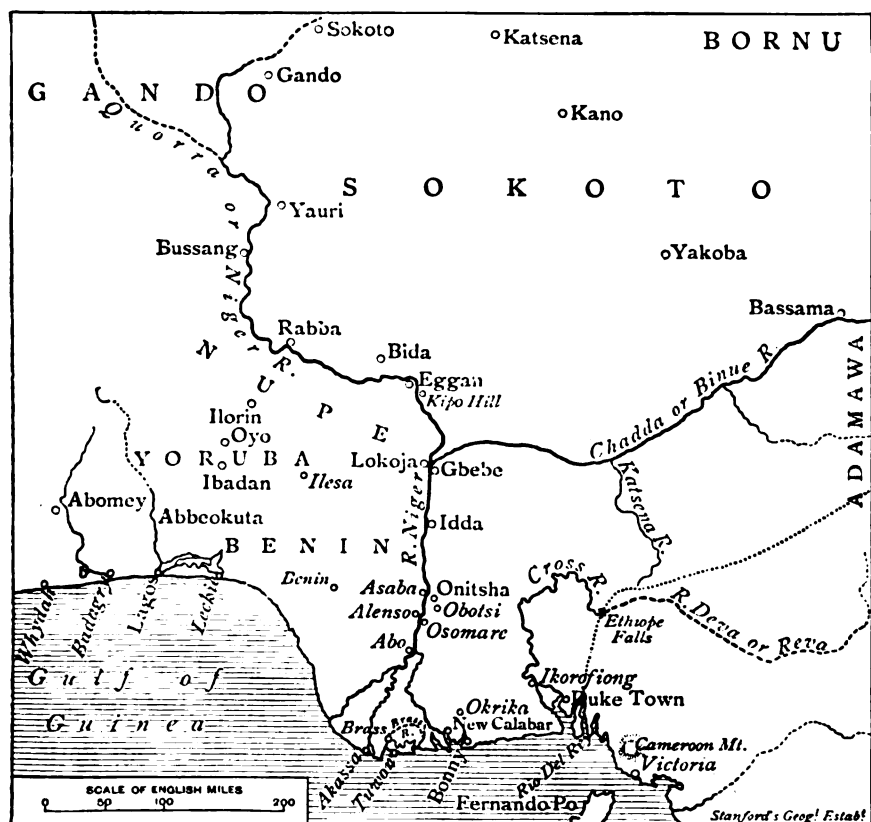
Far away on the other side of Africa, on the *west*, we find the other great crusading race that is propagating Islam, the FULANI, Fulas, or Fellatas, the brave herdsmen of the Upper Senegal and Gambia, ever ready to throng round the standard of any adventurer who will lead an army eastward to burn the pagan hamlets as service to God, or to sack some rich commercial city in the service of man. Like an eastern

river dividing and losing itself in a sandy plain, these conquering armies have broken up as they entered the prosperous mercantile districts of the Central Sûdan, and have settled down and become partly amalgamated with the local population, but more often remain in the great towns in a quarter of their own, governing the country as the Norman barons and their retainers did of old in Eugland. The Muslim fanaticism of these Fulani colonies forms the one serious difficulty to evangelizing the great cities of the Central Sûdan. The Western Sûdan, from whence they come, by which we may understand the countries lying west of the Kingdom of Gando, on the Niger, does not contain many very centralized governments. The principal rallying-point is the Sultan of Segu Sikoro, the capital of Bambarra, on the Upper Niger; but it is rather due to the restless fighting propensities of the race than to the ambition of one great conqueror, that we find Fulani colonies scattered through the whole Central Sûdan, and holding the reins of power in distant Adamawá. Wherever they have gone their name is so identified with Jihâds, or Holy Wars against the pagans, that one hears the word Fulani applied to marauding bands not one member of which can speak the Fulani language.

Midway between these two fierce races of crusading herdsmen, Arabs and Fulas, pressing in from east and west, we have the large and well-consolidated nation of the HAUSAS, lying between the Niger and Lake Tchad. Though brave and united in war, they are essentially a mercantile race; their chief emporium, Kano, in the centre of their territory, is said to have 120,000 inhabitants—about as many as Brighton.

Though the military skill of the fierce Fulani conquerors has reduced the Hausas to the position of a subject people, yet they are probably the finest race in Africa. Every traveller who has met with them has written of them with enthusiasm, and their capacity for good seems very great. In intelligence they seem in no way inferior to Europeans, and though brave enough when occasion requires, they seem peaceably disposed, their refinement and courtesy of manner being very attractive. Unlike the Fulani, they seem to have no ferocious fanaticism, and the tenets of Islam are followed in a very lax manner, and almost entirely discarded when they are away from the surveillance of their conquerors. The Hausas have accepted Islam, during the present century, at the point of the sword, and their whole attitude towards Muhammadanism testifies to the fact. Their language is spoken by fully 15,000,000, of whom probably 300,000 can already read and write their own language in the Arabic character. This fact, and the comparative peace and order of the Central Sûdan, seem to indicate it as emphatically the right point at which to approach these 60,000,000 of unevangelized Natives; and at present the Niger seems the only door by which English missionaries can at present reach these Muhammadan races, until some one shall have penetrated from Liberia to the numerous Mandingo towns which so closely approach that part of the West Coast.

The CENTRAL SÛDAN is divided into two fairly distinct portions, the



Lake Tchad states, and the states more or less vassals of Sokoto. The *eastern half*, which may some day be easily reached from the Congo, *viâ* the Mobangi, consists of the three Muslim kingdoms of Wadai, Bâghirmi, and Bornu, grouped around Lake Tchad. Of their present condition little can be learnt; they are probably quite independent of each other just now.

The *western half* consists of a group of well-organized kingdoms, some of them acknowledging the political supremacy of the Fulani Sultan of Sokoto, others his religious authority only; a distinction not very easy to define in Muslim lands, and one that seems only to affect the question of who receives the annual tribute, but not touching the greater matters of peace or war and international policy, which seem to remain in the hands of the great Sultan. First in importance in this great religious federation stand the seven Hausa provinces, Samfara, Gober, Katshena, Daura, Kano, Zegzeg, and Bautshi, peaceful, orderly, and prosperous; all but the second lying within the area marked on the map as "Sokoto" or "Hausa." * Their organization is

* A good map showing the present divisions of Africa has just been published by

of that simple kind with which the Book of Kings has made us familiar. The villages are grouped about the minor walled towns, the kings of which look after the administration of their own districts, but pay annual tribute to the king of the great walled city which forms the capital of the province. The kings of the provinces levy their own armies, and carry on government on their own responsibility, but pay an annual tribute to the great Sultan of Sokoto, whose least breath could depose any one of them. Besides the Fulani kings who rule the Hausa provinces, one more, the Emir of Adamawá, who reigns at Yola, on the Upper Binue, pays tribute to the Sultan of Sokoto direct.

About sixty miles south-west of the city of Sokoto lies the great town of Gando, capital of the kingdom of that name, and centre of a lesser empire ruled over by a second Sultan, brother of the Sultan of Sokoto, nominally his equal in political authority, but without any of that vague but tremendous power which his brother wields over both empires alike, by the reputed efficacy of his prayers or curses. To Gando the kingdoms of Yauri and Nupé pay their tribute.

Between Gando and Nupé, and opposite Yauri, lies the powerful kingdom of Borgu, an unsubdued *heathen* state, which, under the leadership of the King of Busa, has so fiercely encountered the Muslim marauders of the Fulani Sultan of Gando, that it is a proverb of the country, "One Borgu horseman is worth ten Fulani."

Of the present state of affairs in Gando, little is heard on the Lower Niger, and the intense anti-Christian fanaticism of the Emir of Adamawá completely closes that land to Christian missionaries. Our attention is therefore restricted to the Hausa provinces lying north-east of the Niger, and the kingdom of Nupé, on the southern side.

The Nupé people, who were subjected by the Fulani early in the century, do not display any specially noble characteristics. The present treacherous and avaricious Emir has some Fula blood in his veins, and all the aristocracy dub themselves Fulas. The strongly-built capital, Bida, has as many inhabitants as Huntingdonshire, about 60,000, and the great frontier town of Illorin is said to have 120,000. Though very many of the villages are pagan, the townsfolk are all professing Muslims, but all alike seem totally ignorant of the elements of Islam, and the influence of the mallams, or "scribes," seems to consist entirely in their reputation as writers of charms. The Nupés, unlike the Hausas, ape the Fulani bigotry, in often appearing unwilling to listen to the Gospel, but this is probably mere affectation.

The "simple, earnest Muhammadan missionary," of whom we were told so often a short time ago, does not seem to have reached these regions as yet, so Islam is being fast spread by two other methods. Firstly, among the village agriculturists to the south, against whom large bands of ferocious ruffians go out annually. The only device by which the wretched pagans can escape with their lives, for, of course,

their goods are plundered, is to prostrate themselves once or twice daily, muttering, "Alla akbar," and thereby constitute themselves good Muslims. Secondly, among the heathen traders this "partly Christian system," as Canon Taylor called it, is spreading by less violent means. When they go to Bida, or any other large city, on trading expeditions, if they come as heathen they are treated with contempt, and not even allowed to eat with Muslims; so to get fair treatment they too become "converts" by the same simple process. Such being the methods by which the devastating religion has been spread, it is hardly to be wondered at that religious fanaticism seems little known except among the Fulani invaders. An extremely graphic and truthful story of life in the Central Sûdan is given in a very fascinating book, the *History of a Slave*, by H. H. Johnston, full of admirable illustrations calculated to leave a vivid impression. It first appeared in the *Graphic*, and is now published by Kegan, Paul, and Trench. It gives a most true idea of what Satan's rule has become in countries where the Church has left him a free hand.

The stern bigotry of the Fula rulers seems the only obstacle to the very speedy evangelization of the whole Central Sûdan; but this difficulty must be boldly faced or skilfully avoided, for it is a very real one: the English armies on the Nile, and the French brigades on the Senegal, both well know the strength of Islam in the Sûdan.

But the other difficulties which so hamper Missions in Africa seem conspicuously absent here.

First and foremost is the great gulf which separates African savages from the most sympathetic European, so that they say, "Ah, yes, your worship is very well for you, but it is impossible for us; you don't know what lives we have to lead." But all this is changed on the Upper Niger; the people are not savages, but courteous and peaceable; well clothed in turbans, long flowing robes, and well-worked slippers; living in substantial, well-built houses of sun-dried brick, and eating such food as any European could live on. The conditions of life thus enable the servant of Christ to live among them on equal terms, by dress and manner making himself one of them, spending the day with them, learning their inner lives, their interests, their needs; showing them hourly in his own person the influence of an indwelling Christ in such homes as their own.

The next greatest obstacle in Africa is the formidable climate, which so often tempts the missionary to give the best of his attention to taking care of himself, reserving what energies and time can be spared from this to the work of the ministry. But this, too, is different on the Upper Niger, where the climate is dry and invigorating, even in the rainy season (our summer), and up the Binue there would seem to be a climate as good as that of South Africa. "When a man goes up the Binue he lives for ever," is sometimes said.

Then, again, what interminable pre-occupations, worries, and lavish expenditure are associated with nearly all inland African Missions in the matter of transport. But here, again, all is smooth on the Niger; frequent steamers can take missionaries and their belongings from

the sea to the confluence of the Binue and the Niger, a distance of 275 miles up river (nautical miles).

The Muslim lands that lie north of this point offer a further advantage compared with other African fields. The uncanny European inventions, notably the revolver—which so many African missionaries consider a valuable adjunct to their outfit,—are apt to inspire in savages an unwholesome respect, not unlike dread, of the missionary who comes to them. This respect or awe always raises a barrier, and is one of the chief causes why many spend long years on the field without ever winning the confidence of the Natives, or getting really in touch with them. But the Sûdanese Muslims are *not* savages, and the European who goes to them with any expectation of inspiring awe will soon be undeceived and find his proper level.

The question, how best to enter this vast and inviting field, has frequently been before the Church Missionary Society; and it has now been decided to make a forward movement on such lines as shall utilize to the full the facilities offered by the peculiar conditions of the country.

It is proposed to occupy at once the town of Lokoja, with a staff of English missionaries. This small place of 3000 inhabitants, situated at the confluence of the Binue and the Niger, is an important trade-centre, to which Native merchants come from all parts of the Hausa provinces to get European goods, and after a stay of six months or a year they return to their own cities. The European missionaries would be assisted from the outset by several Native agents of the Society already on the spot, who are thoroughly conversant with the local languages. With their assistance it is hoped that Scripture translations and Gospel tracts may be at once circulated among those who can read, and that the missionaries, adopting the dress and following the mode of life of the Natives, should at once commence making the Gospel known among the large trading population of Lokoja, and should make ready as soon as possible to accompany these traders to their homes, northward, north-east, and north-west, in order to follow up the work of the tracts and Scriptures sent on before.

The open communications, the dryness of the climate, the frequency of good dwellings, are such that the European missionary travelling as a Native could go for long distances with one or at most two attendants, which would greatly facilitate his working quietly and rapidly. Moreover, in addition to the vast gatherings on market-days, which offer such opportunities for general preaching, there are wonderful facilities afforded for quiet talks by the custom of having large covered porches to all the principal courtyards, where any visitor is welcome at any hour, and where the missionary who adopts Native ways can slip in and sit down on the mats, and get a couple of hours' quiet talk with five, or ten, or even twenty, idlers. The remarkable openings for this kind of work recently reported to the Society render such a project very hopeful.

GRAHAM WILMOT-BROOKE.

LETTERS FROM THE VICTORIA NYANZA.



OUR last letters from the brethren on the Victoria Nyanza were published in the *Intelligencer* of June. Their latest date was the end of December, 1888. Nothing whatever has reached this country from them since, until the arrival, on November 23rd (just after our last number went to press) of the letters now to be presented. They comprise the history of eight months, from January to August, the latest date being September 2nd—at which date Mr. Stanley was at the C.M.S. Mission at Usambiro, and despatched from that place the letters describing his rescue of Emin Pasha, and his geographical discoveries, which have so keenly interested the public.

It is indeed a cause of deep thankfulness to God, not only that our brethren are still at their posts, and safe and well, but that so many of their letters have reached the coast. From Mpwapwa they were brought down, through the disturbed districts, by the German commander, Major Wissmann, to whom the Society is greatly indebted, both for this service, and for bringing also Mr. and Mrs. Cole and their little child.

The letters received are from Mr. Mackay, Mr. Gordon, and Mr. Walker. The two former were together at Usambiro during the whole period. Mr. Walker and Mr. Deekes were at Nassa, the station on Speke Gulf established at Bishop Parker's suggestion, where Mr. Douglas Hooper resided for some months. We give Mr. Mackay's and Mr. Gordon's letters together, in order of date, as they supplement each other, together with the letters from Baganda Christians which Mr. Gordon forwards for our further information. Mr. Walker's will appear separately.

With these letters we present a new sketch map of the Victoria Nyanza, which will be found on page 39.

The first two letters are dated March 17th. In Mr. Mackay's we find a reference to the rumours about the disturbances on the coast which so troubled Dr. and Mrs. Pruen on their journey from Mpwapwa (see *Intelligencer* of February, 1889). We see Mr. Mackay's labours in translational work on the Gospel of St. John, and his subsequent absorption in the building of a new boat, or rather, in the collection of timber for that purpose,—in which task he was without the help which the Society had provided for him in the person of Mr. Fraser, who had been prevented by the disturbances on the coast from going up country, and who has since returned to England.

From Mr. A. M. Mackay.

Usambiro, March 17th, 1889.

It is now several months since we had any news of the outside world. Your latest to hand, dated October 5th, arrived here just before Christmas. In the end of both December and January we despatched mails for the coast, but the bearers of both packets returned

from Unyanyembe empty-handed, reporting the coast road to be entirely closed. From time to time we have heard uncertain rumours of what is going on, but we know very little accurately. Our present understanding is that the Germans have stormed Bagamoyo and Kilwa, and have occupied these ports.

The Arabs, however, endeavour to spread reports of a kind as prejudicial as possible to Europeans. Recently I sent some men to Magu on business. These were shown a huge document by Suliman bin Zeher, recently arrived from Buganda, who explained that the contents reported a general massacre of the whites at the coast. The numbers slain in each port were detailed—the total being 265! At Mombasa the famous outlaw Mbaruk was stated to have killed forty-nine English.

These malicious inventions of the Arabs have, however, been of little avail in the direction of stirring up the Natives against Europeans inland. Not a few Wanyamwezi have returned from the coast, and their report is, so far as we hear, not to the advantage of the Arabs. The issue of events is in the hand of God. It is one which will be of far-reaching consequences to this whole interior. Is the control of the coast to be henceforth in the hands of Mohammedans, who have long held it, but without a particle of benefit to the interior, or is a powerful Christian government to be the power in East Africa? The Lord grant His favour and blessing to the power which will be the most ready to further the interests of Christ's kingdom on the continent!

Meantime the Arabs, not content with having got the Missions expelled from Buganda, are trying to have us driven from this place also. From Magu they sent a message to Rwoma, asking him to drive us away from his country. Rwoma refused. Then Suliman bin Zeher and Said bin Sef (which latter is permanently settled at Magu) sent a letter to the new King of Buganda (Kalema) begging him for an army and fleet of canoes to expel all the whites, both French and English, from the whole shores of the Nyanza, viz. from Nassa, Ukumbi, and Usamiro. This is a serious matter, but we are not anxious, believing that our God will turn the counsel of these Abithophels into foolishness. The King of Buganda has at present little strength. He leans on Arab aid, and I fear he will find that a broken reed. The Christians are, I believe, fortifying themselves near Koki, on the border of Busagala, and daily numbers of people disgusted with Arab rule repair thither. The mass of the people, of course, remain heathen as

before. The country seems therefore to be divided against itself. Kalema will never have much power until he shakes off Arab control, and when he does so we may reckon that the way will once more be open for our return to Buganda. This end we must keep steadily in view, so as to be ready when the day arrives.

Our yearly caravan has at length arrived. I find a packet of alphabets and syllables, printed in England, and am very thankful for the same; but, to the great mortification and disappointment of both Gordon and myself, the reprint of St. Matthew's Gospel in Luganda has not come. Now, I fear it will be another whole year before this work—trifling to English publishers, but all-important to our people—will reach our hands.

Before the arrival of Walker and Gordon from Buganda in the beginning of November, I was making rapid progress with a revision of the translation of St John's Gospel into Luganda. Since then, I have been so occupied with other duties that I have had to lay the work aside. I had intended to send it sheet by sheet to Buganda for examination by our best pupils there, and constantly lamented the want of Baganda at my side to check errors in idiom. But in the providence of God, the changes in the government of Buganda sent me several of our converts here. Teaching these for an hour or two every day tends to keep up my knowledge of their language, while some of them are sufficiently intelligent and far enough advanced to be a real aid in translation. But the disturbances at the coast have delayed my skilled assistant—Fraser—so that I am meantime a prisoner at work in connection with the boat and other building.

Stokes is at present over in Urima, putting together the sections of a boat (about the same size as the *Eleanor*), which he has brought up country, and with which he means to trade on the Lake. He promises the Mission the use of his vessel when we want her. Last week I went to see the sections and direct our workmen in screwing them together. I caught a severe fever, however, and had to return. I am thankful to say that I have now fully recovered. Both Gordon and

myself have had several attacks of fever of late, but seldom severe. This being the height of the rainy season, fever is generally prevalent. This year has, however, been remarkably dry, and crops are failing in all quarters. Our own crop of maize has perished, but the ordinary corn (durrah) is doing fairly well.

Most of the loads of tools and boat fittings have arrived safely. Some loads are still behind, and these will, I hope, complete the number lacking. The trees which I got felled and stripped of sapwood some months ago have been seasoning in the forest, as I had no means of bringing them here. We tried to carry the smaller ones, but that was a failure. So also with dragging on the ground. All the men I could procure (some thirty coastmen and natives of the place) failed to drag a log more than an inch at a time. As the forest is from ten to fifteen miles off, I had to invent a better method than the only remaining one, viz. to have the logs sawn up where they lie. Accordingly I set to work to construct a strong waggon of four wheels, wherewith to transport the logs entire from the forest to the station. This I have completed, and it answers admirably. Already we have fetched our first log, weighing a ton and a half, and with no great difficulty. Our waggon is the first wheeled vehicle that ever was seen in this region since the world began. I hope (D.V.) to continue this work of fetching the necessary timber for the boat, as in a month or two the prairie will be as usual set on fire, and we shall be in danger of losing valuable wood, felled and trimmed at no little expense.

Bent timber for the floors and frames (ribs) of the boat is more easily procured, and I have laid in a good stock of that. I have also had a great quantity of thorny wood cut in the immediate vicinity of the station, for the manufacture of charcoal, of which we require no small amount for riveting the steam boiler. Coal I have nowhere seen as yet, although I have found deposits where it should be, and doubtless it will be found by-and-by. I hear that the Frenchmen have found gold in the neighbourhood, and that I fully expected, having predicted its

presence years ago. Should the metal turn out to be in quantity, I fear there will be a sad change in this country in the future, which God forbid. Happily, there is not the needed water for the gold washing, and that fact may render the discovery of little use to speculators and unscrupulous adventurers.

We have had another war-scare recently, and the neighbourhood has in consequence been considerably unsettled, but, thank God, the danger seems to be averted, at least for a time. May God hasten the day when all these countries will be brought under a strong and settled government, and tribe will cease to attack tribe! Peace is a *sine quâ non* for the accomplishment of any good in such a country as this.

Gordon takes a turn frequently among the surrounding villages, and endeavours to awaken among the Natives an interest in higher things than those of earth which engross their whole attention. Some of the Native lads seem not indisposed to receive instruction. But it will take a very long time to make any real impression upon so apathetic a people as the Wanyamwezi.

Walker and Deekes were well and fairly comfortable when we last heard from Nassa. Walker has been very ill of dysentery, but had recovered. Mwanga is still at Ukumbi. A colony of some seventy Baganda who had collected there, have removed to a spot a few miles from their main station, and Pères Lourdel and Denoit, who were in Buganda, are in charge of the new settlement. They have built a strong fortification at Ukumbi, and evidently mean to hold their own against all comers. Their new station in Western Usamiro is occupied by four men, Père Girault being pro-Vicar-Apostolique, while Mgr. Livinhac has five assistants at Ukumbi. They have thus no fewer than twelve European missionaries in our vicinity, while they have also a strong station at Unyan-yembe. Against these, we have only two men at Nassa, and two here. That is our whole force inland of Mpwapwa. Now that the great Kapera is dead, Stokes allows that there will be little objection to our settling at Mtinginya's. He says that Nyawa is preferable to

Usongo itself. By his account, the chief of Uyuwi is penitent, and desires the return of the Mission to his country. The buildings are of course out of re-

Mr. Gordon does not add much, but his saddening notice of the utter indifference of the people on the south side of the Lake to all Christian teaching will be noted:—

From Rev. E. C. Gordon.

Busambilo, March 17th, 1889.

Mr. Stokes is spending a few days with us. He hopes to take the goods for the Nassa station by water in his boat. Mr. Stokes brought his boat up this year with the caravan of our goods, that consisted chiefly of materials and fittings for the boat Mr. Mackay is building. Mr. Stokes intends using his boat for trading, and he has kindly lent the Mission the use of her, say for a run to Nassa and back. Mr. Mackay lent his carpenters to help Mr. Stokes to put his boat together.

We are glad to see another boat on the Lake. It is a sign of progress, and lawful trade all helps to open up the country. Mr. Stokes has found a good port for his boat in Urima. He first of all made friends with the King of Urima, and obtained leave to put his boat together, and to build if he liked.

Urima is a very thickly populated country. Where we are here, and throughout Romwa's country, there are not many people, considering the extent of the territory governed by Romwa.

It is hard work here. It is the first work to beget in the minds of the people an interest in their own salvation. Many of the people about here wear charms, and seem to be, to a certain extent, religiously disposed. However, they are many, many years behind the Baganda, and it will be a long time before their minds are brought to see the importance of better things. Conversation with them on the most solemn subjects often only excites a burst of laughter. It is only the power of God's Spirit that can move the dry bones. We do need the breath of the Spirit of God to breathe upon these lifeless souls and to make them live. There must be many who are weary of sin who will listen to the voice of the life-giving Saviour.

It is difficult to know how to instruct these people. They like looking at pictures, and I try to explain to them important truths, and to show them

pair, but have been preserved so far intact. Possibly it may prove advisable to re-occupy the old station, but only on a more modest scale than before.

illustrations of facts from the few pictures in my possession.

The few Baganda here are a cause for encouragement and hope. They are learning to make themselves useful on the station, and are willing to work. They are also eager to make progress in reading and writing. To this work we pay attention, and they are steadily improving by constant practice and frequent effort.

Mr. Mackay has been actively engaged in making a cart, on which to carry the great logs which are to supply the planks for the new boat. He has plenty of other work on hand. He took all the men into the forest the other day, where they slept one night, and with much labour they managed to bring the first large trunk over rough and uneven ground to the station. The trunk was fixed to the cart or waggon, and the men dragged the waggon with ropes.

Mr. Mackay is hoping shortly to pay a visit to Romwa, our chief, whom he has not visited since last year. The country round about us is quiet. We have little or no news of the chiefs of Msalala. The people of these Msalala chiefs have not ventured here since they brought the war upon Makolo. We have heard with regret that Kapera, the only surviving chief of much character and power since Mirambo's time, has just lately died. The story of his death is confirmed. He was a firm friend of Mr. Stokes, and of all white men. Besides, all the chiefs of Msalala were more or less subject to him, and both feared and respected him. We fear that now there will be much fighting and disputing amongst themselves. None will be ready to bow and acknowledge the other. How we long for the time when there will be peace in these lands; when the messengers of the Gospel of peace will be able to go through the countries proclaiming the name and power of the King of Peace!

The next group of letters is important. In them we see the condition of the Christian fugitives in Busagala; the efforts of Mwanga to regain his lost kingdom; the support given to him by the Roman Catholic converts, and by Mr. Stokes; the counsel given by our missionaries to the C.M.S. converts to stand aloof from what would look like a religious war; and their anxious fears as to what the result might be. It will be seen from Mr. Mackay's letter that the Christian refugees in Busagala (whither they had fled after the revolution), who sent to ask the missionaries' counsel, had been warned neither to join the Romanist adherents in a crusade against the Arabs, nor to take part in the raiding expeditions of the King of Busagala who was protecting them. "We directed them," says Mr. Mackay, "to settle quietly down to cultivation of the soil, but not to refuse to aid their king (Ntalé) should his country be attacked by other tribes, but on no account to help him in cattle or slave raids on his neighbours, nor to aid their brethren from Buganda in any scheme either to depose Kalema or to restore Mwanga." He also wrote to the Roman Catholic Bishop, Mgr. Livinhac, telling him what he had done, saying "that we refused to allow our people to join in conspiracy and rebellion, because our Saviour's kingdom was not of this world." We are very thankful to observe this firm attitude on the part of our brethren, although, as will presently appear, their counsel was not in time to avert the danger they feared. Mgr. Livinhac's reply is given *verbatim*.

This letter also contains an incidental but strong remonstrance to the Church of England for the meagreness of its efforts for Africa in comparison with those of the Church of Rome, which we trust God will lay upon many hearts. Also an interesting passing allusion to the "Tinnevelly Fund," that is, the money which the Tinnevelly Christians collected for their persecuted Baganda brethren after the massacres:—

From Mr. A. M. Mackay.

E. Usambiro, June 6th, 1889.

I have heard from our agents in Zanzibar of the safe arrival there of all our mails despatched from this place up to November 28th. Since then we despatched mails for the coast on December 22nd, January 23rd, and March 22nd.* These were all sent by way of Unyanyembe, but I have not heard from there whether or not the French priests were able to forward them to the coast. The Frenchmen, in fact, wrote me recently that they feared they would have to abandon their station at Unyanyembe, as the Arabs were assuming a threatening attitude.

* [The letters of December were published in our June number. Those of January never came to hand. Those of March have only now been received.]

By the payment of large sums to the Native chief they had obtained promise of protection, but I believe they are making arrangements to leave, if indeed they can effect their escape in safety. Possibly they will try to settle at Mtinginya's, but their brethren on the Lake wish them to come up either to Usambiro or to Ukumbi. During the present crisis they find it necessary to concentrate their forces as far as possible in one place. Even at present they are stronger everywhere than we are altogether. On this side of Mpwapa, besides their numbers on the Tanganyika, they have four men at Unyanyembe, four also in Usambiro, and eight at Ukumbi, or sixteen in all. Against this we have two men at Nassa, and two here, or four in all. Thus within the same area the Romish

agents are to the Protestant as four to one. I sincerely hope that this is not the ratio which the Church of England, which has taken in hand the Christianization of East Africa, means to maintain. Shame upon her if she can do no better than that! I have not reckoned our three stations—Kisokwe, Mpwapwa, and Mamboya, each of which is occupied by a force of one man, because in that region the Romish agents number something like thirty to our three! Please do not misunderstand me. I impute no blame to our Committee, nor to our Secretaries, for this state of things. My former remarks on the point were, I fear, understood as private reflections on the Committee, and accordingly thrust aside as unwarranted. But at this distance we have no means of addressing directly the Christian public. We can at most only lay the facts of the case before our Committee, believing that its members will, in a far more effective manner than we could ourselves, bring home to the hearts of Churchmen the appalling inadequacy of our resources to overtake even the limited field which we occupy. What are our twenty thousand clergymen and our twenty million laymen doing in one little island that they cannot spare a hundred of the former and a thousand of the latter for the continent of Africa? Even this eleven hundred I should regard but as a tiny contribution from a Church which has such resources as ours, and only the nucleus of a mighty army to follow. Not only would they not be missed in England, but their departure would give a powerful impulse to living Christianity in every parish from which they came.

At Easter we were cheered by the arrival of a few of our Baganda pupils, who had been sent as a deputation by their brethren in Busagala. They brought several letters from our Native friends, imploring us to send them books, as they had been robbed in Buganda of almost all the books they had there. At the same time they asked our advice on a matter of grave importance, viz., whether they should assist the Roman Catholic pupils, who seemed determined to make war upon the present king of Buganda—Kalema—and to restore Mwanga to the throne.

The deputation had made their way

overland from Busagala to Kaitaba's, in Buzongora, where they procured a couple of canoes, with which they reached this place. They were accompanied by a similar deputation from the Romish converts, who, of course, came no farther than Ukumbi.

After our friends had spent a day or two here, we sent them back with letters of counsel and encouragement, and a box of books—Kiswahili and Luganda. As the exiles in Busagala were, many of them, destitute of clothing, we sent them besides a bale of calico, the cost of which we charge on the Tinnevely Fund.

Our earnest advice, both oral and by letter, was that they should abstain *in toto* from aiding or encouraging the proposed scheme of the Romish converts to enter on a crusade against the Arab power in Buganda. We further advised them to abstain entirely from taking part in raiding expeditions against the Banyarwanda, which raids the King of Busagala ordered them to make, and which many of the Romish converts eagerly took part in. We directed them to settle quietly down to cultivation of the soil, but not to refuse to aid their king (Ntalè) should his country be attacked by other tribes, but on no account to help him in cattle or slave raids on his neighbours, nor to aid their brethren from Buganda in any scheme either to depose Kalema or to restore Mwanga. We fondly hope that the bearers of this message will be able to rejoin their brethren in safety, and that these will have grace given them to follow our advice. That many of them will do so I have no doubt, but other events have since then occurred, which will, I fear, draw many of our people to follow the standard of rebellion.

At the same time as our friends from Busagala arrived, Mwanga, who had been living with the Frenchmen at Ukumbi, sent here two lads, asking my assistance to take him back to Buganda in the Mission boat, and of course hoping that I would take along with me the few fugitives from among our pupils who had joined us here.

I replied to Mwanga that he should quietly remain where he was, as the expedition he meant to enter upon would be accompanied with great personal risk to himself, as well as to the Chris-

tians on whose assistance he relied to restore him to his throne. All our people here, without exception, refused also to have anything to do with the plot to take up arms in behalf of Mwanga, although we heard that all the Buganda at Bukumbi were eager to join the expedition, and that the Frenchmen gave their sanction to the enterprise. I sent at once a letter to Mgr. Livinhac, at Ukumbi, telling him that we would have nothing to do with Mwanga's scheme, which would involve not only himself, but also all the Christians, in the gravest danger; and further, that we had sent to Busagala to warn our pupils there against joining in this enterprise, which would be manifestly a religious war or crusade with the view of overthrowing Mohammedan power and forcibly placing Christians in authority; that we refused to allow our people to join in conspiracy and rebellion, because our Saviour's kingdom was not of this world.

Shortly afterwards, we heard a rumour that Mr. Stokes, who was encamped in Urima, and had been to Ukumbi in his boat, was induced by Mwanga to take him to Buzongora, or the mouth of the Kagera River, where he could join the Christians from Busagala, and, with their aid, make an attempt upon Buganda. We therefore lost no time in sending a letter (written by Mr. Gordon) to Stokes, urging him in the strongest terms to refrain from taking Mwanga in his boat, or otherwise aiding him to regain his throne, as we had no confidence in Mwanga's promises of liberty to the Christians, while we believed he would prove more hostile than before, to our pupils especially, as we had advised the latter to abstain from fighting for him. Our messengers failed, however, to find Stokes, who had already joined Mwanga at Ukumbi, and who, we learned subsequently, started for Buzongora with Mwanga and some fifty Baganda, these having been supplied by the Frenchmen with rifles and ammunition. None of the Frenchmen themselves accompanied the expedition, so far as I am aware.

Some days afterwards I received a letter from Mgr. Livinhac in reply to mine, which he received in good time—in fact before they had arranged that Mwanga should go in Stokes's boat. His letter runs as follows:—

“*Nôtre Dame de Kamoya,*
“April 30th, 1889.

“MY DEAR FRIEND,—I thank you for your news, and for telling me frankly what you think concerning Buganda.

“I had already told Mwanga and his people that their project is a dangerous one. All replied that they knew the danger, but that would not hinder them; that they did not mean to raise ‘rebellion’ nor a war for religion, but only an ‘expedition’ in order to expel a usurper and the foreign invaders (Arabs), and to restore the rightful king, as also to allow to return to their own country those who had been unjustly driven away, and who were suffering from hunger in exile.

“I do not know if they will be able to land in their country and to join their brethren. Perhaps in a few days we shall see them come back as they went.

“I do not know what your converts will do, but one of them, ‘very influential,’ has written to us begging us to allow Mwanga to go, if he is with us, as he is the heir of Mtesa, and if he promises ‘liberty.’

“ (Signed) † LEON LIVINHAC.”

More than five weeks have elapsed since then, and as yet we have heard nothing of the fate of Mwanga or Stokes and his boat.

I cannot express how deeply vexed both Gordon and myself are. . . . In Buganda, where it is not yet known that Stokes has a boat on the Lake, it will be believed that the boat in which Mwanga has gone is our Mission boat *Eleanor*, and that we have aided Mwanga's return, in revenge for the plunder of our Mission. . . .

Should the scheme succeed, I fear greatly that Mwanga, once in power, will wreak a terrible revenge on the Christians who were the chief agents in driving him from Buganda, and especially on the Protestants for declining to help to restore him. Here, too, we shall not be safe from Mwanga's malice, which will not be less when he has Romanists as his chief advisers. Even Père Lourdel is reported to have already given out that when Mwanga is restored, we need never expect to be allowed to set foot again in Buganda, seeing that we refused to aid in accomplishing his restoration.

But God reigns, and He will order all

things as He sees best, even in spite of the folly and madness of men. . . .

I told you in my last that the Arabs at Magu had tried to persuade Rwoma to expel us from his country. As Rwoma did not consent, they sent to Buganda begging Kalema to order Rwoma to drive us away. Accordingly, last month a messenger from Buganda arrived at Rwoma's capital in canoes, with orders to him to expel us. Rwoma, however, was aware that this demand had originated with the Arabs, and that Kalema was as yet powerless to enforce it. Accordingly, he replied that this country was his, and not part of Buganda, and that he would no more consent to expel us than to expel his own sons.

Our brethren at Nassa were well when we heard from them a week ago. Their situation is, to our mind, a precarious one. They live in a thatched house facing the Gulf, some dozen miles from the chief's village, and with only few Natives in the neighbourhood. In the neighbouring district of Mzanza, only a few miles west of them, there has settled a mischievous coastman, named Sungura, whom I know well, and who has already threatened to kill the white men at Nassa in revenge for his Native town of Whindi (near Saadani) having been bombarded by the Germans. I hear also that Said bin Sef, of Kipanda, of Magu, has more than once been visiting a sub-chief of Nassa, named Kaligito, quite near the mission-house. This sub-chief has not been on friendly terms with our brethren, and may easily be influenced by Kipanda to do them serious harm. Possibly Kipanda means to arrange with Kaligito to settle there, as his relations with the authorities of Magu are always more or less strained; but in consideration of the present temper of the Arabs everywhere, one cannot but suspect Kipanda of doing what he can to injure white men in his neighbourhood. We have accordingly written to our brethren at Nassa, advising them to remove without delay from their present exposed and unprotected station, and remove their goods up to the chief's village, which is well stockaded. We believe they should store their goods there in the chief's care, as a pledge of their return, and meantime come and

take up their abode here until the present war at the coast is terminated, and Arab animosity subsides into something like toleration.

The *Eleanor* is in a very dilapidated state, having several holes in her underplanking; but now we have got some timber from the forest, and hope to repair the vessel sufficiently to enable her to fetch our brethren from Nassa, should they decline to come overland.

All the month of April, which was very rainy, I spent in the forest with our labourers, felling and dressing timber for the new boat. I have got quite as much as we shall require, and had it carted some miles on the way to this, but the continued rains rendered the passage of wheels at length impossible, and I had to return here early in May. Our chief, Makolo, has also been several weeks laid up with rheumatism, and, as usual in Africa, supposes himself bewitched by some one. We have done what we could to rescue victims accused of sorcery. One day we heard that three persons had been arrested, and we hastened to try to save them, but arrived at the scene of execution only after the poor people had been put to death. Day by day we have earnestly expostulated with both the chief and his headmen against such barbarous proceedings; but seemingly in vain, in spite of their promises to kill no more; for only recently a sub-chief was arrested on the same charge of having bewitched Makolo, and was being dragged to execution, when I heard the uproar, and ran to the rescue. By appealing to Makolo himself, and expostulating with those who were going to kill the man, I got them to desist, and consent to merely detain the man in custody until the chief recovers, which we hope he will do. We had to pay some yards of calico to pacify the wild fellows, who were yelling round their victim, and who have since appropriated all the poor man's goats and cattle. We fear that these accusations of sorcery are not altogether due to superstition, but form a convenient pretext for getting rid of persons whose property is worth taking.

The dry season has now fairly set in, and cold S.E. winds blow all forenoon. The ground being again firm, I hope to recommence carting our timber, but

meantime I am employing the labourers in building a strong stockade about the premises. The very unsettled state of the country makes this desirable, not so much as an actual protection if attacked, as a preventive against marauders, who hesitate to attack a protected station where they know there is a considerable amount of valuable property, which, if unprotected, might prove rather tempting. At present the Wanyamwezi of Upera, Msalala, and all that neighbourhood, are engaged in besieging Ukoli, a part of Rwoma's country to the west of this.

Our Baganda here are behaving well, learning to work diligently with their

hands, and also applying themselves to the study of the New Testament. They are making satisfactory progress, and last Sunday three were baptized by Mr. Gordon.

I am glad to hear that the edition of St. Matthew in Luganda is at last ready; but when the road will be open, and we can have it here, is altogether uncertain. I fear not this year.

During the last month, since returning from the forest, I have made considerable progress with the translation of St. John, which is generally much more difficult to render than St. Matthew.

Mr. Gordon's letter, dated June 10th, is also very interesting. It confirms Mr. Mackay's account of the counsel given to the Christians in Busagala. It also gives welcome notices of the fragments of missionary work which, amid their many distractions, the two brethren contrived to carry on. We see the little band of Baganda fugitives who were with them "in school" with Mr. Gordon in the day-time, and "reading regularly" with Mr. Mackay in the evenings; and we observe with thankful satisfaction the baptism of three of them by Mr. Gordon, concerning whom he writes that they "seem to show by their conduct that they have received the gift of the Spirit." Even some of the natives of the place are described as "sometimes listening with interest."

From Rev. E. C. Gordon.

Usambiro, June 10th, 1889.

At Easter we were gladdened by the arrival of a small party of Baganda, who had been sent by our Christians from Busagala to see us. How glad we were to see them, and to hear from them of the present safety of the Christians!

We heard from these messengers that a greater number of the Christians than we had supposed had safely reached Busagala, the land of their exile. Many, too, in England will be glad to hear that all the members of the Church Council escaped death at the time of the murderous attack upon the Christians. It appeared that most of these had gone with the body of Christians to Busagala. One, called Shem, had reached an island where he had relatives.

One of the elders, called Nikodemo, a sub-chief in the days of Mwanga, had been chosen by the Christians to be their ruler, and to represent them and their cause at the court of their heathen king. He is supported in his difficult

post by the other elders, whose names are Henry Duta, Paulo, Samwili (made a great chief by Kiwewa), Sembera Mackay, Thomas Semfuma, Zakariya, and Mika. There are other ex-chiefs besides who share this burden.

The members of the Church Council are mostly elderly, and their words have great weight with their younger brethren. Some of them were raised to high offices during the short period of rest and triumph that began the reign of Kiwewa, and these have still retained the dignity of their promotion, though they be in exile.

From these influential members of the Christian body we received several letters. All the writers expressed thanks for our safe arrival at Usambiro, and related their own troubles. They told of unhappy strife of words with the more numerous body of Roman Catholics, the strife on one occasion nearly leading to open conflict. Happily such an untoward event was avoided, and the parties pacified by members of the Church Council. They tell of

much distress and much hunger. They prayed us to send them books, as very few of theirs were saved in the general confusion and wreckage of whatever was found belonging to the Christians. They asked advice on a most important matter, seeking to know whether they ought to join with their Roman Catholic brethren in the attempt to restore Mwanga to his throne. It appears that the Roman Catholics are bent upon this dangerous and foolish expedition. They sent by their messengers to ask Mwanga to come and join them. It is to be feared that some of our own people are also quite ready to join in the plot, and one of influence among them (we know not who) wrote to the French priests to ask for Mwanga to be sent. Mwanga has only to agree to the conditions of the exiles. The Christians demand of him freedom of worship and liberty to follow the Christian religion.

Well, we gave the messengers letters, and also much oral advice. We showed them the danger and folly of the expedition, and assured them that we could take no part in such a movement. We would not allow the few Baganda fugitives living with us to go and help him, nor yet give our boat to Mwanga, as he had asked Mr. Mackay to do. We hope the Christians will take and follow our advice, and withdraw from all part in the conspiracy. We trust that many of them will obey and give no support to the undertaking. They will see that it is but a wicked device and deception to say that they mean only to dethrone the usurper and to fight for the heir of Mtesa. It rather means that they intend to make a crusade against Mohammedan Buganda, in order to take possession of the country and seize the chief posts for distribution among the Christians. They hope to be able to drive out the Mohammedans and establish the Christian religion by the strength of their arms. Such an expedition would be likely to merit the fulfilment of that saying of our Lord, "They that take the sword shall perish with the sword."

After the Baganda had spent a few days here, we wished them farewell, being glad to have been able to provide them with a box of books and writing-paper and a load of cloth. Then after they had gone, we were very sorry to

hear of the intention of Mr. Stokes to take Mwanga and his eager followers across the Lake. We lost no time, on hearing this news, in writing to Mr. Stokes to try to dissuade him from such a course of action. The letter was not in time to catch him, for he had already started for the north with Mwanga on board his boat, which also contained, we were told, ammunition supplied to Mwanga by the French priests. The intention was to take Mwanga to a place on the Buzongora coast, where he could effect a meeting with the Roman Catholics in safety, and there they would send to take him.

We do not know how this enterprise will end, or how it will endanger us. It would not be known in Buganda that Mr. Stokes had a boat, which would probably be regarded as Mackay's. The Christians, too, will be greatly surprised to find that a white man has joined the expedition. They will not know what to do; our letters will seem to be contradicted. Even in the event of a prosperous outcome and a restoration of Mwanga to his throne, the Protestant Christians could hardly expect much favour at his hands. The fact that we refused to help Mwanga, and also the fact that the Roman Catholics, who are more numerous, would be in power,—these both would work against them. Their hope of liberty and freedom of worship would be small. Even in their exile, they have found it a difficult matter to keep the peace, where both bodies of Christians have been placed in the same position of suffering and adversity. In the event of prosperity and triumph of the Roman Catholics, would it not be more difficult still to prevent unfriendly feelings from breaking out into open hostilities?

Out of all these evils, whether of helping to aid in the conspiracy, or of falling into the cruel hands of Mwanga (who has, we fear, not been reformed by the adversity he has gone through), God alone can deliver the Christians. We pray that He may give them courage and grace to refuse to take part in revolt and rebellion. We have told them to remain quiet, and to seek to live peaceable and useful lives. We have advised them to cultivate the soil. We advised the chief Christians to represent to their present king, Ntebe, that they wish to be peaceful

inhabitants, that they will help their king to defend his country against his enemies, but that they decline to be sent on raids to rob and plunder their neighbours.

The few Baganda fugitives who are with us here are learning to employ their time usefully. They are learning to do manual labour and work on the station. They are also eager to learn to improve their knowledge. So I have a school for them for a short time every day, where they can better their reading with constant practice; also many are beginning to be able to write fairly well who could hardly form a letter when they came here. This work in the school cannot be carried out with full satisfaction, owing to the want of books (portions of the Scriptures in Swahili), and writing materials, copy-books, slates, pens, ink, &c. The Baganda read regularly with Mr. Mackay in the evenings.

On the first Sunday of this month, I baptized three Baganda, Mr. Mackay being present. Two of the number have been with us for some time, having made their escape from Buganda in the way mentioned before. Before we were driven from Buganda, they used to be brought regularly by Paulo, one of the Church Council, to the station for instruction. The third was one of the messengers who were sent by the fugitives in Busagala. He asked to be allowed to remain here, and to receive baptism. All three of them seem to show by their conduct that they have received the gift of the Spirit.

Our chief here, Makolo, has been ill for some time past, and, in fact, is still confined to his bed. We have been several times to visit him. However, he prefers his native doctors to Mr.

Mackay's treatment. The terrible evil of fetishism exercises a very powerful influence over the people. The Natives are more ready to put faith in the delusions of their medicine-men than in reasonable words. They examine the entrails of animals and gizzards of birds to fathom the secrets of life and death, of sickness and disease. They offer sacrifices, not only of goats and oxen but of human lives. This chief suddenly lost a wife, and was shortly afterwards taken ill himself. He at once appears to have seized some two unfortunate victims, who were put to death before we had knowledge of his actions. He was not progressing favourably, so some greedy person suggested the capture of an old sub-chief, who happened to have a little wealth, cattle, goats, &c. The man was captured on the charge of witchcraft, and would have been put to death had not Mr. Mackay come to the rescue and ransomed him for a few cloths. The lust of greed was the only excuse urged by the captors, faced as it was with the charge of sorcery. The poor man is still kept a prisoner awaiting the recovery or non-recovery of our chief.

We long for the time when these Natives will express a desire to be taught. They sometimes listen with interest when one talks, but very imperfectly, to them on the great subjects of the Judgment, the Resurrection, and the Death of Christ.

Letters have come from Walker and Deekes to-day. They are quite well, and do not think their position of danger a sufficient reason to necessitate their leaving Nassa and coming here for a season, to await a change in the state of affairs at the coast and north.

We next give the two letters from Baganda Christians in Busagala, to which Mr. Gordon refers. Incidentally, is it not a wonderful thing to see these letters, written in a remote district far from the Mission station, *properly dated*? One mentally inquires, Has Mr. Mackay printed an almanack in Luganda? Another surprising thing is the mention of "about one thousand Christians." Does this unexpectedly large figure mean that the mixed multitude of heathen Baganda to whom Mr. Gordon subsequently refers as having joined themselves to the Christian party were counted among them? or that the French priests had administered baptism promiscuously? It is very unlikely that more than (say) a tenth of them were C.M.S. converts, after allowing for the number that had been killed, and those at Usamiro. The disputes between the adherents of the two Churches respectively

will be noted: "We and the followers of the Pope do not pull well together."

Letters from Buganda Christians.

[Translated.]

Busagala, Monday, March 4th, 1889.

MY BROTHER, MR. MACKAY,—I, your brother, who loves you much, write you this letter to salute you with much peace to-day. For many days we do not see each other, nor do I hear your news; as for me, to-day I have no paper to write a letter to you, but we wrote letters in the month of January. These went with Henry Duta. We do not know if they will reach all right. It is they who have taken all our words about our troubles and all matters. But we wrote our letters long ago, and there is no road for them. They always reach a place in the way, (that is) Busongora. Now these things I tell you, my brother, that at this time the Christians are very many here at Nkole. They number about one thousand in all, with women. Then from over there in Buganda they are coming, they are coming out of their hiding-places, and on the road they do not cease to come. So for this reason we have found much trouble and hunger in plenty; the people are nearly dying. And now all the people are wanting to return to Buganda to fight with the people of the Koran again, a second time. Well then, we want you, our brethren, if you accept these plans, to write to us a letter quickly that we may hear. Besides also, all matters that you have, do you write to us about, that we may understand your counsel, that you are advising and thinking about. But then, our brethren, when we left Buganda, we came in two crowds, (we) and our brothers (the followers) of the Pope. But we do not pull well together. They are always wanting to fight with us (who are) in these troubles and difficulties. However, we want you to write a letter and send it to the French priests, that they may make us come to an agreement. The end.

I am, SEBWATO.

Ekabula, Busagala, March 4th, 1889.

MR. MACKAY AND MR. GORDON, AND MR. WALKER,—I have written to you, so that you may know how that I have arrived at Busagala. Now I want my salutations to reach you that you may

know how that I send many greetings of peace to you who underwent trouble on our account; and now since you are in health at this time, may God Almighty grant you many blessings always! When I arrived here in Busagala, I met with our brother Duta, as he had already come here. And when they wrote you the letters which Duta had with him, I had not yet departed from Buganda. But for the Christians to depart from Buganda is quite dangerous. It is very difficult to get out. Some they seize, and their children are taken possession of. However, they do not leave off coming, and very many people have come. So the king (Ntale) has given us ground (for cultivation), but it is not sufficient; people are coming in every day. However, these latter have a strong desire to return quickly to Buganda. They are that want to hear your advice, what you will have to say. But these people, their intentions are much beyond us. Their plans are not possible. Will they be able indeed to go to Buganda, to take out a prince, and bring him here to Busagala? Then that they take the prince with them to stimulate them to fight for him, and that they give him the kingdom. But do you give out your advice, and let these hear. However these (new-comers) have shown themselves as though they are not content to remain always in this country. Every day there are disputes about returning to Buganda. Then, too, during these days our brethren the pupils of the French priests, quarrelled with us. They wanted to go to Buganda secretly, and to take a prince out of prison. "Let us return to Buganda," they cried. But we refused. "Let us hear your counsel that you will give us in your letters," we said. Yet had we not most steadily refused, for they were making every effort to return (they would have gone), and we told them, "We have decided to wait for the letters of our elders. Allow Duta (time) to return." They listened (to the advice), viz., to remain and await the arrival of that time. I do not know whether they will wait for the return of Duta. Their

desire to set out for Buganda is very keen.

Oh, Mr. Gordon, if you have heard where Mr. Ashe, whom I love, is living, send him many greetings of peace! Then, too, Sebwato, Sila, and very many of the Christians have sent you very many greetings of peace. I have written you in a bad place, and at night.

I am,

NAGANAFU, SAMWILI.

[This is one of the letters brought down by the messengers who arrived here at Easter. I have had to insert some words to make the sense more plain. Samwili is one of the members of the Church Council, a young and earnest Christian. He was raised to a high place when Kiwewa came to the throne. When the Christians were driven away, Samwili was thought to

have been killed, but he fled to our house, and when we were taken up to our prison he remained at our house, where he wrote me a letter, and gave it to one of our coastmen to give to me. The letter was lost at the time of the wreck. Samwili and Duta hid in Buganda for many days, and then joined the body of Christians in Busagala. This letter says that Duta was sent by the Christians to try and reach us at Usamiro. This news was confirmed by the messengers who did come. They told us that Duta and others were coming, but by a different road. We now know that Duta and his party had to turn back, defeated in their attempt to find a road to us. Duta is now with Mwanga. He acted as the interpreter between Mr. Stokes and the Baganda.—E. C. G.]

Of the next group, we give Mr. Gordon's first; then two other letters from Baganda Christians enclosed by him; then Mr. Mackay's. These letters, taken together, show the course of events clearly. The messengers from the Christians in Busagala returned thither with the counsels of the missionaries too late to prevent the fighting. Mr. Gordon explains that the Christians were in the first instance compelled to fight "in self-defence," or, at least, to defend the friendly chief who had lent canoes for their messengers, and who was thereupon attacked by Kalema, the reigning king of Buganda. Mr. Mackay describes them as winning two battles, in which they lost the chief Romanist Christian, but killed, among others, some of the best known of the old opposers and persecutors of the Church in Buganda, whose names will be at once recognized.

When the messengers came back with the dissuasive messages from our missionaries, the Christians were puzzled, because Mr. Stokes had at the same time brought Mwanga across the Lake from the French station at Ukumbi, in his own boat, and with arms and ammunition supplied by himself and the priests. Mwanga now summoned all loyal subjects to his standard at Dumo, on the western shore of the Lake, and the Protestant Christians thereupon followed the example of the Romanists and joined him. Kalema, having first, to destroy the royal succession, burnt alive all the princes and princesses, including his own children, sent an army against him, and a battle was fought in which Mwanga's adherents were defeated and his general slain. This seems to have been in part due to the Christians taking flight; and that was due to the dissensions between their two sections. Mwanga fled to Mr. Stokes's boat, and sailed for the Sesse Islands, in the north-west corner of the Nyanza. The Basesse islanders, who are the boatmen of the Lake, were already, as pagan devotees of the *lubari* of the Lake (the goddess Mukassa), in revolt against the Mohammedan *régime* in Buganda; and their

joining Mwanga gave him all the available canoes and made him master of the Nyanza. He made his headquarters on the island of Bulinguye, off the Buganda coast; and thence he sent a letter to Mr. Mackay, which Mr. Mackay sends us *verbatim*, written in what we hope may be a sincerely humble spirit, and begging for his aid. Any help to his schemes for regaining his throne would of course be declined. Mr. Mackay, it will be seen, had before this told him that any help he wanted from Englishmen he must get, not from the Mission, but from the Imperial British East Africa Company, in case that Company succeeded in extending its influence to the Victoria Nyanza; and that it is now doing so seems probable from the news which had reached Mr. Stokes of the arrival of a party of white men in Busoga, the country where Bishop Hannington was murdered, on the north-eastern shore of the Lake. Mr. Stokes, Mwanga, and the Baganda Christians, had, on hearing this news, all written to the reported white party explaining the situation and asking for assistance. No answer had yet been received.

But although an appeal to the Mission for material aid to Mwanga could not be responded to, there was another request not so easily denied. The Christians with Mwanga also sent their own messages at the same time, asking for missionaries to go over and instruct and encourage them. The French priests at once took steps to respond to this invitation. What were our brethren, only two of them together, to do? These letters close with their piteous cry to us at home. "Are we," says Mr. Mackay, "to abandon our people in Buganda because our friends in England like to hear and read about them, but will not move a finger to come to their aid?"

From Rev. E. C. Gordon.

Usamiro, July 24th, 1889.

You have been kept well informed of the serious and various changes that have been taking place in Buganda and in Busagala, to which place the exiles fled, during the past few months. We have told you such news of Buganda as we learnt from those who left the country after our expulsion. Poor Kiwewa, who allowed the Christians to be expelled, did not long enjoy power. Many of the chiefs who had conspired against the Christians met with a violent death. Two of them were killed by Kiwewa's own hand. Then the Arabs determined to overthrow Kiwewa, because he would not consent to be circumcised. They succeeded, and set up a new prince, a tool of their own. Kiwewa, though supported by the old Katikiro and other old and powerful chiefs, was defeated. He fled, but was captured and poisoned. All the old chiefs were degraded and disgraced, and some sought refuge in

flight to other countries. Others joined the Christians in Busagala.

Karema* then set about establishing himself in the kingdom. He removed the capital to a place much further inland. He introduced various new customs to please and satisfy the whims of his new and audacious supporters. He ordered the circumcision of all his subjects. This order was executed in the most ruthless and violent manner by the zealous and vicious followers of Mohammed. The result of such conduct and violence seems to have filled the minds of most of the Natives who lived in the country with fear and disgust. But few of them dared to venture

* [This is Mr. Gordon's spelling of the name that Mr. Mackay spells Kalema. The latter, Mr. Ashe tells is right. The *l* follows a, o, or u; the *r* follows e or i. Thus, a-*leta*, "he brings"; ali-*reta*, "he will bring."]

near the capital, for fear of receiving insult and injury. The Natives in numbers began to leave the country. Many flocked to join the exiles.

In this way the number of fugitives swelled so rapidly that the country could not support them. The fugitive bands had found favour in the eyes of Ntale, the King of Nkole, in Busagala. He had given them land, and engaged them to make raids for cattle on the neighbouring territory of Nya Buwanda. It is to be feared that many of the Christians took part in these unlawful excursions.

At this point I must refer you to some letters which I have translated, and am sending to you. The letters are of different dates. Those of March 4th, 1889, relate to this period.* They tell of the various troubles of the banished bodies of Christians. From these letters you will see that there were quarrels among the Roman Catholics and our Readers. We heard that some of the members of the Church Council (the name of Sembera Mackay was mentioned in particular) managed to pacify the contending and angry disputants, and thus prevent bloodshed. Then the mixed multitude that joined the exiles from Buganda brought trouble with them. It is convenient to call them a mixed multitude for this reason. The mass of them were heathen Natives, who, dissatisfied with the state of Buganda, fled to join the Christians; but many of them were Christians who had been left behind in Buganda in hiding, and now escaped to join their friends. The arrival of this mixed multitude added to the difficulties of the situation of the exiles, for the number of fugitives in Busagala had increased so rapidly that food could not be found to support so large a multitude. The danger of hunger appeared. So in the midst of all these troubles many consultations were held. The mixed multitude began to excite the rest to return to Buganda. The reasons they gave were forcible. We have not enough food here. We are many, and are well able to overcome the party in power. These reasons did not suffice. They must have a prince for whom to fight. It was therefore suggested to

go and take a prince out of the prison in Buganda, to bring the same to Busagala, and return with him to Buganda, where they would place him on the throne. This plan seemed nearly to have been followed. However, the more prudent suggested caution, and dissuaded against a return to Buganda for a prince.

The Christians consulted together, and both Roman Catholics and Protestants decided to send messengers to Usambiro to ask our advice on this important matter. The letters of March refer to this, and say that H. Duta and Sematimba Mika were the messengers deputed to carry their letters to us. Duta and Sematimba were defeated in their attempt to reach us. The messengers who reached here at Easter left Busagala after the departure of H. Duta, and before their return to Busagala. The Roman Catholics also sent messengers to Ukumbi on two occasions, but only those sent off last arrived at Ukumbi.

Our friends told us of the desire to ask Mwanga to return, and we have told you what answer we gave. Mwanga was not here, but at Ukumbi, and the messengers to Ukumbi brought invitations from the Roman Catholic pupils and from others—probably some of our people—asking Mwanga to return. Mwanga was delighted at the thought, and asked Mr. Stokes to lend him his boat. It was finally agreed that Mr. Stokes should take Mwanga to a place on the Lake shore in Busongora, where he might effect a meeting with the parties who had invited him.

Mwanga sailed in the end of April. Most of the Baganda who had taken refuge with the French priests at Ukumbi went with him. The boat was absent about two months, and returned to Urima in the end of June.

Mr. Stokes sent us a short account of the expedition. He complained of the cowardice of the Christians, who fought one battle and ran away. We heard, from another source, of the reason of this flight. There were disputes and quarrels among the leaders of the Christians fighting for Mwanga. This fact would be sufficient to account for the disaster. Although the Christians fled, the Mohammedans did not seem to follow up their advantage, and profit by their success.

* [These two are inserted above; the later two follow.]

After this defeat, Mwanga was taken in Mr. Stokes's boat to an island, where he encamped. The whole body of the Basesse had joined Mwanga, so he had all the canoes. Mr. Stokes said in his letter that after the fight the Natives (heathen) adhered to Mwanga, and these were coming to join his standard in numbers. Some tracts of the country had decided in his favour, and were bringing him and his followers plenty of food.

Meanwhile Mwanga had taken up his abode on an island, where several of the principal Christians of both parties had joined him, and also many degraded heathen chiefs. These acted as his advisers and counsellors. Mwanga had sent to call the army of the Christian Readers to come to him. These, after the fight, had become divided; the greater part had gone back to Busagala, but a part had entered canoes and followed Mwanga. The followers of Mwanga seemed confident of final success. All the Christian Readers are on his side. Many of the heathen chiefs and Natives belonging to whole districts have declared for Mwanga. Some disputes about posts of importance which Mwanga had already awarded had caused disunion and strife of words, but these quarrels had been quieted by the general desire to see Mwanga in power.

The Basesse are all for Mwanga, and the Mohammedans have therefore no canoes. While Mr. Stokes was still there, news came of the arrival of white men in Busoga. These white men may be the members of the East Africa Company. Mr. Stokes sent a letter to them, but did not wait for a reply. Mwanga also sent to ask them to come and see him and help him. It was intended that Mwanga should go to Sesse and set up his court there. Soon after this plan was being talked over Mr. Stokes left Mwanga and returned to Urima.

When Mr. Stokes left Mwanga, the latter was already preparing to send an embassy to this side of the Lake to invite the French priests and ourselves to go to him. This seemed a hasty action. Mr. Stokes refused to take the embassy, so they were to come in canoes. They probably did not start until some time after Mr. Stokes, and will have later news. This we know,

Mwanga has not yet got the country, though he has got parts of it, and very probably the greater part of the people are on his side. The Mohammedans are still very strong. They hold their capital, and will probably fortify themselves therein. The number of Baganda who are nominally Mohammedans is greater than seems to have been thought. There are not many Arabs there now; some left for Usukuma long ago, and have not yet returned.

We heard that the Katikiro of Karema was sent with an army to go and attack the Christians and their friends. This fact is alluded to in the letters of May, 1889, which Mr. Stokes brought down from Buganda, and of which I am sending translations. These letters refer to the conflicts between the Mohammedans and the Christians before the arrival of Mwanga upon the scene of conflict. They show how the exiles in Busagala were obliged to fight on more than one occasion in self-defence. For they had to defend their friend, Mukootanyi, who provided them with canoes, whereby they were able to send to us. This prince was threatened by the Mohammedans, and an army sent against him. The Christians heard of the intention of the Mohammedans, and they sent an army, which fought for Mukootanyi and defeated the Mohammedans. Then the Katikiro was sent to chastise and scatter the Christians and destroy their power. This plan failed, for the Christians fought in self-defence and defeated their adversaries. Probably at this time the Christians lost one of their leaders, namely, the Katikiro of Kiwe-wa's time, a pupil of the French priests. He was killed about this time. His name is mentioned in the letters as Nyonyi Ntono. We heard that the Katikiro of Karema was degraded for cowardice from his position as commander of the army, and the chief command given to an Arab.

This short account of a few facts of what has been happening north must close. Your letter of January, 1889, says, when mentioning Usambiro, that it is a place "from whence you may still, perhaps, succour and encourage the Baganda Christians, and be ready for any change of situation in Buganda of which it may be possible to take advantage. We can, of course, fully

trust your wisdom and discretion to act as occasion may require."

The first part of this sentence has doubtless proved true. We heard of the exceeding delight of the Christians on the receipt of the small box of books and note-paper which we were able to send them. As to the latter half, the situation has already so changed in Buganda that we may be suddenly called upon to decide the question of a return to the north of the Lake. Only to-day, July 26th, we have heard that Henry Duta and the others, the messengers from Mwanga to invite the English missionaries to return, have reached this side of the Lake. They have seen Mr. Stokes, and will (D.V.) be here shortly.

Saturday, July 27th, 1889.

The messengers we have been expecting arrived. We were very glad to see our friends, and to hear of their welfare and prospects. They brought a letter from Mwanga to the missionaries at this station. Mr. Mackay has made a translation of this letter, and will send it to you for one of your papers. It is interesting to notice the humble and penitent tone of this letter. It was dictated by Mwanga, and written by one of the pupils of the French priests. The letter appeals to us for help, but it appeals rather to the British East Africa Company, for Mwanga knows that we do not fight. He asks us to inform those interested in Buganda of his situation. There is a pathetic allusion in the letter to the horrible tragedy committed by Karema, of the murder of all the princes and princesses whom he could find in Buganda. There now remains but two princes to contend for the throne and kingdom of Buganda. At what time in the history of events Karema burnt the princes and princesses the story does not quite clearly relate. The reason, however, is plain. It was to prevent any attempt on the part of the Christians of getting hold of a prince for whom they might fight.

The names of the messengers who have come here are Henry Duta, Thomas Semfuma, and Mika Sematimba. They are all of them members of the Church Council. They bring, besides the letter, an urgent message to us from Mwanga, beseeching us to

return to the north to give instruction to the numerous Christians who are flocking round Mwanga. The story that Henry Duta and the rest bring of the whole matter is a confirmation of what has been told in this letter. There is not much to add to the news brought by our friend Mr. Stokes, and the letters brought down by him. They left Buganda about a week after the departure of Mr. Stokes. They tell of the severe fighting that took place between the Christians (defending themselves and their friend Mukootanyi) and the Mohammedans before the arrival of Mwanga.

At the time when Mwanga did arrive, the Christians had not recovered from the fatigue of their last battle. This fact discouraged the Christians, as also the facts mentioned before, the loss of some of their best leaders, and the disputes amongst the remaining chiefs. In the battle the Christians fought for Mwanga. They were overpowered by numbers.

After this battle the army became divided, and the smaller part accompanied Mwanga to the island opposite Munyonyo, a former capital of Mwanga. Several deposed chiefs came to join Mwanga, and the people of various districts have declared for him.

From this island Mr. Stokes wrote a letter to the white men, who were said to be in Busoga. The news about these strangers had reached them from reliable sources, but Mr. Stokes did not stay long enough to get any answer to his letter to these Europeans. Mwanga also had a letter written to these white men in Busoga. The letter of Mwanga was written by Henry W. Duta in Kiswahili. It explained the present situation of Mwanga, and mentioned all the events that had led up to that situation. Henry Duta wrote another letter to these white strangers, on behalf of the Christians themselves. So the order of events from the expulsion of Christians to the invitation of the expelled Christians to Mwanga, and his return and present position, has all been told to the Europeans in Busoga. In the letter Mwanga put himself into the hands of these white men, and asked them to aid him to gain possession of the whole of Buganda.

This is, then, the story of the messengers who have come to us. They

also tell of the retribution which befell the various noted enemies of the Christians in the early days of Mwanga. Two of the advisers of Mwanga, the old Katikiro and the old Pokino, were burnt to death, and the murderer of Gabunga, the Christian Admiral, was killed by the Christians in battle. The old Katikiro was burnt in his house by Karema. The Pokino was wounded in battle; he fled into a house, which was set fire to by the Christians, his pursuers. Henry Duta and the others have told us that it is the intention of the supporters of Mwanga to build him a capital in the island of Sesse, where he will reside for the present.

We have heard that the French priests are intending to send three of their number to collect together their scattered flock. The French priests have a force of sixteen pères and frères collected together at Ukumbi. From this number they can well send forward a large number to re-occupy Buganda. We, on the other hand, number four, when this sudden emergency falls upon us. Our position and that of the Christians in Buganda is surely pitiable enough, and must appeal to the compassion of all who are interested in the Buganda Mission. If your sympathy is real it must lead to action.

Letters from Baganda Christians.

[Translated.]

Nkole, Sunday, May, 1889.

MY BROTHER, MR. MACKAY,—I, your great friend, have written you this letter containing a few greetings to you, but I explain the news of Buganda. In the month of April we sent men to bring you letters. They passed by (i.e. they went by the road of) the son who reigned in the place of Kataba. When they heard those of the Koran, they brought an army to fight him (i.e. the son of Kataba), and to stop the road, and we, we heard, and we went to fight with them, and we beat them, and drove them off as far as Kaima. The Katikiro then set out and brought many guns, and we fought with them a long time, and they killed many of our brethren: I tell you the number of them. Of officers, Nyonyintono, Dungu, Nasibu,—these are the leaders,—and very many followers (lit. children of Christ). Then of them many chiefs were slain, but we were conquered, and we returned home. But as for me, God protected me from those bullets. But, my brother, these days I have no book, not even a little one, now, however, find me three books, the New Testament, the Psalms, and the Prayer-book; and then also a gun; mine was taken,—however, find me another.

I am, SEBWATO.

Kabula, Busagala, May 15th, 1889.

OUR BRETHREN, MR. GORDON AND MR. MACKAY,—I have saluted you with much peace. I have written you a few words. If my letter happens to reach, you will understand a little my

words. However, I heard your letters, but you, you did not know how that we fought Buganda even before Mwanga arrived. When we were living at our home in Nkole, we heard that a commander with an army had come to chastise Mukotanyi, the son of Kataba, who succeeded him. However, we also said, if they defeat Mukotanyi who befriends us, and gave us boats which brought Ham Mukussa with our letters, who came to you where you are. However, they had not yet returned, and an army came to fight Mukotanyi, for the followers of Islam said, "Mukotanyi gave them boats; it is best that we should chastise him;" and we too, when we heard about fighting him, said, "If they chastise him, as to us, our road is lost to us. We had better go and fight with them." Others of our party said, "Let us also eat Budu, that the road by the way of the sea of the Mohammedans be stopped. Let us get canoes that we may send to Usukuma to our elders, that we may hear what they have to say." So we came to Budu, and we met with the commander of the host, and we fought together, and we drove him away before he arrived at Kiziba. And Bunjo, they struck him with a gun in the thigh; but the bullet did not pass out; however, he did not die. Well, then the king (Karema) looked for another commander. The Katikiro was he who came indeed.

Well, we took counsel with the followers of the Pope, some wanting to

go to Buganda; this we refused (to do), and they refused to return. Then the Katikiro came, and we crossed the River Katonga to go to Buganda. At length they came upon us in the way, and they waited for us in the plantations. When we had passed, we met together, and we fought with them, and we beat them; but they returned upon us again, against Nyonyi Ntono, and they hit him and he died; also Dungu died, and Lazaro was struck and died, and Nasibu, and Segali, and Enoka Katengo, and Eliya Tafumbirikika, also Samwili, our boy. A pitiful man would not have been able

to kill him, but the followers of Islam have no pity, they have killed him. They killed many Christians. However, I do not know whether they numbered about sixty. But they also, the Mohammedans, were smitten to surpass us, even Masudi and Se [*sic*] and Muwuliriza. They said that of the Mohammedan chiefs about eight were killed, and many common people. They put us to flight, for the people were seized with fright at the death of the Musalosalo. Waswa also was struck: he is alive. We have not spent a long time with Mwanga.

SAMWILL.

From Mr. A. M. Mackay.

July 30th, 1889.

After the overthrow of our Mission, and the establishment of Mohammedanism in Buganda last October, we heard little of what was taking place there until Easter of this year. On that occasion we were visited by a few of our former pupils, who had been sent by their comrades, who had taken refuge in Busagala, to ask our advice in their troubles. They wished particularly to know if we would sanction their making an attack on the Arab usurpers in Buganda, with a view to setting some other prince on the throne—one on whom they could depend as likely to grant them liberty of worship. Many were ready to aid even Mwanga, should he venture to return to their neighbourhood, thinking that even his rule would be preferable to the intolerant and fanatical government of the Mohammedan Kalema.

Mwanga, who had been for some months the guest of the Romish priests at Ukumbi, on learning that the Christian exiles were prepared to aid him, persuaded Mr. Stokes (formerly a C.M.S. missionary, and now a trader) to take him, in a boat belonging to the latter, to a point on the Nyanza about the mouth of the Kagera River, where he hoped to be able to join the Christians. On hearing of this scheme, we sent to warn Mwanga of the risk he was about to run, while we sent a message to our friends in Busagala, advising them not to join in an enterprise which would have all the appearance of a religious war, and which might prove disastrous to themselves. We counselled patience, as we felt sure the Baganda would soon

tire of Arab rule, while Kalema himself would probably not long submit to be dictated to by the Arabs. Our advice to Mwanga was that, if he wished to get back his throne, his best policy would be to come to some agreement with the agents of the Imperial British East Africa Association, who would probably be ready to aid him.

The Baganda refugees, however, who were at Bukumbi, together with the French priests themselves, rejected our counsel of patience, and counselled immediate action. Accordingly, Stokes and Mwanga embarked at Ukumbi with about fifty Baganda, arms and ammunition being supplied partly by Stokes and partly by the priests themselves.

Meantime our people in Busagala had been drawn into war before the return of the messengers whom they had despatched to us. These messengers, on their way to this place, had to pass through the country of the Bazon-gora, commonly called Baziba, from whom they had received two or three canoes to enable them to come here. Tidings soon reached Kalema that the Baziba had sent canoes to this quarter in order (they supposed) to fetch Mwanga. Accordingly, Kalema lost no time in sending an army to punish the Baziba for their action, which was regarded as rebellion. The Christians got word of Kalema's force being on the way to attack their friends, the Baziba, and went at once to the rescue. They attacked Kalema's army and completely routed it, following up their victory far into the interior of Budu. Some then proposed returning to Busagala, but the majority advised marching right on

to Kalema's capital. The counsel of the latter prevailed, and the Christians crossed the Katonga, which is the westernmost boundary of Buganda proper, where they were met by another larger force sent by Kalema, under the command of his Katikiro, or chief minister. A fierce battle ensued, and, although the Katikiro's army was by far the larger, the Christians were again victorious. Their leader, named Nyonyintono (a Romanist), was however, slain, and many others, both Protestant and Catholic. Among the leaders of Kalema's army, three of the bitterest enemies of Christianity in former days were captured by the Christians and slain, viz. Chambalango (formerly Pokino, one of those who decreed Bishop Hannington's execution), Serukoti, the murderer of the Christian Admiral Gabunga, and Masudi the one-eyed, who, being an Arab, used to translate to the king all letters from the Consul-general and the Sultan of Zanzibar, invariably falsifying the interpretation to the prejudice of the Europeans in the country.

Our people, disheartened by the death of their leader, and of many of their brethren, returned in a body to Busagala. No sooner had they arrived there than they received intelligence of the arrival of Mwanga and Mr. Stokes at Dumo, a little to the north of the mouth of the Kagera River. This news was brought them by the messengers whom they had sent here, and who arrived at Dumo about the same time as Mwanga himself. They were sorely puzzled on perusing the letters which we had sent them, advising them to take no action in aid of the plot to restore Mwanga. Already they had fought two battles, and many of their number were slain, while Mwanga himself had now appeared on the scene in company with an Englishman. They responded to Mwanga's call, and joined his standard near Dumo. Mwanga seems to have held a sort of court there for nearly a month, many of the heathen Natives joining him, as well as not a few of the islanders from Sesse, who brought their canoes to his aid.

Kalema had been so enraged at his Katikiro's defeat that he deposed that functionary from office, and fearing that the Christians would follow up their victory, doubtful though it was, and succeed in securing the person of one

of the princes, all of whom were prisoners at the capital, he had every one of both princes and princesses (his own brothers and sisters), as well as his own children, burnt to death in the huts where they were confined. Had he known of Mwanga's arrival, probably he would not have committed such an atrocity, but Mwanga had not yet arrived at Dumo when the Katikiro returned crestfallen to the capital. Soon after, however, Mwanga's arrival was reported, and a fresh army was despatched by Kalema to meet him. Mwanga had several thousand adherents, mostly armed with spear and shield, as well as about 1100 guns, while Kalema's force was vastly superior, not only in numbers, but in guns also, especially breechloaders, several Arabs being among the leaders. A battle was fought; Mwanga's troops were defeated, and his chief general, Mwemba, killed. The Arabs set fire to Mwanga's camp; most of the Christians fled back to Busagala, while Mwanga himself took refuge on board Stokes's boat, some two hundred of his followers escaping with him in canoes to one of the Sesse islands.

The Basesse people, mostly fishermen, are devotees of the goddess Mukassa, and had already rebelled against the Mohammedan Government of Kalema. They, therefore, without hesitation swore allegiance *en masse* to Mwanga, who built a fresh camp on the largest island, and held a council as to future operations. He had now at his command all the canoes (many hundreds) belonging to Buganda, besides no small following from the mainland.

Mwanga next proceeded with his fleet along the coast of Buganda, burning and pillaging parts, rounded the promontory of Ntebe, and advancing up Murchison Bay, finally encamped on an island named Bulunguye, opposite to his former temporary capital, Munyonyo. Kalema had watched his movements, and sent a small force under an Arab named Hamis, to prevent Mwanga from landing on the mainland at Munyonyo. It will be perhaps remembered that it was at Munyonyo where Mwanga was stationed some three years ago when he ordered the general massacre of the Christians.

The island of Bulunguye now became Mwanga's headquarters, and there he still was when we last heard of him,

surrounded mostly by his Christian followers, who are his chief advisers. There he is gradually being joined by many Baganda, almost all his former chiefs—deposed from office by Kalema—having repaired to him, but with only a few followers each, as they are practically all poor men now. Among these is Koluji, whose name has often been mentioned as the king's head storekeeper and chief adviser in former years. Poor Koluji had to flee for his life from Kalema, as he saw no quarter shown to his former companions in power under the old régime. Even the once all-powerful Katikiro had not escaped. He was first plundered by the Arabs of all his amassed wealth, and subsequently arrested on the charge of intrigue, and burnt alive in his house. A terrible vengeance thus overtook both him and Pokino, the chief advisers of the murder of Bishop Hannington. Both shared the same fate, having been burnt alive—only more mercifully than they had slain many others better than themselves.

At Munyonyo skirmishes daily took place between Kalema's people and Mwanga. Stokes strongly advised a dash upon Kalema's capital, but Mwanga stoutly declined until his following largely increased. Where he is, he is practically unassailable by Kalema, as he is on an island, and the latter appears not to have a single canoe. Stokes got tired of inaction and left, arriving at this side of the Lake about a month ago. Before he left Mwanga, he heard of the arrival in Busoga of a party of white men, probably the vanguard of the Imperial British East Africa Company, on their way to relieve Emin Pasha. He wrote a note to them, explaining the position of affairs, Mwanga being eager to have their assistance. Now is their opportunity, if they are able to avail themselves of it. Could they succeed in placing Mwanga in power, they would have him as their dependant and ally, and thus exercise a most salutary control over his actions in future, besides overthrowing the present fanatical and intolerant Arab sway in Buganda.

More recently, Mwanga's troops landed at Munyonyo, and burnt the old capital there, as also a large vessel or dhow which Kalema had nearly completed. A battle also took

place on the mainland to the east of Murchison Bay, in which Kalema's force was defeated, and many of their guns captured.

Mwanga has now sent to Busagala inviting all the Christians there to come to his aid. This undoubtedly they will do, but even with their aid, I do not think it likely that Mwanga will venture to face Kalema's army in open encounter. He means, I understand, to retire to Sesse, and there establish himself meantime, waiting for reinforcements, and expecting aid from the white men in Busoga. Stokes means to go at once to his assistance with a cargo of arms and ammunition. Meantime Mwanga has sent a deputation to ourselves and to the French priests at Ukumbi, inviting them and us to repair to Sesse in order to carry on Christian instruction among our respective communities of converts. Those deputed to come here are three of our Church Councillors, viz. Henry Wright Duta, Mika Sematimba, and Thomas Semfuma. They arrived here two days ago, and handed to me a letter dictated by Mwanga, but written by one of the Roman Catholic pupils. The following is a literal translation of this epistle:—

"Bulinguye, June 25th, 1889.

"To Mr. Mackay,—

"I send very many compliments to you and to Mr. Gordon.

"After compliments, I, Mwanga, beg of you to help me. Do not remember bygone matters. We are now in a miserable plight, but if you, my fathers, are willing to come and help to restore me to my kingdom, you will be at liberty to do whatever you like.

"Formerly I did not know God, but now I know the religion of Jesus Christ. Consider how Kalema has killed all my brothers and sisters; he has killed my children too, and now there remain only we two princes [Kalema and himself]. Mr. Mackay, do help me; I have no strength, but if you are with me I shall be strong. Sir, do not imagine that if you restore Mwanga to Buganda, he will become bad again. If you find me become bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice.

"I am your friend,

"(Signed) MWANGA."

At Ukumbi there are sixteen Roman Catholic missionaries, sent by infidel France. Three of these mean to avail themselves of Mwanga's invitation, and are about to proceed at once to Sesse to look after their flock, and, as they assert to be their *devoir*, do their utmost to pervert our people to Rome. Christian England, which takes "such a deep interest" in Buganda and Central Africa, has furnished the mighty force of two Protestant missionaries (Mr. Gordon and myself). How many out of our number of two are expected to be ready to respond to Mwanga's invita-

tion, and go to supply the spiritual wants of the Protestant Christian Church in Buganda? Both of us are far too few for the work to be done at this station, Usambiro, which we dare not abandon. Are we then to abandon our people in Buganda because our friends in England like to hear and read about them, but will not move a finger to come to their aid? Are the readers of the *Gleaner* satisfied to see the Romish Church not only *glean* amongst our people, but gather them all within her pale, and thus end the story of the Buganda Mission? *

Mr. Mackay had for some time been anxious about the safety of Mr. Walker and Mr. Deekes at Nassa, owing to the hostility of Arab traders, and had wished them to come to Usambiro. Now, however, with the important letters from Mwanga and the Christians with him for consideration, it seemed essential that they should come; and Mr. Gordon accordingly went on August 8th to fetch them. He returned with them on August 21st, and after full conference it was resolved that he and Mr. Walker should cross the Lake to the Sesse Islands and visit the Christians. They sailed, according to Mr. Mackay, on August 27th; though private letters of Mr. Gordon's raise some doubts as to the exact dates at this time. According to Mr. Mackay, on the following day, August 28th, Mr. Stanley and his great caravan arrived from the north-west; and they were still at Usambiro when the mail left, on or about September 2nd:—

From Mr. A. M. Mackay.

Usambiro, Sept. 2nd, 1889.

I have two or three events of importance to communicate.

1. On August 8th Mr. Gordon left this on a visit to Nassa, being joined by Mr. Stokes at Ukumbi. The two then proceeded in Mr. Stokes's boat to Nassa, and returned here on August 21st, with Messrs. Walker and Deekes. The station there has not been abandoned, as the missionaries have left their goods in charge of their servants and of some Natives.

2. On their arrival here, we held a consultation regarding Buganda, and decided that, in view of the largely increased number of Christians now in Mwanga's following, and the impossibility of their being able to keep men together without a head, their books being few or none, and also seeing that the Romish priests seemed determined to go at once to join Mwanga,

and would unquestionably take advantage of the absence of Protestant missionaries, so as to do their utmost to pervert many of our people, our plainest course seemed to be that Messrs. Walker and Gordon should proceed to Sesse Islands in the canoes sent here with an invitation, as intimated in my last (of date July 31st).

Accordingly, on the 27th ult. I accompanied them both as far as the port, and left them on board the canoes. At Ukumbi they would be joined by Mr. Stokes's boat, which, we understand, was to take several of the French missionaries to Mwanga's new capital on the main Sesse Island.

3. On the day after their departure (the 28th) I received a note from Mr. Stanley informing me that he would arrive that day with his expedition. I at once sent messengers to inform Messrs. Gordon and Walker of this,

* [This letter was written specially for the *C.M. Gleaner*, but we give it here as being an integral part of the correspondence.]



and desiring them to wait at Rwoma's capital, Uchora, until I could send them further news, which it might be necessary for them to know, and especially which might affect the movements of the white men reported to be in Usoga, and who I expect to be the expedition sent by Mr. Mackinnon for the relief of Mr. Stanley.

Mr. Stanley has brought here with him five English officers, H.E. Emin Pasha and daughter (a child), Sgr. Casati, Sgr. Marco (a Greek merchant), Sgr. Vita Hassan (a Tunis doctor), with over 400 of the Pasha's people, and some 350 men of the Relief Expedition.

At present the members of the expedition are the guests of the Mission here, and are resting their weary and sick followers. Probably in about ten

days hence Mr. Stanley will start with his large cavalcade for the coast, *via* the ordinary caravan route.

I have handed over to him intact all the goods for him which have been lying in my hands here for a year and a half, as also such mails as had not been sent on to Buganda, and which thus happily escaped destruction when our Mission station there was plundered.

I have redeemed on Mission account twenty-five feeble children belonging to the expedition, whom I found the Zanzibaris were trying to get rid of by selling to the Wanyamwezi as slaves. The amount I have paid is two dollars per head. This is better than to have allowed them to be exchanged for two goats apiece, the price paid by the Natives here.

THE SOLUTION OF THE AFRICAN PROBLEM.

BY ALEXANDER M. MACKAY.

[THIS remarkable article has been sent to us from Usambiro, on the Victoria Nyanza. There are a few expressions in it which seem to us to need guarding; but we let Mr. Mackay speak for himself.—Ed.]



N able American advocate of Missions (Dr. Pierson, of Philadelphia) has tersely said, "Facts form the fuel with which missionary fervour is fired and fed." In this statement we may at length discern the first streaks of dawn in the darkness, and confidently assert that now the chaos of loose conceptions and vague generalizations in which missionary operations have until now been lying dormant in the minds of Christian millions, is being transformed into what may be termed the "Science and Art of Missions."

In every field of practical knowledge the rate of progress has been marvellous from the day in which men began to closely observe, to weigh and measure *facts*. Thus the vagaries of astrology were swept away by the most definite of the sciences—Astronomy. Thus the follies and fancies of alchemists, and their efforts to find the elixir of life and the philosopher's stone, developed into the science of Chemistry. In Mechanics men once talked of Nature abhorring a vacuum, and blindly groped after perpetual motion; but when they set to work earnestly to investigate the properties of materials, and the eternal laws which govern their combination in structures and machines, the science progressed with gigantic strides, and daily contributes more and more to ameliorate the condition of the whole human family. So, too, has it been with the youngest of the sciences—Electricity. Till quite recently, professors were content to exhibit a series of electric tricks and detached experiments, mere curiosities to the few, and of no practical value to the many. But when practical men ceased to accept their vague talk about tension and current, and began to *measure quantities* of electricity, and ascertain the permanent principles on which the production and application of electric currents depend, a science was established on a perfect and intelligible basis, and a period of invention of marvellous electric appliances succeeded, such as never before occurred in the history of mankind. The astounding progress of recent years in physical, mechanical, and electric science has been due solely to the rigid investigation of facts and eternal principles ordained by the Creator, and every success in practice has been in exact proportion to the closeness of adherence by inventors to these unalterable facts and principles.

It is matter for especial notice that in every department of applied science we have to deal with the *unseen*. All forces, whether in physics, mechanics, or electricity, are invisible. All efforts to usefully apply these forces, in short, all progress which has recently been so marvellously made, has been owing, not to the vague conception that a certain force exists, but to the accurate determination of the *amount* of that force. It is not enough to know that a current flows; the practical electrician must know how much current, or he knows

nothing. It is not enough for the engineer to know that every cause produces an effect; he must be accurate, and reckon the magnitudes of both cause and effect. This fact will prove of incalculable value if carefully borne in mind in dealing with those other fields of thought which are called spiritual.

In the pursuit of exact science, every inquirer must go direct to the fountain of truth. Here is no charlatancy, no *ipse dixit* of priest or pontiff, no order of cardinal or convocation. But when we enter the regions of Metaphysics and Theology, we still find much of the old mistaken methods of natural philosophers remaining. Formerly men endeavoured to evolve a philosophy out of their own inner consciousness. What they supposed must be the laws of Nature they dogmatically asserted to be her laws. But Nature refused to be bound, and determinedly concealed her secrets until men gave up their idea of being masters, dictating what ought to be, and consented to become pupils, and humbly sit and learn at Nature's feet. But metaphysicians and theologians have not yet taken this, the only proper step, to come at truth. They have imposed their own laws on reason and faith, and set up a high-priesthood of their own to enforce them. They have divorced mind from soul, natural revelation from written revelation, and scorn the methods which science has discovered to be the only means of ascertaining truth. But truth is one, as mind is one, and God is one. So, too, there can be but one method of arriving at spiritual truth, viz. an unbiassed examination of *facts* and a resolve to learn from these as they are, instead of fanciful supposition as to what ought to be.*

As Metaphysics may be called the pure mathematics of Theology, so Missions are its practical application, and are destined to play as important a part in correcting the vagaries of theologians, as practical engineering has done in the domain of theoretical mechanics. But my object on this occasion, is not an examination of doctrine, nor even of the truth or falsehood of those momentous trifles which have split up the Church of the One Lord into countless denominations. My object, and the object of the above preamble, is to show that in attacking so vast a problem as the future of Africa, we must cast aside all general and indefinite conceptions as to how we might suppose the problem will be solved, and carefully examine the conditions and actual facts of the case, allowing these to direct us to a true solution.

Fact No. 1. Here is a mighty continent, sunk for centuries in ignorance and degradation. Its past history is a story of woes and cruel wrongs. For ages it has been a prey to every form of greed and rapacity of man. Greek and Roman, Arab, Moor, and, lastly, Turk, have swept its northern half. Christian Europe with Papal sanction Protestant England—old and new,—Arab, and heathen Hindu have conspired to drain the life's blood of the southern half. All these fires have raged for ages, yet as we look around, we are bound to

* [Of course the "facts" to be examined include the "fact" that the Bible is the inspired Word of God, and the one authoritative standard of religious truth.—Ed.]

wonder that *nec tamen consumebatur*. In former years the universal aim was to steal the African from Africa. To-day the determination of Europe is to steal Africa from the African. In the name of Christianity, free trade, and civilization, we see firewater and firearms pouring in at every port. These compete with the Moslem and heathen slaver for possession of the field. Our foes are wiser than we, and have added *our* firearms to their stock-in-trade, and by means of these they are to-day all but masters of the situation.

Fact No. 2. The secret of the Arab's success in Africa is threefold.

1. His INTREPIDITY. He will go through fire and water, and expose himself to innumerable dangers, in quest of ivory and slaves. No other race of men has ventured to run such risks for so uncertain a return.

2. His PERSEVERANCE. Sorely mulcted by petty chiefs; war and famine constantly closing his road; English cruisers at the coast chronically making "prizes" of his profits;—yet he never desponds. When one route is closed against him, he never fails to find another.

3. His DETERMINATION. In the Soudan, on the Congo, in Eastern Africa, white men have crossed swords with Arabs; but in every instance, though the European force was well armed and well organized, and the Arab following a mere rabble of slaves and untrained savages, the Arab pluck and determination have excited the admiration of all, and left them masters of the field, while Europe has ignominiously retired.

Fact No. 3. Spurred by philanthropic feelings, and eager to repair past injuries, Europeans have again and again tried to do *something* for the good of Africa. What that something should be, has seldom been very clear to the promoters of the enterprise, so that the result of many undertakings, and of the expenditure of vast sums of money and many lives, has been FAILURE.

The secret of European failure is fivefold.

1. *Intermittent* and only half-hearted action. Those who have made a study of the history of schemes for the benefit of Africa, cannot fail to note the fits and starts by which these schemes have been characterized; a strange contrast to Arab steady perseverance.

2. *Want of a determined policy* in both starting and supporting schemes. The miserable vacillation of English policy in Egypt and in the Soudan; the half and half national support of the Missions to the great Lakes, a support instantly withdrawn whenever danger was imminent; the make-believe efforts to stop slaving on the East African coast,—these are but examples of the weaknesses of white men's schemes, and are to-day a by-word in Africa and all the East.

3. The mutual *jealousy* between the different European Powers in the scramble for Africa has contributed largely to failure. The halting action of England in Egypt, owing to the jealousy on the part of France; the contemptible feuds between Germany and England in East Africa, as if half a continent were as confined as an island in the Pacific; the heart-burnings between Portugal and the rest of Europe, both in East and West Africa;—these strifes engender ill-feeling, and Africa suffers.

4. The foolish *rejection* at the coast of all the *resources of civilization*, on the part of nearly every expedition into Africa, has been a conspicuous source of failure. The Arab, with our arms and his portorage by slaves, will ever cast into the shade the freshman from Europe with his hired porters. What countless sums have been lost in trying to perpetuate the inhuman system of human porters! The tedious rate of progress of biped caravans, and the perpetual annoyances attending them, have turned back in disgust many a European, who otherwise might have accomplished much in Africa.

5. A chronic state of inefficiency due to an *insufficient staff* of men at every station without exception in the whole tropical zone of Africa. This has often arisen from a false economy, but more frequently from a total want of understanding, on the part of the home authorities, as to the nature of the work and the difficulties attending its proper execution. This point will be more fully considered further on.

Fact No. 4. The CLIMATE of tropical Africa has hitherto proved *fatal* to all European enterprise, whether Religious, Commercial, or Political. This fact will, doubtless, be regarded by some as more important than any or all of those already enumerated, and therefore should have the first place. I believe not, although Dr. Blyden and others have brought this forward as a challenge to the whole of Europe and America. "Unless we can send men of iron, proof against hunger and deadly miasma," say they, "we need never expect to subdue Africa, either temporarily or permanently." That white men have, in large and unprecedented numbers, been victims to the climate, there is no denying, but that this fact should be thrown down as a challenge to the whole Anglo-Saxon race, and past fatality taken as a certain indication of future failure, I cannot allow, for the following reasons:—

(1) I have generally found the Natives themselves to be quite as subject to fevers and other ills as white men in the same locality.

(2) Most severe illnesses, in the case of white men in Africa, arise from their own imprudence or want of knowledge of cause and effect.

(3) Where white men exercise care and prudence, they have been able to live in fair health for a long period of years, even while there has been a high mortality among blacks in the same region.

(4) Our knowledge of the conditions injurious to health in tropical Africa is constantly increasing, and when such essential facts are more generally recognized as that *chill*, and not malaria, is the main cause of African fever, the foe will be defied on his own ground, and the Anglo-Saxon will outlive his black companions even in the heart of Africa.

(5) There are many regions on the earth's surface, e.g. the Southern States of America, tropical South America, India and Oceania, where from low altitude or other reasons, the climate is apparently worse than anywhere in Africa. Yet in these, white men have, within the space of a hundred years, become in great measure acclimatized.

(6) For convenience of transport, Europeans have hitherto chiefly confined their exertions to the valleys of the great rivers—the Nile,

Congo, Niger, Zambesi—just the most low-lying and unhealthy regions in the whole continent. When they begin to use wheeled vehicles, and thus find ready access to healthier sites, we shall see less mortality among them.

Fact No. 5. All the causes above mentioned as hitherto deterrent to military, commercial, and political success in Africa, operate with still greater force against missionary enterprise.

We now come to the problem itself, and its solution. Let us keep carefully before us the above facts, which may be summed up in the one word *failure* attending all foreign effort for the benefit of Africa. Let us see if, by analogy from another field of thought, we may possibly arrive at some solution of the hitherto apparently hopeless problem—"How is AFRICA TO BE CHRISTIANIZED?"

That the African is capable of Christianization, and of rising to take his place among the foremost races of men, I regard as an indisputable fact. Let it be remembered what Europe was at the beginning of our era. There we find fetishism, polygamy, slavery, absolute savagery, in many instances worse than anything to be found in Africa to-day. Christianity was introduced in no feeble and halting spirit, and notwithstanding the many corruptions of the Church of those days, the change wrought was more than marvellous. It is from the naked savages of Albion and Germania that have sprung such names as Newton and Shakespeare, Handel and Goethe. A present meeting of Committee of a Missionary Society, deliberating about the extension of work abroad, is but the Christian development of those palavers which once were held by skin-clad Britons on the grassy bank of the Thames, where, with battle-axe in hand, they debated plans for a raid on a neighbouring tribe. The problem to be solved, and the conditions of the case, were pretty much the same in Europe once as they are now in Africa.

An engineer, in undertaking to throw a bridge across a river or ravine, finds himself *limited* on every hand in arranging his design. Three things may especially be noted as limiting the design.

- (1) The nature of the *foundation*.
- (2) The *materials* at his disposal.
- (3) The *conditions* under which the workmen will have to build.

If the foundation is good, he may build his bridge on piers, but here he is limited by the depth he must go, for workmen cannot safely live in water beyond a certain depth, nor can piers be carried up to a height beyond the strength of the foundation to bear the superstructure. If he fixes upon the suspension principle, he is again limited as to length of span, for the best material extant will only bear a certain weight, while the conditions under which the erectors will have to work may be impossible. In other words, the engineer must so arrange his design that in no part of the structure must any member be strained beyond what it can safely bear; nor must the design be such, however theoretically beautiful, as to be impossible of execution.

Now, in endeavouring to span the Continent of Africa, we must keep these conditions constantly in mind. In the case of bridge-piers,

the main conditions are that they stand on a good foundation, are strong enough for the portion of weight to be borne by each, and that all rise to the same level. The pier principle is that hitherto adopted in Africa in Mission work. Lines of stations have been planted, but too frequently in unhealthy centres, and these, like piers on a bad foundation, have frequently collapsed, or have been unduly loaded for their strength, hence gaps are constantly occurring. The plan has proved a conspicuous failure.

Others have tried the suspension principle, but with no better success. A tower of strength has been built at each side of the mighty chasm—one at Freetown, the other at Frere Town—and strong links have been hung out from either side, in the hope of uniting in the centre. But the span has proved too great for the structure. Some of the strongest links have now and then given way, and the whole erection has again and again been in danger of falling. Every one knows that in suspension bridges we have not merely the two gigantic chains joining pier with pier, from which the whole platform is suspended, but the landward ends of the chains must be firmly tied back to the solid rock, otherwise the piers will give way, and the whole bridge will fall into the abyss. So, too, our landward or homeward ends have been now and then rendered shaky from want of being properly weighted down by home support. The design has proved a failure, even in the very trifling length so far completed; more and more of a failure will it prove as the platform is lengthened, and a still heavier strain comes upon the piers. The progress of erection has also been hindered from want of confidence in the design on the part of the promoters, in addition to chronic and sudden hurricanes which have swept past and destroyed large portions which took years in erection.

Is the problem, therefore, to be given up as insoluble? I think not. Have we begun to build, and are we unable to finish? Possibly we did not with sufficient care count the cost at first, and now we are inclined to despair. In our teeth is thrown a challenge by an educated African. Is his solution the only one, or will it prove a solution at all? He asserts that the cure for Africa is the American Negro in Africa. Methinks the experiment in Liberia has not hitherto proved such a decided success as to lead us to have confidence in it when tried on a larger scale. Like the old Israelites of the Exodus, their souls have not emerged from bondage, although their bodies are free. We must wait for all that generation, from twenty years old and upwards at the time of the Abolition, to die off first. There may be more pluck and less of the slavish spirit in the new generation. Even then I am doubtful of the result. There seems to be little or no enthusiasm for African regeneration on the part of the mass of coloured people either in the States or in the West Indies, or even in Liberia itself. Judging, too, from what I have seen of Africans when removed from their native locality, to one not very different in either food or climate, I have too much reason to believe that the American Negro will be less at home in Africa than even the European.

Rejecting, therefore, Dr. Blyden's solution as a scheme of good hope but of slender chance of success, let us look around for other agents who might thrive in Africa, and convert it to Christianity.

Were the Arabs Christians, we could have good hopes of their success, from their indomitable pluck and perseverance. But, alas! Arabia has been neglected by the Church of Christ, and to-day, where we might look for invaluable missionaries of the Gospel, we find only fanaticism for a false faith. Hindus would probably find the climate of Africa not dissimilar to their own, but the teeming millions of heathen in India cannot afford to part with their feeble band of Native evangelists.

Africa for the African, and its regeneration by the African, is a familiar watchword, and one that merits attention and examination. But how is the African to impart instruction to his fellows until he first receives instruction himself? There can be no *evolution* without corresponding and previous *involution*. You can get nothing out of the African without first putting into him. Every effect must have a cause, nor will water rise higher than its source. Merely to teach the African reading and writing, and the elements of religious and secular knowledge, will be to leave him as before—a hewer of wood and a drawer of water. To quote the words of one of our ablest African missionaries (Johnson of Lagos):—"We must provide the Negro with the highest education we can, only on the basis of African peculiarities." Who is to do this? For many years to come, probably for a century at least, this must be the work of the Anglo-Saxon. But how and where is this to be done? In Africa itself? Do not Europeans die off there in almost every part of its tropical zone? Are not our funds also low, and existing stations already insufficiently manned to be able to undertake the work of carefully training a few, in addition to their ordinary work of the elementary teaching of many? The problem is difficult, and under the present régime insoluble. Perhaps, however, we may look once more to engineering for a solution.

To span the Firth of Forth with a railway bridge has long defied the utmost skill of engineers. The water is too deep to render piers possible, while the span is too great to render the suspension principle at all feasible. Did they therefore entirely abandon the scheme as impracticable? No. They adopted a natural principle, perfect in conception, and comparatively easy of execution, although the work is on so gigantic a scale that to compare it with the largest existing bridge is like comparing a grenadier guardsman with a new-born infant. The principle is called the CANTILEVER, which even the most unmechanical mind can understand at a glance. At each side of the Firth a high tower is built. Each of these towers is like the upright stem of a balance, or the stem of a tree, for from each side of the tower an arm or branch is built outwards, one to the right and one to the left. For every foot in length that is added to the seaward arm a similar foot length must be added to the landward arm, so as to make the balance even. The seaward arms on each side are, however, not continued until they meet, but stop short when their extremities

are several hundred feet from each other. To fill this gap an ordinary girder is placed, having its ends resting on the seaward ends of the two cantilevers. In this marvellously simple way the mighty chasm (one third of a mile) is spanned, which could not be done on any other known principle.

Let us adopt this principle by analogy as our solution of the African problem. Instead of vainly struggling to perpetuate the method of feebly manned stations, each holding only precarious existence, and never able at best to exert more than a *local* influence, let us select a few particularly healthy sites, on each of which we shall raise an institution for imparting a thorough education, even to only a few. But instead of drawing from the general fund for the support of such institutions, let each be planted on a base of a fund of its own, and for every man added to the staff abroad, let there be secured among our friends at home a guarantee of sufficient amount to support him. This is the land arm of the cantilever: the man in the field is the seaward arm. Each institution must be a *model* or normal school, no one being admitted on the staff who has not been trained to teach. The pupils to receive not an elementary, but as high an education as is in the power of their teachers to impart, only with the proviso that every pupil is to become a teacher himself. These institutions to be placed sufficiently far apart so as not to interfere with each other, while for Eastern Africa only *one language*, viz. Kisuaheli, to be adopted in all. From these centres, each with a large staff of teachers, the students will go forth to labour among their countrymen, thus filling up the gap between the long arms of the cantilever. Lovedale and Blythswood, in South Africa, I would mention as types already successful in no ordinary degree.

We cannot put new wine into old bottles. We must educate, and that thoroughly, those who will in time take our place in the Christianizing of their own continent. To teach these African children to exercise their reason and their conscience, to think, to judge, is a work which must be done. It is not every one who will be able to take part in such a work. Everything like ideas of race superiority must be absent from the teacher's mind. He must be a master of method, and first of all able to impart the knowledge he possesses. Everything like gowns and caps and other paraphernalia of white men's colleges must be rigidly excluded. While provision is made for imparting a thoroughly good education, that must be pervaded in every part by a Christian spirit, and based on the Bible, which will be the leading text-book, and which all must learn without exception.

In this way, probably soon, but under our present system, NEVER, will the prophecy of Victor Hugo be fulfilled, that "the next century will make a MAN of the African."

A. M. MACKAY.

Victoria Nyanza, July, 1889.

[At the end of his MS., Mr. Mackay writes the words, "To be continued." We presume, therefore, that there is a sequel to follow.—ED.]

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1888.

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N.B. *The amounts are exclusive of Dividends, and of Contributions from Abroad.*)

FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society	£237,015
Society for the Propagation of the Gospel	128,614
London Society for Promoting Christianity among the Jews	30,526
Church of England Zenana Missionary Society	27,000
Colonial and Continental Church Society	18,124
Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about)	17,101
Universities' Mission to Central Africa	14,400
South American Missionary Society	10,178
Missionary Leagues Association	10,419
Thirteen smaller Missions	26,396
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	517,773
Estimated value of other gifts sent direct to Mission stations.	24,000
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	£541,773

JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

Brit. and For. Bible Society (Amount devoted to foreign work, about)	£102,000
Religious Tract Society (ditto ditto)	16,819
China Inland Mission	32,925
Indian Female Normal Society	11,386
British Society for the Propagation of the Gospel among the Jews	8,888
Society for Promoting Female Education in the East	6,828
Six smaller Societies	22,626
Estimated value of other gifts (as above)	7,000
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	£208,472

FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.

Wesleyan Missionary Society	£144,546
London Missionary Society	106,180
Baptist Missionary Society	75,339
English Presbyterian Foreign Missions	16,302
Friends' Foreign Mission Association	9,282
United Methodist Free Church Foreign Missions	6,162
Welsh Calvinistic Methodist Foreign Missions	6,429
Seven smaller Societies	22,032
Estimated value of other gifts (as above)	6,000
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	£392,272

FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Free Church of Scotland Missions	£75,472
United Presbyterian Missions	36,510
Church of Scotland Missions	32,671
National Bible Society of Scotland	15,260
Edinburgh Medical Missionary Society	4,008
Three smaller Mission funds	4,677
Irish Presbyterian Missions (in 1887)	14,621
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	£183,219

Roman Catholic Missions	£8,755
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Grand Total, 1,334,491l.; last year, 1,228,759l.

LEPERS IN INDIA.

MANY English towns once had a Leper Hospital, but few English people have ever seen a leper. They are to be congratulated on that. A leper in an advanced state of the disease is not an object of delight. A man used to sit by the rails of the Presidency College in one of the main streets of Calcutta, who practically had no face. A smooth, red skin was drawn over the sunken space where eyes and nose had once been, and the mouth was an open cavity, whence proceeded inarticulate sounds intended to draw the attention and alms of passers-by. But not every leper in India thus cries out to the eye, "Unclean, unclean!" A missionary once astonished and rather shocked a visitor by telling him that the servant who was waiting on him was one of the victims of the disease. A rajah of enormous wealth was turned back from an inclination to Christianity by the discovery of incipient symptoms in himself, of which his friends took advantage to persuade him that the wrath of the gods was upon him for the neglect of *puja* and of the Brahmans.

There are few ranks or conditions of life in which many of these unhappy sufferers may not be found. The number of them in India is variously estimated, from a quarter to half a million, but there is good reason to believe that not a few leprous women are kept out of view in Zananas, and never mentioned to Census-enumerators or any one else. In one case a Zanana lady was introduced in a house to a young girl who was about to be married. To her horror, she found that the bride was a leper, and that the bridegroom and his family, were in absolute ignorance of the fact. And there is no doubt that leprosy is hereditary, while most authorities are now agreed that it is propagated by contagion. Further, good reasons exist for believing that the number of those more or less affected by the disease is rapidly increasing in all parts of the country.

No wonder, then, that the Government of India finds it necessary to move in the matter, and make some effort to deal with the advancing evil. But the measures proposed are mild in the extreme, going no further than the detention in asylums of such persons as may desire to be received for a period to be fixed by themselves, and of those who may be found wandering without visible means of subsistence. The Calcutta Missionary Conference—a body which has made itself felt ere now in matters affecting the general welfare, moral and physical, of the people of India—has passed some resolutions pointing out the inadequacy of these proposals, though approving of them thoroughly so far as they go. But public opinion in India is hardly prepared for any interference with the liberty of the subject, even when it is simply for the protection of the people at large, as well as for the alleviation of the sufferings of those who are interfered with. The Bombay Municipality rejected a resolution to the effect that the principle of segregation of lepers should be applicable to both rich and poor. And the Calcutta Native Christian paper, *The Indian Christian Herald*,

charged the Missionary Conference with inaugurating a "raid upon lepers" most contrary to the spirit of Father Damien. Our excellent Secretary, Mr. Clifford, has replied to this, showing that Father Damien ministered to lepers in a state of absolute segregation, and that the principle is entirely in accord with the fullest Christian charity. There is often a short-sightedness about Indian opinion which has the effect of a want of common sense. The Hindu, shrinking from inflicting the death-blow upon his sick pony, will leave it to struggle on the ground in its death-agony for hours or days together. So, to avoid separating the leper from his wife and family, our friends would leave him to suffer more and more all his life, to perpetuate the disease from generation to generation, and to spread it from village to village. We may hope that a little more masculine sense and decision will gradually infuse itself at least into Christian thought in India. As for Hindu opinion, it would have little objection to stringent legislation affecting the poor, so long as those who have Zananas and other luxuries of wealth are allowed unrestricted indulgence.

Meanwhile, our missionaries are doing what they can to spread among these poor hopeless sufferers the consolation of the Gospel. For many years they have visited regularly the Leper Asylum in Calcutta, and some affecting instances are on record of souls whose hope on earth was gone, accepting the blessed assurance of everlasting life given to them through Christ the Saviour. The Christian lepers from the asylum used formerly to attend the church at Mirzapur, which is not far off. But owing to the objections raised to this by the ordinary congregation, a little church has been built, through the efforts of Dr. Baumann, within the asylum itself. And here a congregation assembles Sunday by Sunday which should draw the compassion of every follower of Christ, as it assuredly would have drawn that of the Lord Himself.

And yet why should we pity these more than the *whole* heathen around them? These have the leprosy of the body, but it is tended and alleviated, while their souls are brought into contact with the grace of the Great Healer. But the heathen,—their souls are being eaten away by the far worse leprosy of sin, and they have no medicine to heal their sickness. We have it for them. Let us realize their need, and be more earnest to send it to them abundantly.

W. R. B.

THE LATE BISHOP SARGENT.

**His Death and Burial—The Bishop of Madras's Pastoral Letter—
The Rev. Isaac Gurubatham's Funeral Sermon.**

I. LETTER FROM REV. T. KEMBER.

Palamcottah, Oct. 15th, 1889.



DEAR Bishop Sargent's long, weary, trying illness is at last ended. He has entered into rest. How inexpressibly welcome it must have been to him!

The burden of the flesh—this vile body, this body of humiliation—how heavily has it pressed upon him through these long years of wasting sickness! To one of his unceasing activity and irrepressible energy perhaps nothing could

have been more trying than the fearful malady which eventually terminated his long and laborious career. When he arrived here last November, on his return from England, he was so ill that, to all appearances, he had not more than a few weeks at the most to live. Yet in a short time he rallied, and it has been simply wonderful how his almost iron constitution has stood the perpetual drain upon it that his disease entailed. He rallied, and for almost eleven months he has continued in our midst, at times taking journeys into the districts and entering into work which, under similar circumstances, would have killed ordinary men. But marvellous as has been his vital force, a wasting process has been steadily making progress all these weary months, till at last even his strong natural powers became exhausted, and his immortal spirit quitted its emaciated tenement for free, untrammelled service in the Master's immediate presence.

For several days before his death there were indications that the end could not be far off. With the persistent continuance of the diarrhoea, and the increased difficulty he had in taking any kind of nourishment, the little strength he had remaining rapidly diminished. He was conscious up to within a few hours of his decease. He was too exhausted at last to give any reply to questions asked of him, except by a movement of his head. The thought of earthly things during these last days seemed entirely banished. The last words he spoke to me were in answer to the question, "Are you quite happy?" to which he replied immediately, "Yes, happy in Jesus—blessed Jesus!" Almost the last thing he asked to be read to him was the hymn, "Safe in the arms of Jesus," the sentiments of which were a great comfort and joy to him.

It is wonderful how patiently he has borne his long, weary illness, and his faith and trust in the Lord Jesus as his Saviour and Redeemer have never faltered. The grand truths of Gospel salvation which, through a long life of most devoted service, he had earnestly and faithfully preached, were more than ever eternal realities to him as he neared the border-land. And his last message to the Native Church, given through his Native chaplain, was an exhortation to stand fast in the faith

of the Lord Jesus Christ, and to love one another.

It was a merciful and comforting Providence that brought Colonel Bredin, the Bishop's son-in-law, on a visit to the Bishop about a fortnight before he died; it was just a last visit before the Colonel finally left India. And so it came to pass that one at least of the Bishop's relatives shared the watching and care of his closing days, and stood by with other loving friends when he breathed his last. In the solemn stillness of the night of Friday, October 11th, an hour before midnight, his immortal spirit winged its flight. The bell from the Mission Church tower, close by, in melancholy tone, announced the fact of the dear Bishop's death. Preparations were immediately set on foot for the funeral, which took place at half-past eight on Saturday morning.

All through the day of his death Native Christians of all classes came to take a last look at the face of their beloved pastor and benefactor; and so, from daydawn on Saturday till the coffin was closed, a continual stream of sorrowing ones came for one more look at the dear, familiar face that they should never see again on earth. Tears and sobs were universal. Yet there was that subdued expression of grief which tells of overwhelming sorrow.

At half-past eight the coffin was closed, brought to the front of the bungalow, where it was covered with wreaths of flowers, and then borne on the shoulders of Mission agents to the Tamil Church, which was filled to overflowing. It was placed on stands near the Communion rails, and then three Native pastors read the first portion of the burial service in Tamil. (During the reading of this service, the Bishop's little dog, which had been his companion in travels in the district for several years past, and had followed the coffin into the church, came and sat under the coffin, with its head hanging down, as if in the most abject grief.) The procession then went to the English churchyard, through the streets of Palamcottah. The whole route was guarded by police, but they had easy work, as the whole crowd of spectators seemed to be awed by the solemnity of the occasion. The three ordained European missionaries in Palamcottah, Messrs. Harcourt and

Schaffter and myself, shared the reading of the burial service at the grave. Notwithstanding the comparatively early hour at which the service was held, and the short notice given, the whole European community came together for the funeral, and every Native Christian who could possibly get in time was there, to testify by his presence his esteem and sorrow for the dear departed Bishop. Before leaving the Tamil Church the girls of the Boarding-school sang the song, "Shall we gather at the river?" in English; and at the grave, after the benediction, they sang "Safe in the arms of Jesus," with peculiarly solemn effect. More wreaths, made by loving hands, were then placed upon the coffin, and then for more than an hour a continual stream of people, under the direction of the police, entered the churchyard by one gate, came to take a last look into the grave, and then passed out of the gate on the opposite side. The Bishop's body is laid next to Mrs. Sargent's, and on the other

side of his grave rest the mortal remains of dear Mrs. Lewis, late of the Church of England Zenana Mission.

On the following day, Sunday, there were large congregations at the Mission Church. It was most appropriately arranged that the Rev. Isaac Gurubatham, the Bishop's Native chaplain, should preach in the morning. The pastor of the Palamcottah congregation preached in the evening. The morning text was Psalm cxvi. 15, "Precious in the sight of the Lord is the death of His saints."

In the little English Church our congregation was considerably larger than usual. I preached from the words in Matthew xxiv. 44, "Be ye also ready." The hymns sung at this service were, from the *Hymnal Companion*, "Till He come," and "Servant of God, well done!" and immediately after the sermon, the hymn from *The Christian Choir*, entitled, "The Christian's good-night," a special favourite with our dear Bishop.

II. PASTORAL LETTER OF THE BISHOP OF MADRAS TO THE CHRISTIANS OF TINNEVELLY.

Madras, October 14th, 1889.

DEARLY beloved brethren, sisters, and children in the Lord, I wish I could be amongst you now to express in person my sympathy with you in your present great bereavement, and to testify the affectionate esteem which Bishop Sargent always held in my heart. But what I cannot do in person, I will try to do by letter.

2. It cannot be denied that our loss is a very great one. That heart which loved you all so well; those ears that used to listen to your tales of sorrow or of joy; those lips that unfolded to you the treasures of God's holy Word, that reproved what was wrong in you taught you what is right, and besought you all so often to love one another; those hands that were laid in blessing on the heads of many of you, or lifted up constantly in earnest prayer for all; those feet that for many years were so strong and active, going in and out among you as the feet of a shepherd earnestly seeking everywhere for the sheep that was lost; that cheerful countenance and bright pleasant manner, with happy powers of conversation, which proved that the ways of true

religion are "ways of pleasantness," and not of moroseness or dullness; that memory stored with the knowledge of yourselves, your families, your villages, your districts; that ripe experience and ready judgment which so often solved your difficulties and made your path clear,—all this our Heavenly Master has taken from amongst us. The earthly frame, in which such mental and spiritual activity lived, is silent now and motionless in the grave, going to corruption or already gone, though waiting for the resurrection to glory, and honour, and immortality.

3. Yet from the grave of that loving Father in God; that faithful servant of Christ,—some holy heavenly voices come to us all.

4. The first voice repeats what has been said thousands of times, We cannot escape death; "We all do fade as a leaf;" "Prepare to meet thy God." Tremble, thou sinner, lest thou be cut off in thy sins. Be diligent and prayerful, thou believer, that thou be "steadfast, abounding in the work of the Lord."

5. Another voice says, "Blessed are the dead who die in the Lord." Does not

every one whom I am addressing feel sure that this is true of the beloved Bishop Sargent? You do not doubt that he is blessed now and blessed for ever and ever. And why? Just because he spent his life, all his life from youth upwards, in trying to follow Christ's example, and to bring many to honour Christ. He loved Christ, and was filled with the Spirit of Christ, and never turned back from Him, but grew in the knowledge of Christ and in likeness to Him, striving to make the people of Tinnevely, both Christians and others, holier and happier. And so you all feel sure that he pleased God, and that, if others would please God and not be condemned in the great judgment day, they must, whether laymen or ordained, be actuated in all their conduct and in their inmost motives by the same Christian principles which filled the heart of Bishop Sargent.

6. And thus another voice from the grave says, Be generous in the surrender of yourself to Christ. Is it not an eminently beautiful feature in the life and character of Bishop Sargent that he gave himself, gave not merely a subscription, but all his faculties, his soul and his body, and this from early life for a period of fifty years and more, to the blessed service of the Saviour in the high and holy work of a missionary. Then, beloved friends, follow that example, I do not say in offering yourself exclusively for spiritual work (unless God should clearly call you to this), but in delaying no longer to give yourself, your body and mind, all that you are and all that you have, to the service of our most dear and adorable Redeemer.

7. Another voice earnestly addresses the clergy in Tinnevely. Several of you were taught by Bishop Sargent many years ago in his school, in his lecture-room; and all of you have often heard his expositions and his pulpit exhortations. As a faithful steward of Christ's mysteries revealed in the Holy Scriptures, he laboured that he might help you to be faithful stewards also, earnest ambassadors of Christ, feeling your responsibilities, watching for souls that they might not be led astray, but might be saved; prayerful students of God's Word, pleaders with God for those under your care, teachers of the young,

free from covetousness and other faults inconsistent with Christian integrity. Cherish now the remembrance of these his loving efforts, and arouse yourselves afresh to be such as he desired that you should be.

8. Another voice speaks to the Christians generally—and does it not say, Be holy; "Walk worthy of the vocation wherewith ye are called;" "Grow in grace;" "Abhor that which is evil, cleave to that which is good;" "Walk as children of light"? And is there not one voice, not a loud voice, but a voice of peculiar sweetness, heard clearly among all the other precious voices from Bishop Sargent's grave, saying, "Love one another;" "Little children, love one another; Beloved children, love one another; Christian brethren of different castes, and different habits, and different modes of thought, love one another? Did not the Saviour say, "This is My commandment, that ye love one another, as I have loved you"? Did not St. Paul say, "Walk in love, as Christ also hath loved us, and given Himself for us"? Did not St. John say, "We ought to lay down our lives for the brethren"? Yes. Let all pride be humbled before the Saviour, all self be sacrificed; and each esteem other better than himself, seeing that we are all sinners in the sight of God, and all made worthy and noble only in Christ through grace. Remember how earnestly Bishop Sargent besought you to love one another. May the spirit of Christian love and concord prevail henceforth in all your hearts over every obstacle which human tradition or human sinfulness has raised!

9. Lastly, there comes, I am sure, from Bishop Sargent's grave a voice to the young, to boys and girls, and little children. Oh, how much of his time, how much of his love, used to be spent upon you! What pleasure he took in teaching you the mind and will of God, and all that Jesus Christ has done and suffered! What pleasure, too, in teaching you other things, and making you happy, and preparing you for future duties in life. Well, dear children, pray that you may have a heart to love Jesus Christ, a desire to do His will always; and that He will forgive all your sins, and give you grace so to live that when you come to die the friends whom you leave behind will feel as sure

that you are gone to be with Christ in Paradise, as we are all now sure that Bishop Sargent is with Him.

10. In the beginning of this letter I used the words "Our loss." For the removal of our revered brother is a grave loss to me as well as to you. You know that I was responsible for the episcopal care of you all, and that he was appointed to watch over and guide you on my behalf; and owing to his familiar acquaintance with your language, and long experience of your wants, he discharged the episcopal duties for the twelve years of his episcopate far better than I could have done. It is my earnest desire that the great Head of the Church, who has called him away from us to a higher service, will provide that what I am unable to do for you shall be done by such instrumentality as He knows to be best, and as He is able to raise up.

And I ask you all to pray earnestly that God will continue to you the blessings of the pure Gospel and of a scriptural ministry; and will make good to you and to your children, and even more than make good, all that you and I have lost in the faithful, beloved, and honoured missionary and Bishop, who fell asleep in Jesus last Friday night.

11. And let us remember one more subject in prayer, viz. that those outside the Christian Church who knew Bishop Sargent and his manner of life, and used to hear his teaching and exhortations, but kept back from confessing Christ, may now call to mind his loving words, and feel their truth, and not be ashamed to renounce their Hinduism, and become open followers of the Cross, and be added to the number of those who will attribute their salvation under God, to the faithful labours of Bishop Sargent. F. MADRAS.

III. FUNERAL SERMON.

Preached in Trinity Church, Palamcottah, on the Sunday following the Bishop's death, by the Rev. Isaac Gurubatham (the Bishop's Native chaplain).

"Precious in the sight of the Lord is the death of His saints."—Psa. cxvi. 15.

YOUNG and old, fathers and sons, mothers and daughters, children and parents,—We are met here this day to mourn the loss of our beloved Bishop—our loving father—who has served in our midst for fifty-five years as a faithful minister of the Gospel. He is not in the church, in the house, in the prayer-meeting. He is not to be found. His usual seat in the church is empty this day. The institution he built stands before our eyes as a lasting monument of his labour, but his body is no more. We see with our own eyes the improvements he made in this church, in which we worship now, but where is he? We hear the noise of the church clock, which he put up, but where is his loving voice? Here we all are, his children, but where is our spiritual father? Yesterday, at about this time, his mortal remains were brought into this church, and you beheld it. Cruel death—our last and great enemy—has separated him from us. Death, which parts the tender child from the affectionate parent, the faithful wife from the bosom of her affectionate husband. Yes, death, our last enemy, hath parted him from us.

But, precious in the sight of the Lord

is the death of His saints. Is death, then, precious? Death, cruel death, which parts from us those we love, which brings grief and sorrow into our family circles, is that precious? We are told in the Bible of several things that are precious unto us. The blood of Jesus, our faith, the promises made unto us,—these are indeed precious; and with all these, the death of the saints is also precious. To the unrepentant sinner death may have its terrors, but to the saint, who is prepared to meet his God and loving Saviour, death is deprived of all its terrors, and it is joy unspeakable to him to be with Christ. I need not tell you that our beloved Bishop was saintly in his life. He put his faith firmly on Christ. When he was asked, "What is your trust?" shortly before he lost all consciousness, when he was unable to say any other thing about himself or the Mission, he firmly replied, "I trust in Christ."

I shall, my brethren, endeavour this morning briefly to show to you how the death of the saints is precious.

1. The saints of the Lord are His own. They were created by Him, they were bought by Him. They are gathered to His side in His kingdom

through death. They are gleaned (as our hymn beautifully puts it) into His precious garner. They are the fruits of the harvest. Sowing, indeed, is precious. We sow with joy, but with far greater joy do we reap. Even those who sow in tears reap with joy. Then, shall not the Lord rejoice when he gathers into His garner His own? and is not their death precious? Let us not, then, mourn as those without hope. Our beloved Bishop's thoughts were always directed heavenwards, to that garner where he was to be gathered and kept meet for the Master's use; and there he is precious.

2. The saints live for Him and labour for Him. They live in Him. To them, to live is Christ; and hence their labour is precious. Our beloved Bishop has worked in our midst for fifty-five years, and he has done very much for the Christians of this country. He came out as a lay agent, then made deacon, then priest, and then Bishop; and in all these offices he lived and laboured for Christ till the last moments of consciousness. Teacher, minister, Bishop, his sole aim was to be faithful to his Master and to the trust committed to his charge. Think you, when he was feeble and broken down in health he went to the Mission stations for man's praises? No! it was for the Lord. It was the consciousness of duty that drove him to his work, even in a bed-ridden state. At first, one of the Mission districts (Suvisheshapuram) was entrusted to his charge; then, on his transfer to the Palamcottah district, he, along with superintending work, founded and conducted the well-known institution for training catechists in theology. Most of them, as we know, are engaged as pastors and catechists all over our mission-fields. And then, as exigencies arose, district after district was put under his supervision, till at last he found himself the superintending missionary over eight Mission districts. And till now, he was superintending these eight districts, with 51,000 Christians, under the pastoral charge of sixty-six Native pastors and many catechists and schoolmasters. And all this duty he did with a willing and a cheerful heart; and he loved his work far beyond anything else. When, at the close of the last year, he was returning from England shattered and

broken down in health, as you know, he came to die in the midst of us—in the midst of his work for the Lord. And when he was asked the reason for his return in that weak state of health, he said, "I came here that my eyes may be closed by my children in the hour of death." And true to his words, we, his children in Christ, the fruit of his labours, did close his eyes at the hour of death, in the presence of his own relations and friends. And yet another day remains, when he can claim us as his own. The last day, when we shall stand before the throne of God, he can present himself and us before our Saviour, saying, "I and the children whom Thou hast given me."

3. Again, the death of the saints is precious, because it is but a sleep. Follow our Lord to the tomb of His beloved Lazarus, and He says that he sleepeth. Yes, to the saint, death is but a sleep. Those who die in the Lord rest from their labours. Sleep is balm to the body. Who ever complains of sleep? Those who work hard during the day know the blessedness of the hour of rest; so it hath been with our beloved Bishop, who has rested from his labours after the brief day that was granted to him for work. The day shall come when those who rest thus shall wake even as we wake up from our sleep. At the last trumpet-call all shall awake and meet their God. Then we also shall meet Him and our Saviour in heaven above.

4. The death of the saints is precious, because they go to the mansions prepared by their Saviour. As the Lord has assigned for each of His servants a place here below, there, in heaven above, He has prepared mansions for every one of them; and so our Saviour said, "In My Father's house are many mansions. I go to prepare a place for you." And it is to these mansions that our Bishop's thoughts often travelled; and he made the school-children sing that beautiful hymn,—

"Jerusalem, my happy home,
Name ever dear to me,"

where the bliss of such an abode is appropriately described.

5. Precious, again, is the death of the saints, because they see their Saviour face to face; and our good Bishop realized this fact. Once, when

the pastor of a congregation wrote to him of the death of a leading member, he sent a letter of consolation to the children of the deceased, and selected a text for their consolation, and said that their father "shall see the King in His beauty." And it is to the arms of that same Jesus, whom he sees face to face this day, that he resigned himself; and the last hymn that we read to him, and sang over his grave, was, "Safe in the arms of Jesus."

6. And again, the saints have run their course, and have obtained their crown. Thus their death is precious; and thus our Bishop has ever thought of the race before him. Many who have run their race before him, and who have been made friends to him here on earth with the mammon of unrighteousness, will be ready to receive him there, and to lead him to the Saviour, who shall present him with an unfading crown. And it was with this thought of meeting in heaven alone those who ran their race faithfully here below, that our Bishop wrote from his sick bed to a dying clergyman, "Go before me and I will follow you."

7. Finally, my brethren, though dead, the saints of the Lord yet speak to us. They live in their labours, which speak to us, their examples speak to us, and their teaching speaks to us; and shall I here depict the virtues of our departed Bishop, his love, his patience, his diligence, and industry, and his mode of labour? Do they not speak to us yet with a living voice heard in our hearts? And I shall add a few words more, and that is a message from our dying Bishop to you—his flock. He said, "Love ye one another, that is comfort. Abide and believe in Christ. He is our way and our example." This, my brethren, is his sacred legacy to you. Take hold of this, Love one another. Hold fast to the unity of the Church, firmly fixing your faith in Christ Jesus, and if, after these, I need add any word of admonition to you, it shall be in the words of the sacred writer, "Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation." Amen.

THE MISSION-FIELD.

[It is proposed for the future to put the shorter paragraphs of recent missionary news in this new department of the magazine, under the heads of the different Missions.]

WEST AFRICA.



HE Bishop of Sierra Leone thus writes of the lamented death of the Rev. F. Nevill:—

*Bishop's Court, S. Leone,
Nov. 11th, 1889.*

You will have understood from the telegram we sent to C.M.S. all that we are, and have been, passing through. The death of Mr. Nevill is a grievous loss to us, and a great sorrow to me. We did all we could to keep him with us, and he was a good patient, and used every possible means, but the fever was persistent. Twice during his three weeks' illness he was thought convalescent, but twice the fever came back with redoubled force. He had a most remarkable time of clearness of thought during the night before he died. He saw there was no keeping the temperature down, so he made his arrangements for his departure. At a temperature rapidly rising from 105° to 108°, he calmly made his will, worded it care-

fully, and signed it, gave his sister some last words of earnest counsel as to her future, telling her, amongst other things, to go home at once, arranged for a telegram to be sent to you saying he was dead, and asking for a new Principal at once. Then he called all around him, servants and all, and bade them good-bye. Then he said, "I believe that Jesus Christ died for the sins of the world." "I believe that all my sins are forgiven for Jesus Christ's sake." The last moment of consciousness that I can feel sure of was when, on the Saturday morning (after this night), he said a very clear and intelligent "Amen!" to a prayer I offered by his bedside. During that day it became more and more evident to us that we could not keep him with us; and at 9.20 on the Saturday evening he passed most quietly

away. Miss Nevill was able to be present, and she bore all with a marvellous quietness.

We carried out his wishes to the letter, as to the extreme simplicity of the funeral. We satisfied ourselves by having the plainest possible deal coffin, merely stained. We took the remains, in the presence of a very large assemblage, to Cline's Town Chapel, where he has ministered so faithfully. Only a few, of course, could get in, but it was

all open. The old Easter Hymn, "Jesus Christ is risen to-day," with the old-fashioned tune, brightened us as it was taken up all round; and then, after the lesson, we set off on our long, weary, slow tramp to the cemetery. I asked, with Miss Nevill's consent, Spain (the Vice-Principal) and Matthew Wilson (now Curate of Kissey Road) to read the service, as I felt I could not, and preferred to be a silent mourner, as indeed I was.

His bereaved sister, who, we may add, returned to England at once, adds, "Before receiving the Communion, he said he did not ask for it 'as a charm,' but, 'I want to rest my soul on God.'"

The Rev. J. B. and Mrs. Wood, the Rev. S. S. Farrow, the Rev. E. Leversuch, Miss Dunkley, Miss Bisset, and Miss Tynan arrived at Sierra Leone two days after, which was a great comfort to the Bishop.

We have other interesting communications regarding Mr. Nevill, which we are obliged to defer till next month.

YORUBA.

The thirteenth Annual Report of the Lagos Native Pastorate Association, for the year 1888, was not received until late in the past year. The number of enrolled members in the several pastorates was 1703, of whom 1373 were communicants. Forty adults were baptized during the year. The receipts for all purposes amounted to 752*l.* 7*s.* 4½*d.*, of which 471*l.* 15*s.* 1½*d.* was by subscriptions, and 232*l.* 11*s.* 5½*d.* by class fees. The disbursements exceeded the income, however, by 183*l.*, and it was, unhappily, necessary to draw upon the capital belonging to the Native Church invested in this country to make good the deficiency. A Temperance Society was formed at Lagos soon after the Rev. James Johnson's return, and mainly through his efforts, and branch associations have sprung into existence, one of which, at Ebute Meta, had sixty members.

Owing to the unsettled state of the interior of the Yoruba country the more remote stations had not been visited by a European missionary for several years until August last, when the Rev. T. Harding made a tour of several weeks, and visited in succession Ibadan, Oyo, Ogbomosho, and Iseyin, spending twelve days at the first-named place, and eight at the second. He was very warmly welcomed by the Native Clergy, teachers, and Christians, and the heathen showed much readiness to hear the Word. His address to the chiefs at Ibadan was answered by the head-chief, who said "that the devil was at the bottom of it all; if God would only slay the devil, all would be well." The number of Christians in this township connected with the three congregations of Kudeti, Aremo, and Ogunpa, is 500. But at all these stations Mr. Harding desiderated a more devout and aggressive spirit in both agents and people, and his report concludes with a request for earnest prayer in their behalf.

EASTERN EQUATORIAL AFRICA.

Letters were received by the last mail from our Mpwapwa brethren. The Rev. J. C. Price writes,—

Kisokwe, Mpwapwa, Oct 18th, 1889.

This is just a line, by Captain Wissmann, to let you know that your letters

for the last five months have just come to hand, as well as eleven months' periodicals, papers, &c. We expect

Stanley and Emin Pasha here within the next month.

Captain Wissmann has come to Mpwapwa with a large force—twenty-four Europeans and 600 Zulu and Soudanese soldiers. By an accident he got my letter to Lieutenant Giese, giving an account of Bushiri's second visit to Mpwapwa and the destruction of our Mission premises. He came on immediately, thinking that Bushiri might be still in the vicinity and we in great danger, and he was anxious to render assistance if necessary, as he says there is an understanding that they are to do what they can to protect the English missionaries.

Of course we were glad to get the mails, and to hear that there seems a

And the Rev. H. Cole writes,—

Zanzibar, Nov. 2nd, 1889.

We have arrived safely at Zanzibar, under the kind care of Captain Wissmann and party. I hope to accompany my wife and child as far as Shimba, and in a month or so return to Kisokwe; but they will (D.V.) go home to England. My wife has not been very well for some time, so the brethren, Messrs. Price and Wood, advised me to take her to the coast, as there might not be another chance for some time. We came down at a tremendous rate, but Captain Wissmann was extremely kind. He gave us donkeys, and also porters, when we needed them. He had 400 soldiers—Zulus and Nubians. The Natives *en route* were terror-stricken at the sight of so many Askari; but the captain told them he only wanted to catch Bushiri and his friends. He made friends with several chiefs on the way down. The amount of presents he received was something extraordinary; but I must say he was very generous to them in return.

I think the road (*via* Pongwe) we travelled is tolerably safe now for Europeans. Bushiri has established himself to the south of it, and Bwana Heri, the other rebel, is living a good distance away to the north.

probability of the road being soon opened again; and I am sure we all appreciate Captain Wissmann's kind interference on our behalf. He is leaving Mpwapwa for the coast, and, as you will learn, the Coles are going down with him on account of Mrs. Cole's health. Wissmann is leaving an officer, two other Germans, and 100 soldiers at Mpwapwa, and he promises that our mails shall be despatched to the coast every month. He seems to be doing all he can to conciliate the Natives, his own experience of the country and people enabling him to know better how to deal with them than those Germans who first came to Mpwapwa. He gives out that he fights only with Bushiri and his friends.

Bushiri came last month, with 6000 Mafiti or Wahehe, within six hours' march of Bagamoyo, with the intention of taking the town, but the Germans heard of it and went with 240 soldiers, and completely defeated the enemy. I am told there were 400 Wahehe killed, and only seven of the German soldiers, with four wounded. The Wahehe had only spears; Bushiri and his Wangwana had a cannon and rifles. They ran away. The Wazaramu brought four Arabs, who had been helping the rebel Makanda, to the Germans, and they hanged them at Bagamoyo. It is to be hoped Bushiri will be soon caught.

Captain Wissmann seems fully determined to put down the slave-trade. The Arabs have had their day. Now they are "weighed in the balances and are found wanting." With all those garrisons along the coast there won't be much chance of shipping slaves. Wissmann deposed Chipanjillo and placed Muhangazi, his headman, on the Mpwapwa throne. Brother Price seems to be the only friend Chipanjillo has got. I myself have a poor opinion of him. Messrs. Price and Wood are still at Kisokwe. The latter will remain there until I return.

PERSIA.

In August, the Rev. H. Carless took a five weeks' tour, starting in a north-easterly direction from Julfa, and working round to the north-west. Several encouraging incidents occurred, among which he mentions the following:—

We took a short ride the next day (Thursday) to Abiana, another lovely

place, where we encamped in a grove. We saw a beautiful instance of the

Lord's guiding here. Our brother Paul, the colporteur, was walking through the village with the Bibles with him, when quite an old man put his head out of a window, and said he had been waiting three years for a Gospel of Jesus; he

was old, and the world had done him no good, and he wanted to read about Jesus before he died. Surely that dear old man will see the same bright light that gladdens our hearts!

The tour, he says, at the conclusion of his interesting report of the journey, left two vivid impressions upon his mind, viz. the "tremendous and awful reality of the battle we wage, and the certainty of a glorious victory." A second very interesting tour will be noticed next month.

NORTH INDIA.

The Calcutta Corresponding Committee's sixty-ninth Report, for 1888, in addition to the usual very full and elaborate statistical tables, statements of accounts, trust funds, &c., furnishes an able review of the work. The Report says:—

There can be no question that those classes in India which come more directly into contact with Western civilization are passing through a critical and perilous stage just now. The old faiths are, with those classes, obsolete. Many are in search of a new religion, or at any rate, in need of one. If Christianity does not win them, Brahmoism or Positivism, or worse

—the worship of self and sensuality—will.

We believe that at this moment there are literally hundreds of men and women in Calcutta who are convinced that Christianity is the highest and holiest religion, and that Christ is a divine person. It only needs, as it were, the final touch of the Spirit of God to bring them forward in open confession.

The Santal Native Church Council held its first meeting on June 12th. A paper was read by the Native pastor of Lakhipur, the Rev. Bhim Hanadah, on "How shall we establish a Native Missionary Society in connection with the newly-established Santal Native Church Council?" At the second meeting, which took place at Taljhari in October, it was announced that such a society had been formed, with a branch in each pastorate.

PUNJAB AND SINDH.

The Rev. A. G. Norman, writing in September, reported three baptisms up to that date during 1889, in connection with the schools under his charge at Amritsar and neighbourhood. One of these converts is a high-born Sikh, twelfth generation from the great Sikh Guru, Ram Dass, who was baptized in February, after reading seven months in the Mission School. Mr. Norman says,—"He is clever, well-educated, and well-born, but poor. He had no ulterior motives, and would have done better in this world if he had remained with his relatives." In July an old pupil of the Amritsar School, who left it eighteen months before, a high-caste youth, was baptized, having been brought to a decision by a serious illness; and the same month a low-caste pupil was baptized.

A paper which the Rev. H. U. Weitbrecht, M.D., contributed to the proceedings of the Centennial Missionary Conference of 1888, on "The Missionary in relation to Literature," has been published as a supplement to the Report of the Punjab Religious Book Society, of which he is the Hon. Secretary. The following facts and statistics, which he quotes, are striking. Dr. Weitbrecht says:—

Before the Education Commission in 1882, the number of scholars was estimated at 2,000,000; it is now computed at 3,500,000, the increase being chiefly in the primary department. Not all of these become regular readers,

but the majority will require some mental food.

Of the three and a half millions now under instruction, some two hundred thousand are in Mission schools. For these readers literature of a sort is

forthcoming. I have not the means of obtaining full statistics, but I may refer to the figures given by Dr. Murdoch in his paper [read at the same Conference], showing that 8963 publications were registered during 1886 in British India. Of these, the largest number in any one language (1485) were in Urdu; and, judging by the Punjab publications of a few years previous, we may roughly estimate that the percentage of subjects was as follows:—Religion, 25; poetry, fiction, and drama, 37; education, 25; other subjects, 13.

Of the first class a certain number, perhaps a sixth, are Christian works. The second class of books and pamphlets are largely demoralizing; while

the third again include a sprinkling of Christian books, published chiefly by the Christian Vernacular Education Society. With the exception of these school-books, most of the Christian works have a limited circulation, especially those of any size. The other languages of North India are relatively less well supplied with Christian books than Urdu.

From these facts we gather that the vernacular books, which are read for purposes other than studious or professional are, to a great extent, morally pernicious. And this applies also, in great measure, to the English literature favoured by young India, so far as it is secular.

Several important suggestions are made regarding the production and distribution of Mission literature, and stress is laid upon the increasing value of English books in this connection. "Many an English book of distinctly religious tendency will be acceptable for the sake of its literary merit or interest, where a vernacular book of similar tone would be passed by." It is further suggested that well-known authors in England might do not a little to help by writing short papers or articles with special reference to the religious doubts and difficulties of Indians.

SOUTH INDIA.

Thirty-nine of the Protestant missionaries in Madras, representing nine different societies, have addressed an "Open Letter to the Churches," observing with thankfulness the increasing interest on the part of the home Churches in the Indian mission-field, they desire by this letter to supply such information regarding the conditions amid which missionary work is carried on, and the elements with which Christianity is now in conflict, as will render both the sympathy and the criticisms of home friends more intelligent, and consequently more effectual. In a few graphic sentences are described in succession the South Indian mission-field, modern Hinduism, both as a popular religion and as a philosophical system, the present condition of the people, and the various missionary agencies. The effects of popular Hinduism are summed up in these words: "It desecrates the treasures of earth, it degrades the intellect and genius of man, it demands and destroys the virtue of woman, and dishonours the holy God, and practically shuts Him out of His own world." We observe with much sadness, and all the more so because recent letters from some of our own South India missionaries have convinced us how true the indictment is, the following words regarding the Salvation Army's methods of work:—

It has swelled its ranks with the converts of other Churches, who have not been improved by the transition, and many of them have again returned to their own folds. The whole of its work has been done within areas under process of evangelization by other societies, and only where Churches have been planted and work firmly established by other Mission agencies, have

Salvation Army agents planted themselves, and only to exert a disturbing influence on existing Churches. By such a course only, unjust and objectionable as it is, has it been possible for the agents of the Army to exist in India. Compelled by their rules to seek local self-support, they have found it easier to exhibit their need and appeal with success to Christians than to

appeal to Hindus, and in this way they have diverted funds from other Christian work. Only the merest fraction of their support has ever come from non-Christians. Though there are many districts in which, from want of labourers, no missionary work is done,

the Army has carefully avoided these. It has been compelled to seek the common necessities of life first of all, so that the choice of fields has been determined, not by the spiritual needs of Hindus, but by the material needs of the Army.

MID-CHINA.

At Ningpo, excellent Mission work has been done without subsidy from the Society's funds, by a small hospital, which was opened in 1886, known as the Hao-Meng-Fong Hospital, in which Dr. Daly, the doctor of the port, gives his services gratuitously. It will be remembered by some of our readers that it was by one who embraced the truth in this hospital that the Gospel was first carried to the T'ai-Chow district, where, in 1888, Mr. Hoare baptized over thirty converts. In the year ending March, 1889, the in-patients numbered 177, and the out-patients 6261, compared with 48 and 2035 in the year ending March, 1887. A branch hospital for women, with accommodation for eight patients, has been open more than a year.

Two ordinations were held by Bishop Moule in September and October last. On September 22nd, Nyi-Liang-ping, of Hang Chow, was admitted to Deacon's Orders, and on October 20th, Dzing Teh-kwong and Sing Tsac-sing, of Ningpo, were admitted to Priest's and Deacon's Orders respectively.

JAPAN.

Translations of the Book of Jonah and St. Matthew's Gospel in Ainu, by the Rev. J. Batchelor, the Society's missionary to the Ainu, in the northern island of Yezo, in Japan, have been printed at Tokio for the British and Foreign Bible Society.

NORTH-WEST AMERICA.

The Bishop of Saskatchewan and Calgary, Dr. Pinkham, accompanied by Archdeacon J. A. Mackay, last summer made a tour of visitation to nearly all the C.M.S. stations in the Diocese of Saskatchewan (Fort McLeod and Blackfoot Crossing are in Calgary Diocese). The distance travelled was between 5000 and 6000 miles, chiefly by water, but largely also in waggons on the prairies. Calgary was left May 16th, and the following Sunday was spent at Blind Man Settlement, and Sunday, the 26th, at Edmonton, 200 miles north of Calgary. Onion Lake was next visited, and then Battleford, where four days, June 7th to 12th, were spent, and where the Rev. R. Inkster was ordained priest, at Red Pheasant's Reserve, on St. Barnabas' Day. Prince Albert was reached on the 14th, and left for Cumberland on the 18th. Thence the journey was by water in a boat rowed by four Indians. Starting on June 24th, Pelican Narrows was reached on Saturday, the 29th, and of the following day the Bishop writes that he "never enjoyed a Sunday more anywhere," and he expressed thankfulness "for the staunchness of these poor people, who only receive occasional ministrations, to the principles of the Gospel, notwithstanding the efforts made by the resident priest to draw them away from the truth." Stanley was reached July 4th, and left on the 8th. More than one hundred received the Holy Communion, "several of whom, as they drew near to the Holy Table, were deeply affected." The journey from Stanley back to Cumberland, and thence on to the Pas (Devon), nearly 400 miles, was accomplished by Saturday, the 13th, and here also ninety-eight partook of the Lord's Supper. At this station Mrs. Hines had just rejoined her husband, greatly

improved in health for her visit to England. Chemawawin, an out-station of Grand Rapids, where the Bishop was much struck with the zeal and earnestness of the Christian Indians, and Grand Rapids, were next visited, Archdeacon Mackay going to Moose Lake. The return journey now commenced, July 23rd Cumberland being reached on the 29th, and Prince Albert August 9th. Here a C.M.S. Conference was held, followed by a Synod of the clergy of the Diocese of Saskatchewan, and on St. Bartholomew's Day, the 24th, the Rev. J. Badger received priest's orders, the Bishop preaching from Isa. vi. 8, "Here am I, send me." The Bishop confirmed in all 290 during the tour.

NOTICES OF BOOKS.



E have received the following books for review:—

Colonial Church Dioceses: New Zealand. (S.P.C.K.) An important work, which we shall notice more fully hereafter.

None of Self and All of Thee. A Tale of Indian Life, by Miss Hewlett, of the C.E.Z.M.S. (J. Nisbet and Co.) A delightful book, to be strongly recommended. We hope to notice it again.

The Evolution of Religious Thought in Modern India. By Herbert Baynes. (S.P.C.K.) Also to be further noticed.

Foreign Missions. Ten Lectures, by the Rev. Dr. A. C. Thompson, New York. (Charles Scribner's Sons.) A valuable book, also to be further noticed.

John G. Paton: an Autobiography. Part II. (Hodder and Stoughton.) Most interesting. Will be reviewed hereafter.

Islam as a Missionary Religion. By C. R. Haines. (S.P.C.K.) To be noticed hereafter.

Self-Discipline: a Memoir of P. C. Glover. By his father, the Rev. R. Glover. (J. Nisbet and Co.) An edifying memoir, which deserves further notice.

Indian Missionary Manual: Hints to Young Missionaries in India. By Dr. Murdoch. 3rd edition. (J. Nisbet and Co.) This valuable book must have an article to itself, when space permits.

In the Far East: Letters from Geraldine Guinness. 2nd edition. (Morgan and Scott.) We are very glad to see that these delightful Letters are already in a second edition.

A Winter on the Nile. By Canon Bell. 2nd edition. (Hodder and Stoughton.) We are glad also to see a further demand for this excellent work.

Life of Stephen Hislop. By Dr. G. Smith. (Murray.) Another second edition, of a most interesting book reviewed by us at length before.

A Century of Christian Progress. By the Rev. J. Johnston. 2nd edition. (Nisbet and Co.) A remarkable work, already reviewed by us at length.

The Aborigines of Australia. By Bishop Hale. (S.P.C.K.) An account of an educational institution of the S.P.G. in South Australia.

Megiddo, and Other Sermons. By the Rev. Prebendary Gordon Calthrop. (Hunt and Co.) Excellent, of course: specially the missionary sermons.

Friends and Friendship. By Mrs. A. R. Simpson. (Nisbet and Co.) An excellent little book, very suitable as a present.

An Analysis of Bishop Butler's Analogy. By the Rev. S. Dyson, D.D., Senior Tutor, C.M. College, Islington. (C.M.S., Salisbury Square.) A masterly production, which we hope will attain an established position among students of Butler.

Christ or Confucius: Which? The Story of the Amoy Mission of the L.M.S. By the Rev. J. Macgowan. (Snow and Co.) An excellent account of an excellent work.

Secret Prayer, by the Rev. H. C. G. Moule. (Seeley and Co.) Most valuable. Let every Christian study it.

Lady Missionaries in Foreign Lands. By Mrs. E. R. Pitman. (Partridge and Co.) Sketches of the lives of Mrs. Judson, of Burmah (Baptist), Mrs. Johnston, of the West Indies (Wesleyan), Mrs. Gobat, of Abyssinia and Jerusalem (wife of Bishop Gobat), Mrs. Wilkinson, of Zululand (wife of the first Bishop), and Mrs. Cargill, of Fiji (Wesleyan). It is good to be reminded that "lady missionaries" include wives. All these five chapters are interesting.

Echoes from Japan (Passmore and Alabaster) is a pleasant book. The authoress is Miss M. McLean, who was engaged for some time in missionary work in Japan, though not connected with any Society, and who has since been active in seeking out Japanese in London and bringing Christian influence to bear upon them. Her book is rightly entitled "Echoes." It consists of fragments of journals, letters, and extracts, without any rigid order or arrangement; but all are interesting, and there is much in Miss McLean's pages that is calculated to stimulate the reader to more effort and prayer in behalf of Japan. The map and illustrations are reproduced from the *C.M. Gleaner*.

Our Boys' Magazine, Vol. III. A Monthly Paper for School-boys, edited by University Men. Issued by the School-boys' Scripture Union, 13A, Warwick Lane, E.C. The influence of this admirable magazine in our leading schools is one of the facts of the day. The young Christian Cantabs who designed it and have carried it on (two of whom have just been accepted as C.M.S. missionaries, Mr. C. F. Harford-Battersby and Mr. Pilkington) have done by its means a work for their Master which it is hard to over-estimate. They have shown the power with boys of downright fearless devotion to Christ. Another of the editors, who has special charge of the missionary pages, is a son of our late Africa missionary the Rev. A. Menzies.

Miscellaneous:—*The Treasury of Sacred Song*. By F. T. Palgrave. (Clarendon Press.) *Bethany*: Meditations on John xi. By the Bishop of Liverpool. (Hunt and Co.) *The Master's Smile*, and Other Poems. By Cecilia Havergal Grant. (Nisbet and Co.) *Parables in Song*. By Isa G. Fergusson. (Nisbet and Co.) *Hymns of our Pilgrimage*. By the Rev. J. Brownlie. (Nisbet and Co.) *Mantle and Staff*. Sermons. By the Rev. J. B. Gillies. (Nisbet and Co.) The Annual volumes of the *Illustrated Missionary News* (Partridge and Co.), and the *Home Visitor* (Hunt and Co.). *In the Evening* (Meditations and Prayers for a month). By the Rev. G. Everard. (Nisbet and Co.)

NOTES ON OTHER MISSIONS.



THE organ of the UNIVERSITIES' MISSION, *Central Africa*, suggests the following topics for special thanksgiving:—The preservation of Bishop Smythies during his long and dangerous walk to Nyassa; for baptisms and confirmations at Newala and Masasi; for the foundation of a new station on Chisumulu Island; for forty baptisms and still more confirmations at Likoma; for the progress of the work of the *Charles Janson*, and for the preservation in health, peace, and safety of the missionaries in that whole district throughout the Arab troubles disturbing that region; for the Sultan's proclamation regarding the abolition of slavery in his dominions at Zanzibar; for the Bondei country, that the stations and missionaries have been respected in war, and that at last peace seems established and the hearts of the people have been rather drawn to God by the presence of the missionaries in their midst throughout the dangers that beset them.

The CHURCH OF SCOTLAND MISSIONS have sustained a severe loss in the death,

on October 21st, 1889, of the Rev. W. Smith, M.A., the Principal of their Missionary Institution at Calcutta. Their Central Africa Mission is seriously affected by the recent Portuguese attack upon the Makololo.

The BAPTIST MISSIONARY SOCIETY reports a deficiency in the receipts of 6000*l.* for the month ending October 31st, as compared with the receipts for the same period last year; so that to avoid a great deficiency much lee-way must be made up before March 31st.

Medical Missions at Home and Abroad published a list of the medical missionaries at work. There are 125 in all. The Free Church of Scotland employs 22, C.M.S. 19, Presbyterian Church of England 13, United Presbyterian Church of Scotland 10, London Missionary Society 10, Church of Scotland 5, Baptist Missionary Society 3, China Inland Mission 6, Indian Female Normal and Medical Missionary Society 5, Wesleyan Missionary Society 4, Edinburgh Medical Missionary Society 3, S.P.G. 3, various other Societies 22. They are distributed thus:—42 in China, 38 in India, 25 in Africa, 6 in the Holy Land, 15 are scattered over Europe, Asia Minor, New Hebrides, and Madagascar; 12 of the number are qualified ladies.

At the autumn session of the Church of England in Canada steps were taken by which the Church will henceforth send out its own missionaries into the foreign field, it having hitherto subsidized other missionary societies. At the session the money in the hands of the Treasurer for use in Foreign Missions was appropriated as follows:—four-ninths to S.P.G., three-ninths to C.M.S., one-ninth to C. and C.C.S., and one-ninth to S.P.C.K., and it was resolved that the grants to the two first-named Societies be made on the condition or understanding that they assume the payment thereof, as far as the money will extend, of the stipend and expenses of missionaries who may be engaged by the Board to labour under the auspices of these Societies before the first day of March next. Among other regulations for the acceptance and employment of missionaries are the following:—The Board of Management having accepted a candidate, shall forward his name and the requisite papers to the S.P.G. or other Church of England Society, on whose list of missionaries he is to be placed, in accordance with the mutual agreement between the Society and the Board, and he shall henceforth act in accordance with the regulations of the particular Society and receive his stipend and privileges as a missionary through the Society. No pension to any missionary is guaranteed, but each case will be dealt with by the Board of Management as it arises.

The eightieth annual meeting of the AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS commenced on Tuesday, October 15th, 1889, and lasted until Friday, the 18th, in New York. Rev. R. S. Storrs, D.D., presided, and was re-elected President. Papers and reports were read on the following subjects:—"The place occupied in missionary work by prayer," "The evangelization of Africa," "Organization," "The work in Turkish Missions, Missions in India and Ceylon, China, Japan, Pacific Islands, Papal Lands." The Board has 177 ordained missionaries in the field, 11 being physicians, with 11 physicians unordained; 314 women missionaries, of whom 7 are physicians. The total American missionaries are 508; Native, 2383. During the year nearly 80,000*l.* was contributed by Churches and individuals, including Women's Boards. An additional sum of 40,000*l.* is asked for. It is stated that it was a memorable and uplifting meeting.

Three Americans (Messrs. J. G. Lansing, James Cantine, and S. M. Zwemer) have formed themselves into an undenominational organization under the title of "THE ARABIAN MISSION." The field is Arabia and the adjacent coast of Africa, and is chosen because of the non-existence of any Mission to this region carried on by the American Church Boards.

THE MONTH.



RAISE and thanksgiving should be the note of the New Year among the members of the Church Missionary Society. A year marked by the largest Income ever received, and by the largest missionary reinforcement ever sent forth, and which closes with the adoption of plans for the development and extension of two important Missions, is a year, assuredly, for which we may well thank God. The Committee began the year 1889 with lengthened and laborious examination of the details of Home Expenditure. They have closed it with not less lengthened and laborious consideration of the principles and methods and circumstances and results of work in two great mission-fields. While the discussions of January and February were necessary, and valuable, we are all thankful that the discussions of November and December have been on higher matters.

WITH regard to Home Expenditure, we would call attention to the tabular statement given at page 69, showing the proportions of Home and Foreign Expenditure respectively to the total incurred in three successive years.

Our pages this month are largely occupied with the subjects that have absorbed the attention and energies of the Committee and Secretaries during the past two months. The position in both East and West Africa, and the development and extension projected on both sides, are reviewed in the first article, on "Africa, East and West." To that follows Mr. Graham Wilmot-Brooke's valuable article on "The Soudan," and our friends should read with it the very interesting contributions from his pen in this month's *C.M. Gleaner*. Next follow the letters, so long and eagerly looked for, from the Victoria Nyanza; and Mr. Mackay's important article on "The Solution of the African Problem." Forty-seven pages in this number are thus devoted to Africa, including in them two sketch maps, of the Nyanza and of the Niger regions, specially prepared for the occasion. But our African matter is not exhausted. Mr. Walker's letters from Nassa have yet to appear separately.

But although we had extra pages last month, and have extra pages this month, there is a limit to our space; and Africa cannot occupy so much without elbowing out other countries. We have in hand, and awaiting insertion, the following principal contributions:—"Buddhism in the Balance," by the Rev. G. Ensor; "Some Significant Incidents in Japan," by Dr. Syle; "Early Clapham Friends of the C.M.S.," by the Rev. C. Hole; Report on the Punjab and Sindh Mission, by the Rev. R. Clark; "Missions in Relation to Spiritual Life," by the Rev. H. E. Fox; "A Well-Prepared Field" (the Educated Natives of India), by the Rev. W. Gray; and various missionary journals, &c.; besides which, Mr. Sutton is to continue his articles on the Home Work of the C.M.S.

We begin this month a new feature in the *Intelligencer*, viz. some pages of recent missionary news, arranged under the various Missions, which we hope will be found interesting and useful.

THE Committee of Correspondence of December 3rd, was a memorable occasion. The Selections from its Proceedings, on p. 75, are unusually long; but what gave the day its unique character is contained in three short paragraphs of those Selections. We refer to the men accepted or appointed for

missionary service. Five men whom there is special cause to welcome with thankfulness were separately considered, interviewed, and accepted ; and then the five, brought in again together, were solemnly commended to God in prayer. These five were—(1) Mr. Graham Wilmot-Brooke, who has now entered the Society's service as a full missionary, though at his own charges ; (2) Mr. Eric Lewis, B.A., of Corpus Christi College and Ridley Hall, Cambridge, who offered for the new Soudan and Upper Niger Mission, to accompany Mr. Wilmot-Brooke ; (3) Mr. George L. Pilkington, B.A., of Pembroke College, Cambridge, who is well known in connection with the Children's Special Service Mission and the School-boys' Scripture Union ; (4) Mr. George K. Baskerville, B.A., of Corpus Christi College and Ridley Hall, Cambridge, son of the Rev. C. G. Baskerville, Vicar of St. Silas', Birmingham ; (5) Mr. Joseph D. M. Cotter, B.A., of Trinity College and Ridley Hall, Cambridge ; the three latter for East Africa, to accompany Mr. Douglas Hooper.

But this was not all. On the same day (6) the Rev. J. A. Robinson, M.A., of Christ's College, Cambridge, our valued Secretary on the Niger, was appointed to the new Soudan and Upper Niger Mission, at his own desire ; (7) Dr. C. F. Harford-Battersby, B.A., of Trinity College, Cambridge, whose acceptance as a medical missionary we notified last month, was appointed to the same Mission, also at his own desire ; (8) the Rev. Frederick N. Eden, M.A., of Pembroke College, Cambridge, Vicar of St. James's, Hartlepool, was invited to accept the Secretaryship of the Delta and Lower Niger Mission, vacated by Mr. Robinson's transfer—which office Mr. Eden has accepted.

Cambridge, therefore, on one day, gave to Africa six new men, of course not reckoning Mr. Robinson and Mr. Douglas Hooper ; while the enrolment in C.M.S. ranks of Mr. Wilmot-Brooke has given us all true satisfaction.

At a later Committee meeting, on December 17th, the deep interest aroused by these offers for Africa was renewed. Mr. Eden has brought to the Society's ranks his own curate, the Rev. Henry H. Dobinson, B.A., of Brasenose College, Oxford (whose father is the C.M.S. Treasurer at Carlisle) ; and on that day he was thankfully accepted, and appointed to accompany his Vicar to the Niger. To the same Mission was also appointed a young layman who has for some time been under preparation for Africa, Mr. Philip A. Bennett. He was for three years in the Cape Mounted Rifles, and has also been in Basuto Land.

EXETER HALL has been engaged for the evening of Monday, January 20th, for a meeting to bid farewell to both the East Africa and the Niger parties. Our brethren who are going do not wish for anything like a public demonstration ; but they are willing to meet the true friends of the cause of Christ in Africa for united prayer and some unpretending farewell words, and we do not doubt that these friends are numerous enough to fill the Large Hall.

Two unusually interesting missionary weddings took place on two successive Wednesdays in December, and may be regarded as happily crowning the prolonged conferences on East and West African plans. On December 4th, Mr. Douglas Hooper was married to Miss Edith Baldey, daughter of the Rev. F. Baldey, of Southsea, who had been already accepted as a lady-missionary of the Society ; and on December 11th, Mr. Graham Wilmot-Brooke was married to his cousin, Miss Margaret Graham Brooke, daughter of the Rev. H. E. Brooke.

It will be remembered that last year the Rev. Herbert James was appointed to preach the Anniversary Sermon, but was unable to accede to the Committee's

request, and the Rev. H. W. Webb-Peploe was appointed instead. The invitation has now been renewed, and Mr. James, we are glad to say, has accepted it, and will (D.V.) preach the Sermon on Monday evening, May 5th.

OUR venerable friend, Bishop Crowther, who scarcely knows what bodily infirmities are, has undergone a slight operation for his eyesight, which has been successful, but may prove to be only a preliminary one.

THE Somersetshire C.M. Union some time ago resolved to appoint one of its members who (as a subscribing clergyman) was a member of the C.M.S. Committee, to attend the Committee Meetings regularly as a representative of the Union. The Rev. Prebendary Buttanshaw, of Bath, was selected. The following letter has lately been received from him :—

“22, St. James's Square, Bath, Nov. 27th, 1889.

“MY DEAR MR. WIGRAM,—For the last twelve months, as you are doubtless aware, I have been attending the Monthly Meetings of the General Committee of the C.M.S. in Salisbury Square. I do not think my attendance has been of any use, either to the Society, or to the Somersetshire Union at whose instigation I have attended. But to myself it has been of the greatest service. It has made me more sensible of the extent of the Society's operations, and the vast variety, complexity, and difficulty of the business which it involves; and it has much impressed me with the care, the conscientiousness, and the prayerful spirit with which the Society's operations are carried on. At the same time, I must confess that the arrangement which brings not only large principles, but the smallest matters of detail, before several committees in succession (the last being a body so large, and possibly so fluctuating, as the General Committee) appears to me antiquated and cumbrous. The object, however, of my letter is not to criticise or to suggest, but simply to convey the enclosed cheque as the expression of my renewed confidence in the Society, and my sustained conviction that it deserves the support of Evangelical and spiritually-minded sons of the Church of England. I should like 50*l.* to be placed to the Extension Fund, and 25*l.* (each) to the Children's Home and Disabled Missionaries' Funds.

“Believe me, yours very truly,

“JOHN BUTTANSHAW.”

ON August 11th, at York Factory, Hudson's Bay, the Bishop of Moosonee admitted to Deacon's Orders Mr. William Dick, a Cree Indian. Mr. Dick's father was a Cree tripper in the employ of the Hudson's Bay Company, who was well known as by far the best walker in the country. William was baptized by Dr. Mason some years ago, and has proved himself an excellent and spiritually-minded Christian leader.

A CHURCH MISSIONARY READING UNION is conducted by Miss Fry, daughter of Mrs. Fry, the energetic Hon. Sec. of our London Ladies' Union. She has had over 200 members, who read for two half-hours weekly about Foreign Missions; and she circulates the *Intelligencer* and lends books. Apply to Miss Fry, 55, Chepstow Place, W.

A MOST successful “Missionary Mission” and Loan Exhibition was held at Exeter, from November 24th to 30th, the Rev. H. E. Fox, of St. Nicholas, Durham, being the Missioner. Service, with an address by Mr. Fox, was held every morning at the Church of St. Mary Major. The Exhibition of Curiosities was open daily, short lectures on the curiosities being given many times each day by missionaries and others. The Exhibition was publicly opened at noon on the Monday by Sir John Kennaway, the President of the C.M.S., who was supported by the Bishop of Exeter, the Mayor, and many local friends. Meetings of the District Secretaries, C.M.S. and Gleaners'

Unions were also held, and a special missionary meeting was held every evening. A united meeting, in behalf of the Foreign Missions of the Church of England was held on the Day of Intercession, November 29th, the Bishop in the chair.

BEDFORD has also had a Missionary Mission, extending over eight days, which was to have been conducted by the Rev. J. B. Whiting, of Ramsgate, but as he was too unwell to be present, his place was filled by the Rev. B. Baring-Gould, and other missionary friends. Two Services and a Drawing Room Meeting were held each day.

SIMULTANEOUS Sunday School Addresses were held in Paddington Deanery on November 10th, when fourteen addresses were given in nine schools; in South London Districts on November 24th, when no less than sixty-nine sermons and addresses were given to sixty-seven schools; while in Islington Deanery, on Advent Sunday, nine sermons and forty-five addresses were given in thirty-two parishes and Missions; seven other parishes arranging for the Sundays before and after. In the majority of cases the preachers and speakers were members of the Lay-Workers' and Junior Clergy Unions.

Two or three years ago, the Committee expressed a strong desire to create, or rather, to revive, a Missionary Museum in the Society's House; but neither the funds nor (in any number) the articles are forthcoming. It is now proposed to hold (D.V.) a Missionary Exhibition in London in May, 1891, with a view to obtaining both. A committee of leading London workers has been appointed to form plans accordingly.

It is proposed to renew the "February Simultaneous Meetings," which were accompanied by so much success and blessing in 1886-7. The plan is to arrange them for the northern counties, the Province of York, in February, 1891; for the central and southern counties, the Province of Canterbury, in February, 1892; and in London, in February, 1893.

C.M.S. PUBLICATIONS.

WILL friends please remember that the *Gleaner* and *Juvenile Instructor* volumes for 1889, and the *Gleaner Pictorial Album* (in three vols. or the three bound in one), are specially suitable for New Year Gifts? The *Gleaner* vols. are 1s. 6d. and 2s. 6d., the *Instructor* 1s. and 1s. 6d., and the *Albums* 5s. a vol., or complete in one vol. 12s. 6d. Reduction to Members of the Society. *The Story of a Missionary Penny* (price 1d.) is a capital booklet to send to children with New Year Cards.

In addition to the other New Publications noticed last month, the Society has published the following:—

A Missionary Bible Searching Almanack, in lithographed wrapper, price 1d.
Services of Song on "Dr. Krapf, the Pioneer Missionary in East Africa" and "The Slayer Slain: a Story of Native Life in Travancore." Price 6d. each, 4s. 6d. per dozen, or if a number be taken, a further reduction will be made.

There are, with the January one, three *Sunday School Letters* now ready. Nos. 1 and 2 are upon CHINA, No. 3 is upon the initials of the Society—C.M.S. The price of these Letters is 6d. per dozen, 3s. per 100, post free; single copies 1s. per annum, post free.

HOW THE MONEY IS SPENT.

HERE is a table showing the proportions of the Society's expenditure, under different heads, in three successive years. It will be seen that out of every sovereign expended, the proportion spent in the direct service of the Missions has increased from 15*s.* 10½*d.* to 16*s.* 5½*d.*; while Retired Missionaries, &c., decreased from 11*d.* to 9*d.*, Collection of Funds from 1*s.* 7*d.* to 1*s.* 5*d.*, and Administration from 1*s.* 1½*d.* to 10½*d.* As recent efforts to reduce Home Expenditure had hardly begun to take effect by March 31st last, it will be seen that the above reduction was going on before they began. At the same time, it must be borne in mind that the reduction is not of necessity a reduction in amount. It was so in fact; but this table only shows that the *proportion* of Home Expenditure is less. If a man whose private expenditure is 100*l.* a year spends 50*l.* on his dress, and another, whose expenditure is 100*l.* a year, spends 20*l.* on his dress, the latter spends more proportionately on his dress than the former.

Out of *every sovereign* expended by the Society in three successive years, there was spent upon—

	Year ending Mch. 31, 1887.	Year ending Mch. 31, 1888.	Year ending Mch. 31, 1889.
	<i>s.</i> <i>d.</i>	<i>s.</i> <i>d.</i>	<i>s.</i> <i>d.</i>
Africa, West and East	2 11½	2 8	2 6½
Egypt	0 1	0 1	0 1
Palestine	0 11	0 10	0 11
Persia	0 2	0 2½	0 3
India	6 7	7 0	7 2
Ceylon	1 0	1 0½	0 9
Mauritius	0 2	0 2½	0 2
China	1 7	1 5	1 7
Japan	0 6	0 8	0 9
New Zealand	0 4	0 4	0 4
North-West America	1 2½	1 4	1 6
North Pacific	0 4½	0 5	0 5
Total in the direct service of the Missions	15 10½	16 2½	16 5½
Preparation of Missionaries	0 6	0 6	0 6
Retired Missionaries, Widows, &c.	0 11	0 10½	0 9
Total Mission Expenditure	17 3½	17 7	17 8½
Collection of Funds	1 7	1 6	1 5
Administration	1 1½	0 11	0 10½
	<u>£1 0 0</u>	<u>1 0 0</u>	<u>1 0 0</u>

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for abundant mercies and blessings during the past year. Prayer for grace to be faithful in all our stewardship in the year now opening.

Thanksgiving and prayer for the plans formed for development and extension on the Niger. (Pp. 1-16.)

Thanksgiving for the letters from the Victoria Nyanza. Prayer for missionaries, Native Christians, Mohammedans, and Heathen. (Pp. 17-39.)

Prayer for guidance in respect of extension in East Africa. (Pp. 1-16.)

Thanksgiving and prayer for the new missionaries lately accepted. (P. 65.) Prayer for the meeting on January 20th.

Prayer for the lepers in India (p. 49); for the Tinnevely Church (p. 50); for Fourah Bay, Yoruba, Mpwapa (pp. 56-7); for India generally (pp. 59, 60); for Saskatchewan (p. 61).

HOME WORK OF THE SOCIETY.

Brighton.—The Annual Meeting of the East Sussex Auxiliary of the Society was held at the Royal Pavilion, Brighton, on Tuesday, November 19th, when there was a large attendance. At the afternoon meeting the Earl of Chichester presided. The report was read by the Rev. A. Pearson. As regarded the finances of the West Sussex Auxiliary, it was too early to speak confidently, but judging from the offerings of Sunday last, there was no diminution in the general interest. Of the nineteen churches supporting the Society by the offertory, seventeen had sermons on Sunday, and of these seven contributed more than last year, and three churches appeared in the list which gave no collection last year. The report referred as a happy feature to the rise in the returns of the Stanmer Branch, which sent up 107*l.*, an increase of 45*l.* The Chairman having made a few remarks, Archdeacon Hamilton, late Archdeacon of Lagos, and the Rev. H. A. Bren, from Bombay, attended as the Deputation, and delivered very interesting addresses as to the work of the Society in those parts. At the evening meeting the Rev. Prebendary Hannah (Vicar of Brighton) took the chair. The report was submitted, showing for 1888 a total for Brighton of 2333*l.* 1*s.* 9*d.*, for Hove of 417*l.* 10*s.* 10*d.*, and for the county associations 194*l.* 16*s.*; the amount remitted to the Parent Society being 2944*l.* 8*s.* 7*d.* Archdeacon Hamilton and the Rev. H. A. Bren again spoke.

Bristol.—A Meeting for Intercessory Prayer for Foreign Missions was held on Friday, November 29th, the Eve of St. Andrew's Day, in the Victoria Rooms, Clifton, under the presidency of T. Dyke, Esq. Prayer and thanksgiving were offered by the Revs. F. Cox, H. Falloon, G. Estwick Ford, Talbot Greaves, W. T. Hollins, and General Grove. The subjects for prayer were :—(1) The Committee, officers, and institutions at home; (2) the various local associations and the work at home; (3) the labourers in the field, European and Native; (4) The evangelistic work—*itinerating*, preaching in bazaars, new stations; (5) The educational work—colleges and schools; (6) the pastoral work in the Native Church. The Rev. A. R. Cavalier, Vicar of St. Paul's, Cheltenham, gave an earnest and helpful address, telling of encouraging answers to prayer in the Tinnevely Missions, and of how the intercessions of the Native Christians mingle with those of the Church at home. Special services of intercession were held in some of the churches in the evening and on the following day.

Exeter.—The Bishop of Exeter presided on Friday evening, November 29th, over a large and influential meeting at the Royal Public Rooms, Exeter, in connection with the week of special services of Intercession for the Foreign Missions of the Church. Sir John Kennaway and others spoke.

Leicester.—The Annual Meeting of the Leicester Branch of this Society was held in the Temperance Hall on Monday evening, November 11th. The chair was occupied by Mr. T. H. Lloyd. The Rev. A. A. Isaacs then read the Report, which showed that the receipts for the year were 598*l.* 19*s.* 4*d.*, of which 587*l.* 8*s.* 9*d.* had been remitted to London. After a few words from the Chairman, the Rev. J. Bates, from Ningpo, spoke of the Society's work in that part of China, and was followed by Mr. Sydney Gedge, M.P., who, in the course of his speech, said he thought if St. Paul, the first great missionary, could become again alive and visit the world, and told that this England was the great centre of Christianity throughout the globe, and be asked to attend as a missionary in order to enlist the sympathy of the people, he would be marvellously astonished. Eighteen hundred years had passed, and yet the Gospel was not known all over the world. Would he not be surprised to hear that there were 400,000,000 nominal Christians—differing very much from each other, and some holding doctrines which would not be recognized by St. Paul—but that there were still a thousand million heathens?

Liverpool.—On Friday, November 29th (St. Andrew's Eve), being the Day of

Intercession for Foreign Missions, a Special Service was held in the evening in St. Luke's Church. The prayers were read by the Vicar, the Rev. T. J. Madden, and the sermon was preached by the Rev. Dr. Harrison, Vicar of St. Silas's, from Psalm ii. 8. After the sermon those present were invited to engage for a few moments in silent prayer for a blessing on missionary labourers and their work in foreign lands. On the following Monday, December 2nd, a Special Meeting for the same purpose was held in the afternoon in the Exchange Station Sale-room, over which the Ven. Archdeacon Taylor presided, and an address was delivered by the Rev. Canon Burbidge.

On Thursday afternoon, December 5th, the first Annual Meeting of the Liverpool Diocesan Ladies' C.M.S. Union was held in the Hall of the Deaf and Dumb Institute, Prince's Road, the Bishop of Liverpool presiding. The report was read by the Rev. Dr. Harrison, which stated that though the Union had only been a few months in existence 120 ladies had joined it, that Miss Ryle had undertaken the office of President and Miss Taylor that of Diocesan Secretary. The Bishop expressed his satisfaction at seeing so good an attendance that afternoon, and said that the ladies could do much to help on the work of the Church Missionary Society. After a few appropriate words from Archdeacon Taylor, an interesting address was delivered by the Rev. W. Banister, of the Fuh-Kien Mission, China, on the condition of Chinese women.

J. H.

Madeley, Salop.—On Sunday, November 17th, and on Monday, the 18th, the C.M.S. Anniversary was held at this place. The Deputation was the Rev. F. Glanville. He pleaded the cause of the Society to large congregations in the Parish Church. There were some 900 present in the evening. The collections after the sermons on Sunday amounted to 19*l.* 6*s.* 10*d.* A tea was given on the Monday evening, in the Infants' Schoolroom, on behalf of the Society, at which some 150 sat down, and after the tea an enthusiastic meeting was held in the Institute, at which some 500 were present. The Report was read by the Chairman, the Rev. G. E. Yate, the Vicar of the parish. It showed that 92*l.* 6*s.* had been collected for the Society for the year ending March 31st, 1889, and the Chairman was able to say that for sixteen years the Madeley Association had been first among all the Associations in the county of Salop in respect of amount sent to the Society. The meeting was a deeply interesting and edifying one. The speakers were the Deputation and the Rev. Canon Nash, Rector of Little Wenlock, formerly of Lowestoft, in the County of Suffolk. The amount got from the tea and meeting was 15*l.* 9*s.* 4*d.* Thus the total obtained at the Annual Sermons and Meeting amounted to 34*l.* 16*s.* 2*d.* *Agimus gratias Deo per Jesum Christum!*

G. E. Y.

Northampton.—The Annual Sale of Work on behalf of the C.M.S. took place in St. Giles's Church Buildings, on December 9th, and this year a Loan Exhibition of articles illustrating Mission work in all parts of the world was held in the same buildings in connection with it; the great object of the promoters being to stir up interest in missionary work. No extra entrance fee was charged for it, in order that all might have the opportunity of seeing it. Every one was deeply interested, and the different objects were explained by Mrs. Greaves of the C.E.Z.S., especially those relating to the Indian zenana work. The sale realized between 70*l.* and 80*l.*, being much in excess of last year. The Rev. W. S. Price (from East Africa), Rector of Wingfield, had spoken at the Parochial Missionary Meeting the previous week, and this contributed greatly towards the aroused interest. Mr. Price also kindly lent various articles to the Loan Exhibition.

Plymouth.—On Friday, November 29th, the eve of St. Andrew's Day, special services of Intercession for Foreign Missions were held at various churches. At St. Andrew's, Plymouth, the service in the morning was taken by the Ven. Archdeacon Wilkinson, D.D., and the sermon was preached by the Rev. H. D. Goldsmith, B.A., of the Madras and South India Mission, from the words—"Sir, we would see Jesus" (John xii. 21). In heathen lands there were, he said, many

cases of earnest inquiry about Christianity ; it was a grand privilege to be on the spot to answer them, and was an encouragement to missionaries to feel that they ought to be there. Christians at home, must, however, seriously lay to heart the question whether they had done what they could for the millions in the world.

Salisbury.—The Annual Meetings of the Wiltshire C.M.S. Union were held at Salisbury on November 11th and 12th, under the presidency of the Hon. Secretary, the Rev. E. N. Thwaites. On Monday the Hon. Dist. Secs. met for luncheon, by the kind invitation of Mr. Thwaites, after which they proceeded to investigate the state of things in regard to the C.M.S. in the various Rural Deaneries with the Rev. W. Clayton, Assoc. Sec. On Tuesday the General Meetings of the members of the Wiltshire Union were held: the first, at eleven o'clock, was opened with a devotional address from the Chairman, the Rev. E. N. Thwaites, who gave a striking and helpful address on the Levites as typical of all true Christians. The Rev. W. Clayton, Assoc. Sec., followed with a very practical and useful paper on the "Home Organization of C.M.S. Work." After luncheon, the members met again, when Archdeacon Phair, of N.-W. America, gave a most lively and interesting account of the work in those regions, richly illustrated with facts and information from his own experience and acquaintance. The meetings were felt to be animated, instructive, and stimulating.

On Monday evening all the juvenile box-holders who had collected 1s. and upwards met together in the Luther Hall for tea, and were addressed by the Rev. W. Clayton. A Public Meeting for the young was held the same evening in the Maundrel Hall. The Chairman announced that the juveniles had collected that year the noble sum of 74*l.*, being nearly 20*l.* more than last year. Addresses were given by the Revs. A. G. Lawe (Vicar of Fosbury) and W. Clayton.

On Tuesday evening about 400 people assembled in the Maundrel Hall to hear the Ven. Archdeacon Phair give a most thrilling account of the work of God in Rupert's Land. Many joined the Gleaners' Union at the close of the meeting. The last service was held in St. Paul's, Fisherton, the following evening, when the Archdeacon preached his farewell sermon, his subject being, "Robes made white through the Blood." A collection of 6*l.* was made towards the erection of new churches in Rupert's Land.

Winchester.—The Annual Meeting of the Hon. Dist. Secretaries for the County was held on Thursday, November 14th, at Christ Church Vicarage, Winchester. The Rev. A. Baring-Gould kindly received and entertained the Secretaries. The work done for the C.M.S. was inspected, and each parish in the county was considered with a view to possible openings. New names were also proposed for the office of Hon. Dist. Secretaries to be sent to the Parent Committee for appointments. The Association Secretary reported that some 200*l.* more than the previous year had been received by the Society from the county in 1888-9. The subject of providing for Deputations was discussed, and also some matters connected with the Hampshire Prayer Union. W. C.

THE LONDON C.M.S. UNIONS

All began their sessions during the last quarter, the LAY WORKERS' UNION leading off with their Annual Meeting on October 7th, when a comprehensive and most valuable Report was read by one of the Secretaries, Mr. T. G. Hughes. Addresses were given by Bishop Cheetham, who occupied the chair, and by the Rev. David Reith, of Greenwich. Six Meetings and two Classes have been also held, Dr. B. Van Someren Taylor, of the Fuh-Kien Mission, addressing the members on October 14th. On the 21st a Valedictory Meeting was held, and addresses given by the Revs. H. J. Hoare (a member of the Union), J. W. Fall, J. C. Parry, and Dr. Horder, all proceeding to the Mission-field. Dr. Pruett, from East Africa, addressed the members on November 4th, and on November 26th the members were invited to meet the members of the C.E.Y.M.S., and were addressed by the Rev. B. Baring-Gould of the C.M.S. and Mr. R. Holmes White,

and the Rev. S. Barrass of the C.E.Y.M.S. The Intercessory Meeting on December 2nd was conducted by the Rev. L. S. E. Tronsdale, of St. Andrew's, Newington, the quarter's programme concluding on December 10th with an address by the Rev. Henry Sutton, of Bordesley, Birmingham, on "How to prepare and deliver a Missionary Address."

THE LADIES' UNION held their Annual Meeting on October 17th, when a Devotional Address was given by the Rev. E. A. Stuart, of St. James's, Holloway. A course of three lectures was delivered by Miss L. G. Patric, B.A., on Hinduism, Parsiism, and Buddhism; and on November 21st, a most earnest Address was given by Mr. Graham Wilmot-Brooke, lately returned from, and shortly returning to, the Niger. On December 19th the appointed speaker was the Rev. E. A. Fitch, of Chagga, East Africa.

THE JUNIOR CLERGY were the last to commence work, not holding their Annual Meeting until October 21st; when, after the presentation of the Report, a most powerful Address was given by the Rev. A. Pearson, of St. Margaret's, Brighton, on "Carmel—a Missionary Forecast." On November 18th a crowded Meeting was held, when Africa was most earnestly pleaded for by Mr. Douglas Hooper, from East Africa, and Mr. Graham Wilmot-Brooke and Rev. J. A. Robinson, from the Niger. On December 16th an afternoon was arranged for members to give Ten Minutes Addresses.

WE received, too late for publication with the others, accounts of most interesting Valedictory Meetings, in October, at Hull, Dorchester, and Reading. Each account mentions the deeply spiritual tone of the meeting.

DURING November the Society's cause has also been pleaded at Lymington and Pennington, Goodnestone-next-Wingham, Lindfield (Parish Church), Gough Square (Holy Trinity), Cambridge (All Saints' and St. Mary's), Havering, Elsecar (Parish Church), Wisbeach, &c., Runcorn, Bourton, York (St. Saviour's), Stockton, Stockbridge, Bungay, Melbourn, Old Warden, Belfast, &c.

NOTES OF THE MONTH.

DEPARTURES.

- West Africa.*—The Rev. S. A. Selwyn left Liverpool on Nov. 30, 1889, for Sierra Leone.
North India.—The Rev. W. H. Ball left England on Dec. 12 for Calcutta.
South India.—Miss Kember left England on Nov. 21 for Madras.
Mid-China.—The Rev. J. G. Hoare and family left England on Nov. 1 for Shanghai.
N.-W. America.—The Ven. Archdeacon and Mrs. Phair left England on Nov. 23 for New York.

ARRIVALS.

- West Africa.*—Miss Nevill arrived at Liverpool from Sierra Leone on Nov. 20.
Eastern Equatorial Africa.—The Rev. W. E. Taylor left Frere Town on Oct. 27, and arrived at Marseilles on Nov. 20.
Palestine.—The Rev. H. Sykes left Jaffa on Nov. 14, and arrived in London on Nov. 26.
North India.—The Rev. I. W. and Mrs. Charlton arrived at Calcutta on Nov. 20.
Western India.—The Revs. A. A. Parry and C. W. Thorn arrived at Bombay on Nov. 18.
South India.—The Rev. T. R. and Mrs. Waltenberg arrived at Madras on Nov. 16, and the Rev. J. Barton arrived at Palamcottah on Nov. 21.

BIRTH.

- Japan.*—On Dec. 11, at Sydenham, the wife of the Rev. G. H. Pole, Osaka, of a son (George), who survived his birth only a few hours.

MARRIAGES.

- Soudan and Upper Niger.*—On Dec. 11, at St. Mary's, Plaistow, Kent, Mr. Graham Wilmot-Brooke, to Margaret Graham, daughter of the Rev. Henry E. Brooke.
Eastern Equatorial Africa.—On Dec. 4, at St. Jude's, Southsea, Mr. Douglas A. L. Hooper, to Edith, daughter of the Rev. F. Baldey, Vicar of St. Simon's, Southsea.
North India.—On Nov. 22, at Calcutta, the Rev. E. T. Butler, of Krishnagar, to Miss Mildred Brown, of Acton, London; and the Rev. Herbert Brown, of Burdwan, to Miss Rosa Skinner, of Harrow, London.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 19th, 1889.—The Committee took leave of the Rev. S. A. Selwyn, going to West Africa for temporary work. Mr. Selwyn was addressed by the Honorary Secretary, and, having replied, he was further addressed by the Chairman (Mr. Henry Morris), and commended in prayer to the favour and protection of Almighty God by the Rev. W. Allan.

The Committee in charge of the Africa Missions reported that they had discussed the various questions connected with the extension and reorganization of the Niger Mission with Bishop Crowther, who had returned from the Niger Mission in response to the Committee's invitation, with the Rev. J. A. Robinson, Secretary of the Mission, and with Mr. G. Wilmot-Brooke,—and after very full consideration proposed the following Resolutions, which, amended in a few particulars, were adopted as follows:—

“That the Committee have heard with much interest Mr. G. Wilmot-Brooke's account of the openings for missionary work among the Mohammedan tribes in the districts of the Sudan approached by the upper branches of the River Niger, by persons living or travelling simply and unostentatiously among them, adopting, as far as possible, Native modes of living, and voluntarily laying aside the claims of British subjects to the protection of the British Government, and of the encouragement with which he has himself met in his own efforts during a few months spent at Lokoja and its neighbourhood.

“The Committee believe that an experiment might advantageously be made in more aggressive work in the Upper Niger region, to be conducted on simpler and more economical methods than have been attempted or may have proved possible in the lower Pagan districts; and they would be thankful to welcome and send out at once a band of earnest, devoted men, who, with full knowledge of the risks involved, are prepared to carry on a vigorous Mission on such methods as have been above indicated.

“The Committee have further indicated their conviction in their Resolution of July 30th, 1889, that some modification is necessary in the organization of the existing Mission in the Lower River districts, and that European Missionaries of spirituality and devotion should be introduced into the regular organization of the Mission, who might work side by side with their African brethren, while endeavouring to lead them on to more vigorous and spiritual methods of work. They rejoice to know that they have the hearty concurrence of their venerable friend Bishop Crowther in this proposal.

“The Committee propose that the Niger Mission be divided for the future into two sections, to be known as the ‘Sudan and the Upper Niger’ and the ‘Delta and the Lower Niger’ Missions respectively; and that the line running East and West through Beaufort Island be regarded as the boundary between the two sections. The Sudan and Upper Niger Mission, with Lokoja as its headquarters, will be principally to the Mohammedan tribes (though including heathen also) in the Upper Niger regions, for whom the Hausa and Nupe languages will be required, and will also include the tribes speaking Igbara, the language spoken in the districts around Gbebe northwards. The Delta and Lower Niger Mission will be to the Pagan population south of Beaufort Island, with Onitsha and Bonny respectively as the headquarters of the main river and Delta districts.”

A large number of other resolutions dealing with the details of the two divisions of the Niger Mission thus arranged were considered and adopted.

The Secretaries having reported that three University men had, in response to Mr. Douglas Hooper's personal appeals at Cambridge, offered for the Eastern Equatorial Africa Mission, with the object of accompanying Mr. Hooper in any advance that might be made into the interior, it was resolved,—

“That inasmuch as—consequent on the circumstances connected with the German occupation of the Coast districts opposite Zanzibar—the old trade-route through Usagara and Ugogo to the Victoria Nyanza is, for the present, practically closed; * and

* When this resolution was framed and adopted, the letters from the Nyanza had not arrived. See further resolutions on December 3rd and December 9th.

in view of the circumstances which, in the providence of God, have brought the direct route from Mombasa to the Lake, already opened by Mr. Thomson and Bishop Hannington, and which may possibly be the Society's main route in the future, within the sphere of British influence; and in view of the signal blessing which has been granted to the Society's efforts in Uganda, with which country it is of the utmost importance that uninterrupted communication should be maintained, in the full assurance that though now excluded from that country, the Society will again in due time be called to labour there;—the Committee feel the responsibility resting upon them to take advantage of every opportunity of advancing along this route, and of evangelizing the tribes lying between Mombasa and the Lake. And though political and other causes render the condition of the districts through which this new route passes uncertain, and possibly at present unsuitable for the establishment of permanent stations at any considerable distance from the Coast, the Committee see no reason why a pioneering party may not advance without further delay for the purpose of deciding how far the country is open for missionary work, and selecting for provisional occupation, in view of accessibility, population, supply of food and water, one or more suitable sites for Mission stations or centres of operation.

"The Committee understand that Mr. Douglas A. L. Hooper proposes to marry early in December, and is prepared to make arrangements for leaving his wife temporarily at Frere Town while he himself advances into the Interior; and they rejoice to hear that he has found amongst the University graduates men prepared to adopt simple and economical methods, both in regard to modes of living and of transactions with chiefs and people, and to emphasize to the utmost the spiritual purpose and character of the work for which the Society is in the country.

"In view of the above considerations, the Committee are ready to sanction Mr. Hooper's proposal, that he should sail early next year for Frere Town, accompanied by a band of colleagues not exceeding three in number, if the Lord of the Harvest grant such for the work, and will be prepared to make arrangements for the advance of such a pioneering party as above indicated so soon after his arrival as circumstances may allow."

Reference having been made to the forthcoming general Conference of Missionaries in China, to be held at Shanghai in May next, the Committee expressed the deep interest and sympathy with which they regarded the Conference, and their desire that the different Missions of the Society in China should be represented on the occasion.

The Committee took into consideration various applications made in connection with the recent appeal for a special fund to assist Higher Education in India, and made various grants from the said fund, and other arrangements.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, South India, Travancore and Cochin, Mid-China, South China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, Dec. 3rd.—The Secretaries presented despatches received from the Eastern Equatorial Africa Mission, and it was resolved:—

"(a) That the Committee have heard with deep interest of the events since the expulsion of the Mission from Uganda, detailed in the letters received from Messrs. Mackay, Gordon, and Walker, of dates March 17th to September 2nd, received on the 23rd ultimo, and of Messrs. Gordon's and Walker's return to the charge of the Society's Uganda converts now congregating around Mwanga at Sesse Island. They desire to praise God for His providential care over the Society's Missionaries and Native converts, and recognize the necessity, in view of the possible early reoccupation of Uganda itself, and of the desirableness of maintaining and strengthening the Mission at the Victoria Nyanza, of sending forward reinforcements to the Lake at the earliest possible date. As, however, owing to the season of the year, the reinforcing party could not conveniently leave the coast till next May, and as it is impossible to forecast the events of the next few months, which may materially modify any definite plans now proposed, the Committee instruct that full inquiries be made as to the feasibility of advancing to the Lake by the two routes respectively, and that such arrangements be made as may prove desirable for having a party in readiness to start, under an elder clergyman as clerical leader of the band, if a suitable person be found, as soon as the road should prove open.

"(b) That, in the prospect of re-occupying Uganda, the Committee rejoice to hear that the brethren are prepared and anxious that the Mission should be recommenced on a simpler and less expensive method, and such as may clearly indicate the great spiritual object which the Society has in view, and desire that every effort be made to carry out this purpose to the utmost.

"(c) That with regard to the Usagara Mission, the Committee, bearing in mind the general condition of the district, the late destruction of the Mwapwa Mission-house, and Mr. Price's repeated desire to live and work among the Wagogo, among whom he has already made several itinerations with much acceptance, are willing to leave the brethren free to re-occupy Mwapwa, or, should it seem the preferable arrangement, to reside in a simple way and carry on evangelistic work among the Wagogo."

The following were accepted as Missionaries of the Society:—Mr. Graham Wilmot-Brooke, for the Soudan and Upper Niger Mission, as an Honorary Missionary; Mr. Eric Lewis, B.A., Corpus Christi College and Ridley Hall, Cambridge, for the same Mission; Mr. George L. Pilkington, B.A., Pembroke College, Cambridge; Mr. George K. Baskerville, B.A., Corpus Christi College, and Ridley Hall, Cambridge; and Mr. Joseph D. M. Cotter, B.A., Trinity College, and Ridley Hall, Cambridge, for Eastern Equatorial Africa.

The Committee took into further consideration the proposals for a new Soudan and Upper Niger Mission, and adopted the following Resolutions:—

"That the Committee rejoice in the near prospect of a real advance for evangelistic work among the Mohammedans of the Soudan from Lokoja as a base of operations, and that the enterprise, under the episcopal superintendence of Bishop Crowther, should be under the immediate leadership of their two friends, the Rev. J. A. Robinson and Mr. Graham Wilmot-Brooke. They recognize that Mr. Brooke's varied experience in different parts of Africa, his long-felt desire and his reiterated attempts by various routes to reach the Soudan, and the knowledge he has acquired on the spot of the conditions of life and prospects of Christian work in the countries approached from Lokoja, qualify him in a peculiar measure for a prominent share in the conduct of the Mission; while Mr. Robinson's experience as a Missionary of the Society, his knowledge of its principles and methods, as well as the services he has rendered in the difficult post of Secretary in the Niger Mission during the past two years, enable the Committee with confidence to entrust to him the official representation of the Committee's views in the Mission, together with the official correspondence with them; and the Committee entertain no doubt that the perfect understanding between the two brethren will, by God's blessing, make them as one man in the practical direction of the Mission. While fully aware that Mr. Robinson strongly deprecates the proposed arrangement regarding his own position in the Mission, desiring the entire conduct to be entrusted to Mr. Brooke, the Committee are convinced that they are fully justified, in view of the entire circumstances of the case, in requesting him to lay aside his own wishes and feelings in the matter, and in regarding him as their official representative; and hereby appoint him Secretary of the Soudan and Upper Niger Mission.

"That in view of the very important opening, one long contemplated by the Society, for a Medical Mission at Lokoja as a base of operations, especially in connection with the proposed extension of work in the Soudan and upper districts of the river, where such a Mission would, the Committee believe, have in a peculiar degree the effect of softening the prejudices of the Mohammedan community, and of bringing them in contact with the Gospel,—the Committee would welcome a Medical Missionary, who would be willing to go out at once to open the desired Mission."

A letter was read from Dr. C. F. Harford-Battersby, who was accepted on November 5th, placing himself in the hands of the Committee for work in the Sudan and Upper Niger Mission, and the Committee appointed him accordingly as a Medical Missionary to the Upper Niger.

It was resolved to invite the Rev. Frederick N. Eden, M.A., Pembroke College, Cambridge, Vicar of St. James's, West Hartlepool, to accept the post of Secretary of the Lower Niger Mission, in view of the proposed appointment of the Rev. J. A. Robinson, the present Secretary, to the Soudan and Upper Niger Mission.

The following Minute was adopted on the recent death of the Rev. F. Nevill, Principal of Fourah Bay College:—

"The Committee place on record their deep sense of the loss which the Society has sustained in the removal by death from fever, consequent on exposure, of the Rev. F. Nevill, Principal of Fourah Bay College. Mr. Nevill took charge of the College in January, 1885, which, under his careful and able conduct, has increasingly gained the confidence of the general community on the West Coast of Africa, having now twenty-four resident Students, the highest number reached since the affiliation of the College to Durham University; while he succeeded in emphasizing the specially missionary character of the Institution. He took a prominent and valuable part in all work connected with the welfare of the West Africa Church and people, having served on most of the local trusts and committees, and took a special interest in all the deliberations connected with the drawing up of the proposed Revised Constitution of the Sierra Leone Church. The Committee rejoice to have received unequivocal testimony from the Bishop of the Diocese, and from prominent West African friends in Sierra Leone, with whom Mr. Nevill has been personally and officially brought into the closest contact, to the value of his untiring, conscientious, and courageous labour, and to the generosity and innate kindness of his nature, to which the very large concourse who paid the last tribute to his memory in following his remains to their resting-place bore touching and manifest testimony. In Mr. Nevill the College has lost an able Principal, the Society a faithful servant, and Africa a true and loyal friend. The Committee desire that an expression of their affectionate sympathy be conveyed to Mr. Nevill's relatives in the sore bereavement which, in God's providence, has befallen them."

The Committee had an interview with the Rev. E. S. Carr, who had joined the Tinnevely Itinerating Mission two years ago, but had been obliged, by a severe attack of illness, to return home. He gave information regarding the work of the Itinerancy in Tinnevely, and expressed his view of the great hopefulness of the Tinnevely Mission generally. The Committee expressed very warm thankfulness that the Medical Board had agreed to Mr. Carr's return to the Tinnevely Mission at as early a date as possible.

The Committee also had the pleasure of an interview with Dr. John Murdoch, of the Christian Vernacular Education Society, who is setting out in a few days on another return to India, to the highest welfare of which he has given so many years of his life. Dr. Murdoch, in a brief address, drew attention, amongst other matters, to the remarkable increase of the number of persons able to read in India, and to the consequent great desirableness of the production and circulation of good Christian literature.

Funds and Home Organization Committee, December 6th.—It was resolved, after full consideration, that it is highly expedient that the missionary spirit should be deepened and extended by means of a Missionary Exhibition on a large scale in London, with a view to the subsequent formation of a permanent Museum; and a special Sub-Committee was appointed to draw up a scheme and report to this Committee.

Reference having been made to the great interest excited by, and the blessing vouchsafed to, the February Meetings of 1886-7, it was resolved (a) that the February Simultaneous Meetings movement be renewed; (b) that—God willing—the effort be made in the province of York in 1891, in that of Canterbury in 1892, and in London in 1893.

General Committee, December 9th.—The Rev. W. H. Barlow drew the attention of the Committee to the great services rendered to the Society by Ridley Hall, Cambridge, and Wycliffe Hall, Oxford, and moved the following Resolutions, which were adopted:—

"That this Committee recognizes, with deep gratitude to Almighty God, the marked interest in missionary work which has of late years been manifested in the Universities of Oxford and Cambridge—and especially in Cambridge—as shown in many ways, and particularly by the large number of men who have offered themselves, after the completion of their training, for foreign service.

"They further recognize, as instrumental to this end, the faithful labours of many of the parochial clergy in Oxford and Cambridge, and, not least, of the Principals of Wycliffe and Ridley Halls (the Revs. Canon Girdlestone, F. J. Chavasse, and H. C. G. Moule), who have used their wide influence among the junior members of the Universities so earnestly on behalf of the Society that now some thirty-six students of the two Halls are enrolled in the ranks of its Missionaries.

"They sympathize with the Councils of the two Halls in their efforts to establish the Institutions on a sound and permanent basis; and they feel sure that those who undertook the work originally, with the simple idea of benefiting the home work, will not begrudge to the foreign work such portion of the students trained under their care as the great Head of the Church may see fit to call."

The Committee considered seriatim the various Resolutions of the Committee of Correspondence of November 19th and December 3rd upon the proposed Sudan and Upper Niger Mission and the Delta and Lower Niger Mission (some of which are printed above), and confirmed the same, with the exception of one or two which were deferred. They further added the two following Resolutions:—

"That while they heartily approve of the desire expressed by Mr. G. Wilmot-Brooke and his brethren to go among Mohammedans with exactly the same liabilities and perils as would attach to Christian converts from Mohammedanism in the same countries, they cannot pledge themselves, and do not understand that the Resolutions of the Committee of Correspondence were intended to pledge them, never under any conceivable circumstances to interpose in any way to secure the safety or deliverance of the Society's Missionaries or converts who may be in peril of life or liberty; but they put on record their conviction that the use of force, or of threats implying its possible use, in behalf of Missions is a line of action which as a Missionary Society they could not take any steps to promote."

"That in view of the widespread interest in the openings for missionary work in the Sudan, and of the proposed extension of the Society's operations in this region, the Committee are prepared to open a special 'Sudan and Upper Niger' Fund for contributions to be expended on the said Mission. They are glad to hear that many supporters of the Society, and other friends, who have for some time past been deeply impressed with the claims of the Sudan on the Church of Christ in England, are desirous to contribute specially towards such a special fund for the evangelization of this region through an Auxiliary Committee at Manchester. The Committee will be thankful to receive such contributions, to acknowledge them in any way that may be desired, and to forward to the Auxiliary periodically a statement of expenditure of the funds received."

Contribution List.

In the following list of receipts from November 11th to December 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire	100	0	0
Bedford	135	13	9
Houghton Regis	2	15	0
Berkshire: Moulshord		2	6
Newbury	20	0	0
Reading	100	0	0
Buckinghamshire: Aston Abbots	2	14	3
Bledlow Ridge	15	1	
Hanelope	1	6	0
High Wycombe	8	8	0
Lee	6	8	10
Iver	69	5	3
Iver Heath	5	11	0
Northmarston	6	8	9
Shabbington	1	6	6
Swanbourne	34	7	2
Upton-cum-Chalvey	25	0	0
Wotton	5	4	0
Cambridgeshire: Peterhouse	4	11	6
Cheshire: Ashton Hayes	8	13	6
Byley	5	0	0
Halton	3	5	7
Latchford: Christ Church	2	7	10
Lostock Gralam	5	7	2
Macclesfield District	60	0	0
Morton	4	1	9

Cornwall: Flushing	10	10	0
Otterham			0
Penwerris	22	10	6
Cumberland: Cumwhitton			0
Gosforth, Deanery of	2	13	9
Wigton District	8	6	7
Derbyshire: Etwell	2	3	4
Stapenhill	48	0	0
Devonshire: Broadwood			5
Dorsetshire: Compton Abbas	7	12	9
Durweston	4	15	4
Parkstone: St. Peter's	5	0	0
Shaftesbury: Holy Trinity	10	0	0
St. James's	2	2	0
Weymouth	100	0	0
Durham	600	0	0
Gateshead Fell	34	7	8
Essex: Chigwell	50	14	7
Matching Green	2	4	9
Pentlow	4	17	3
Woodford Wells	25	0	0
Juvenile Association	5	9	3
Gloucestershire: Ampney: St. Peter's	21	0	0
Fairford and Vicinity	25	0	0
Lechlade	2	8	6
Saintbury	1	1	2
Shipton-Cliffe			10
Temple Guiting and Cutsdean	1	15	0

Hampshire :			Higham Ferrers	15	10
Hampshire Prayer Union	20	0	Northampton	77	12
Fleet	20	0	Northumberland : Scremerston	2	1
Lynton	24	1	Oxfordshire : Caversham	5	13
Pennington	7	2	Broughton Pogis	2	2
Southampton	80	0	Goring	11	11
Stratfieldsaye	3	0	Wheatley	4	8
Isle of Wight : Binstead	1	17	Shropshire : Bolas Magna	12	4
Mottistoun	2	15	Bonington	2	4
Shalfleet	16	11	Bridgnorth	32	3
Shorwell	13	1	Lilleshall	5	10
Totland Bay	21	7	Market Drayton : Emmanuel Church	4	14
Channel Islands : Guernsey	25	0	Somersetshire : Bath, &c.	100	0
Herefordshire :			Brent Knoll	3	9
Hereford : St. Martin's	7	15	Bridgewater District	46	1
Hertfordshire : Totteridge	7	7	Clevedon	80	0
Watford	19	2	Holmston District	5	3
Kent : Bexley : St. John's	38	6	Kewstoke	13	4
Bexley Heath	3	17	Ston Easton	1	5
Blackheath : St. Michael's	81	10	Yeovil	18	0
Brenchley	152	6	Staffordshire : Barton-under-Needwood	8	3
Bromley Hill	21	2	Blewold	1	18
Burden	5	15	Croxden	5	17
Deptford : St. John's	8	12	Forebrook	3	2
Greenwich : Holy Trinity	18	3	Great Haywood	1	7
St. Paul's	17	4	Tipton	19	7
Hatcham : St. James's	9	3	Upper Tean	3	8
Kidbrook	4	6	Uttoxeter	70	0
Sandwich	24	0	Suffolk : Bungay : St. Mary's	11	2
Sidcup	110	0	Moulton	1	9
Stansted	2	5	Surrey : Battersea : Christ Church	2	0
Wateringbury	10	10	St. John's with St. Paul's	5	0
Lancashire : Douglas	9	8	St. Luke's	7	17
Hesketh	1	12	St. Mary's	2	4
Lowton	4	4	Bermondsey : St. James's	36	1
St. Helen's : St. Thomas	2	19	Brixton : St. John's, Angell Town	20	10
Leicestershire : Aylestone	14	12	Camberwell : All Saints	15	0
Market Harborough	1	1	Croydon	131	14
Lincolnshire : Appleby	2	17	Dorking	63	14
Ayleby	14	4	Forest Hill : St. Paul's	10	0
Bradley	2	1	Godalming	3	19
Kirkby-on-Bain	3	3	Kennington : St. Mark's	6	0
Kirton in Holland	3	13	Kew	12	1
Laceby	2	11	Kingston-on-Thames	32	16
Low Toynton	3	5	Little Bookham	11	8
Market Deeping	1	10	Norbiton : St. Peter's	10	7
Tealby	5	7	North Brixton : Christ Church	9	12
West Halton	3	1	Nutfield	99	18
Isle of Man : Lezayre	1	1	Penge : Christ Church	3	9
Middlesex : City, East :			St. John's	18	9
Cornhill : St. Peter's	13	13	Reigate	10	0
City, West : St. Dunstan's in the West	5	1	St. Luke's	1	0
Bloomsbury : St. George's	83	11	Surbiton : Christ Church	80	12
Chelsea : Old Church : Juvenile Assoc.	2	1	Tulse Hill	4	19
St. John's	17	10	Holy Trinity	2	3
Hackney : St. Peter's	1	3	Walworth : St. Paul's	5	5
Haggerston : St. Paul's	4	7	Sussex : Burwash Weald	3	0
Hampstead	300	0	Copthorne	10	11
Harrow Weald	7	7	Dallington	10	7
Isleworth : St. Margaret's	3	12	East Sussex	300	0
Kensington Deanery	200	0	Eastbourne	53	10
Kensington, West : St. Matthew's	1	17	Forest Row	10	15
Kilburn : Holy Trinity	11	6	Kingston by Sea	1	0
Juvenile Association	4	10	Lindfield	23	6
Knightbridge : All Saints	6	8	Maresfield	5	9
Old Ford : Parish Church	12	11	Petworth	10	0
St. Marylebone :			Slough	23	10
St. Stephen the Martyr	5	15	Stonegate	71	2
Christ Church	3	3	Uckfield	2	14
St. Bartholomew's, Gray's Inn Road	19	10	Warwickshire : Bourton	17	5
St. Giles's-in-the-Fields : Christ Ch.	7	9	Brailes	11	15
St. Mark's, Hamilton Terrace	100	0	Leamington : St. Paul's	25	0
St. Mary's, Bryanston Square	30	0	Rugby	22	0
Spring Grove	13	15	Westmoreland : Appleby	8	4
Tottenham : St. Paul's	2	3	Milnthorpe	4	18
Walham Green : St. John's	8	15	Wiltshire : Corsham	5	10
Westminster : St. Andrew's	16	6	Ham	3	13
St. Margaret's	52	0	Presnute	1	4
Whitechapel : St. Mary's	5	6	Upavon	1	0
Monmouthshire : Chepstow	30	0	Worcestershire : Alvechurch	1	10
Penhow	3	1	Areley Kings	6	18
Norfolk	1000	0	Bradley	3	8
Repps-with-Bastwick	2	4	Clent	11	15
Thetford	22	19	Lower Mitton	10	11
Northamptonshire : Grafton Regis	5	0	Rochford	3	18

Yorkshire: Bingley.....	22	16	8
Burneston.....	3	13	8
Hampthwaite.....	2	10	0
Haxey.....	5	1	6
Keighley.....	30	7	5
Middleham.....	9	1	0
Purston St. Thomas.....	3	8	8
Yesterdale.....	10	6	

ASSOCIATIONS IN WALES.

Carnarvonshire: Llanllyfni.....	3	16	0
Penmaenmawr.....	20	0	0
Denbighshire: Rosset.....	2	5	8
Flintshire: Bistre.....	16	2	
Glamorganshire: Aberavon.....	5	10	0
Baglan.....	7	5	10
Llantrisant.....	7	10	10

SCOTLAND.

Edinburgh Auxiliary.....	16	6	8
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BENEFACTIONS.

A Friend, by Samuel Harris.....	100	0	0
Allbut, Mrs. Sandon.....	25	0	0
Arbuthnot, Mrs. H. R.....	100	0	0
A London Clerk.....	5	0	0
Allan, Miss, Weybridge.....	5	0	0
Anonymous.....	1000	0	0
Anonymous.....	20	0	0
Beaumont, Rev. W. F. Skirbeck.....	25	0	0
Eirks, Mrs., Chigwell.....	100	0	0
Buxton, Sir T. Fowell, Bart.....	100	0	0
Chamberlain, Mrs., Chobham.....	30	0	0
C. J. L.....	25	0	0
Colville, Misses, Great Cumberland St.....	5	0	0
E. P.....	40	0	0
E. W.....	50	0	0
F. L. J.....	5	0	0
"From an Old Friend in Notts".....	10	0	0
Gould, Rev. Joseph.....	25	0	0
H., by Mr. B. Bailey.....	10	0	0
Heywood, Miss Alice S., Ellera.....	5	5	0
Ingram, Mrs. John, Steyning.....	10	0	0
INT.....	50	0	0
Jervis, P. O., Esq., Uttoxeter.....	25	0	0
Kendall, Miss, Aix-la-Chapelle.....	10	0	0
L.....	40	0	0
Langton, Miss, Bloomsbury.....	5	0	0
L. C.....	7	0	0
M. E., Anonymous.....	100	0	0
Noble, R. H., Esq.....	10	0	0
"Offering after the Mission at Bedford".....	10	0	0
P. D.....	100	0	0
Returned by a Missionary.....	20	0	0
Thankoffering for Silver Wedding.....	10	0	0
"Two Sisters".....	30	0	0
Welch, W. G., Esq., Lancaster.....	50	0	0
Wilde, Mrs. C. N., Kensington.....	5	5	0
Gleaners' Union:			
Exhibition at Bournemouth.....	10	0	0

COLLECTIONS.

Agbrigg, St. Catherine's Choir Class			
Miss. Box, by Miss Jackson.....	3	5	0
Andrews, Miss E., Edgbaston.....	10	7	
Cousins, Mr. C. and Friends (Miss. Box)	1	0	3
Griffins, Mr., Young Men's Bible-class,			
Wolverhampton.....	10	6	
Ina, by A. C. Jonas, Esq.....	1	4	0
Laugham, Mrs., Lordship Lane (Miss. Box).....	1	0	0
Magic Lantern Entertainment by Pupils			
of Miss M. R. Fabri.....	18	6	
Gleaners' Union:			
Gleaner No. 3399 (Miss. Box).....	1	0	8
Humphreys, Miss A. L.....	11	0	
N. and B., Arncliffe House Gleaners..	18	9	
Sambo's Gleaning.....	1	10	0
Stevenson, Miss, East Finchley.....	1	12	0

LEGACIES.

Bowman, late Henry, of Newcastle:			
Exor., Wm. G. Davies, Esq.....	92	17	8
Carpue, late Miss Emma, of Manchester			
Square: Exor., S. G. Turner, Esq.....	1000	0	0
Denison, late Mrs. Sarah, of Emberton:			
Exor., Rev. J. Turner.....	450	0	0
Lake, late George Herbst, Esq., of St.			
Leonard-on-Sea: Extrix. Mrs. Lake	100	0	0
Mee, late Mrs. Elizabeth, of Hastings. 1321	8	5	
Simmons, late Miss S., of Midhurst:			
Exors., Messrs. A. T. Newman and			
J. W. Penfold.....	27	0	0
Singleton, late Rev. Joseph, of Babraham:			
Exors., Rev. J. J. Singleton, and			
Messrs. W. C. Turner and W. F. Ack-			
land.....	250	0	0
Tempany, late Miss Emma, of Ipswich:			
Exors., Rev. R. D. Pierpoint and J.			
Owen, Esq.....	32	3	5

FOREIGN CONTRIBUTIONS.

Africa: Lagos.....	39	4	10
France: Arcachon.....	14	9	
Mentone.....	11	4	
Switzerland: Lausanne.....	5	6	8

BISHOP OF THE NIGER'S FUND.

Christ Church, Newgate Street.....	9	9	0
Whidborne, Rev. G. F.....	25	0	0

NYANZA MISSION FUND.

Saunders, Mrs. Herbert, S. Kensington	5	0	0
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MOOSONEE ENDOWMENT FUND.

By the Bishop of Moosonee.....	100	0	0
Crabb, R. H. Esq., Baddow Place.....	25	0	0

HIGHER EDUCATION IN INDIA FUND.

Gould, Rev. B. Baring, Blackheath.....	10	10	0
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CHRIST CHURCH BOARDING-SCHOOL, CALCUTTA, FUND.

Anonymous.....	100	0	0
By Miss Alice Sampson, Barrow-upon-			
Humber (coll.).....	17	5	9

JERUSALEM BISHOPRIC FUND.

Arbuthnot, H. R., Esq.....	10	0	0
Birks, Mrs., Chigwell.....	5	0	0

EXTENSION FUND.

Buttanshaw, Rev. Preb. J., Bath.....	50	0	0
Anonymous, for the maintenance of a			
new Missionary in Eastern Equatorial			
Africa.....	300	0	0

MEMORIAL CHURCH AT FRERE TOWN.

Shaw, Mrs., Wincanton.....	5	0	0
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C.M. CHILDREN'S HOME FUND.

Anonymous.....	100	0	0
Buttanshaw, Rev. Preb. J., Bath.....	25	0	0

DISABLED MISSIONARIES' FUND.

Buttanshaw, Rev. Preb. J., Bath.....	25	0	0
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DEFICIENCY FUND.

West Suffolk Association, by Rev. H.			
James.....	10	0	0

GLEANERS' UNION.


Contributions (including "Our Own			
Missionary").....	77	17	3

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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

FEBRUARY, 1890.

SOME SIGNIFICANT INCIDENTS IN JAPAN.

“HEN China is moved, it will change the face of the globe.” This was one of the sagacious sayings of Buonaparte at St. Helena; and since China has begun to move there have been numerous confirmations of the correctness of the exile’s remark—all noteworthy in themselves, but not exactly in the line of our present thoughts, as we study the process of the world’s evangelization.

There is, however, one recent manifestation of the disturbing effect resulting from the overflow of China’s population which surprises us by its unexpectedness, and by its importance as affecting the development of the new order of things in Japan. To this latter field we look with an especial interest, and watch the peculiar turns of its rapid and unique development with a hopefulness that is not without its counterpoise of solicitude. There are so many forms and qualities of influence bearing down, just now, on the Japanese Government and on the influential class which, in China, we are accustomed to call the “Literati,” that we must be prepared to hear of untoward events at moments when prospects seem fair and progress assured.

A most noteworthy instance of this “unexpectedness” has recently occurred in connection with that revision of Treaties with Foreign Powers which it has been, for many years past, the earnest desire and endeavour of Japanese statesmen to bring about. The extra-territoriality clauses in those Treaties have been increasingly galling to a sensitive and high-spirited people, such as the Japanese certainly are; and negotiations seemed recently to have reached a point when the difficulties in the way of their removal began to disappear, so that there was a prospect that, in a few months, revised Treaties would be exchanged free from the slur and disparagement implied in these objectionable clauses.* Suddenly, however, and in a way not readily understood or easily explained, the work of treaty-revision was reported to have collapsed: there was a dead-lock somewhere, for which few could give any clear account. By degrees, however, it was given out that apprehension was felt, by the Japanese of all classes, lest the too-free admission of foreigners into Japan should jeopardize the national independence and prosperity; lest the people

* These clauses stipulate that foreign offenders must not be punished by the Native authorities, but handed over to their own Consuls.

of Japan should not be strong enough to hold their own against foreign competition, and especially lest an unlimited *Chinese* immigration should overrun the country. The plan of constituting Mixed Courts, taking cognizance of cases where Natives and foreigners were concerned, was found to be embarrassed by difficulties connected with the New Constitution, which requires naturalization as a *sine qua non* to office-holding; and many other detail-difficulties have been discovered, as is always the case when reluctance rules. The upshot is that, for the present, there is a political crisis; but it is one of the Japanese characteristics to shine on an emergency, and we may hopefully anticipate that a way of escape will be found out of this dilemma.

One very unexpected effect of the excitement occasioned by this conflict of fears and interests is thus described in a letter from one of the American Church missionaries in Japan:—

“Work for Christ goes on quietly, while public attention is absorbed in politics. One good, it seems to us, comes out of all this—the hostility and the disturbances that used to mark religious meetings in Tokio are known no longer. The young men who once, for sport or mischief, thought it proper to interrupt Christian lectures, have now all they can do in disturbing the various political meetings that are held from time to time.”

Unhappily, it is the student class who cause most uneasiness to the authorities. Years ago, it was a cause of great solicitude to the managers and some of the professors in the University, and also to the lamented Viscount Arinori Mori, as to how far it was permissible for undergraduate students to engage in discussions at Debating Societies. At one time their doing so was prohibited, and a scholarly Japanese gentleman, lately visiting London, declared to a friend that it was difficult to estimate the disturbing effect that had been produced in the whole student class by the reading of *Mill on Liberty*. Their ideas of *personal* freedom became so exaggerated that they did not understand how anybody should have liberty but themselves.*

It would not be fair, however, to attribute to this influence the love for assassination (it is hard to describe it otherwise) which is part and parcel of the old *Samurai* type of character, and does not yield to argument or dissuasion. When Okubo was assassinated in 1877, and when two of his sons were studying at the Imperial University, it was in vain that the then Professor of Ethics endeavoured to impress on the class to which the two youths belonged, the *cowardliness* of assassins. All he could say seemed to have little effect. “No, it was *noble* for a patriot to sacrifice himself for the good of his country, to kill the public enemy, and then either destroy himself, or else go—blood-stained sword in hand—and deliver himself up for execution!” This was done by Okubo’s assassins; in Mori’s case the murderer was cut down at once by the Viscount’s attendants; and in this recent occurrence, the thrower of the dynamite bomb cut his own throat in a determined manner.

* One is reminded of Goldsmith’s lines—

“Or when a factious band agree
To call it freedom when *themselves* are free.”

Our missionary at Fukuoka, the Rev. A. B. Hutchinson, writes under date of 1st November last :—

"You will have heard, by telegram, of the attempted assassination of Count Okuma, the head of the Foreign Office. The would-be assassin was a man of good position and education, aged about thirty-two, a very quiet and orderly character. He was the intimate friend of several of the Christians here, but had not given any attention to Christianity. Political feeling runs high here on the question of Treaty Revision. The feeling is not so much against foreigners as against the giving an ascendancy to foreigners by appointing foreign judges, as provided for in the draft of the revised Treaty. The Count is held to have betrayed Japanese equality to the foreigner by this stipulation. There is also a great desire for all legislation to be submitted to the new Parliament which is to meet next year. The people wish to make treaty provisions, and the feeling is that Count Okuma was stealing a march on them by altering the treaties now. Hence, the would-be assassin, who committed suicide directly after his cruel attempt, is regarded as a political hero and martyr, as one who has sacrificed his life to save his country's honour. That he is a murderer does not seem at all to lower him in the estimation of his friends and admirers, I am sorry to say. This deplorable incident has, for the present, suspended Treaty Revision. Count Okuma was so badly wounded, by the dynamite bomb used, that his right leg had to be amputated, and it will be some time ere he is again ready for the strain of diplomatic business. The Cabinet resigned, but it is said the Emperor refused to accept their resignations. Still, public feeling is very strong against the present proposed revision of the treaties, so that it may be months, if not years, before an alteration is made; and until that is accomplished kindly bear in mind that my personal work is limited to the town in which I am resident."

"As I write, I hear that to-day the funeral of the wretched man, *Kurushima*, whose body has been brought from Tokio here, is being celebrated at Hakata with great splendour. Over 500 friends followed as mourners, thirty priests in rich robes, and hundreds of school-children carrying banners, form the procession, and thousands of sympathizers line the roads. Some of the Christians, to my sorrow, attend. 'Why,' said one, 'he gave his life for us all, to save our country and ourselves!' I find that he was a relative of my landlady, the ex-daimio's widow. Alas! for these times of strong political passion, they take men's minds off from the one thing needful. In Japan, the present age is certainly 'full of tongue and weak of brain,' as Hooker said of England in his time. I am glad to report a steady increase in the numbers attending my Saturday and Sunday English New Testament classes. We average now twenty-five young men, all able to read and understand. I do trust that good fruit may in due time result."

While these things are occupying the attention of statesmen and diplomatists, and filling the columns of the hundreds of newspapers which flourish and increase all over the country, the great educational movement continues to enlist the interest of the people, and the requirement that our English language shall be taught is extended to all the higher-grade schools. One curious item however, we note, as mentioned by a correspondent writing from Tokio. He says :—

"Girls' schools have fallen somewhat into disfavour. The statement that a liberal education unfits girls for home-life is often repeated. Then, too, schools have been multiplied to such an extent that, in some sections of the city, on each block there are one or two schools. The private Japanese schools, depending for their support on the scholars' fancies, strive at any cost to attract. So we have, as in other matters, home rules reversed. Witness the following, adopted by a school rather near us: *Teachers are not allowed to disturb the scholars.*"

We turn from this specimen of the self-esteem of "Young Japan," to notice a remarkable change in the habit of feeling connected with

the acceptance of aid, from without, in cases of calamitous distress, such as that resulting from famine, flood, or earthquake. Some years since, when a devastating fire swept over nearly a fifth part of the city of Tokio, the British Consular Chaplain at Yokohama consulted with one of his Church Trustees as to how relief might best be afforded to the sufferers. The Trustee, who was an older resident than the Chaplain, smiled as he replied, "You don't understand these sensitive people yet. They rather resent such offers as an uncalled-for interference on our part. They consider themselves quite competent to take care of their own affairs of this kind: you had better let them alone." But this the Chaplain could not do; and accordingly money was collected, sent up to Tokio, and there ceremoniously accepted by the proper authorities. In due time—that is, after the lapse of some months—it was officially notified that the amount received from Yokohama had been — dollars, and that the number of sufferers had been ascertained to be exactly —, among whom the money had been equally divided, giving about fourpence three-farthings to each severally.

We take a more recent illustration from the *Japan Mail*:—

"For the purpose of distributing Mr. Iwasaki's bountiful gift of ten thousand *yen* on the occasion of the promulgation of the Constitution, it appears that the district officers in the capital set themselves to ascertain the number of poor families upon whom such charity might be fittingly bestowed. The result of their researches is that there are 36,338 families, and that each family is to receive 17 27 *sen* as its portion of the gift. A more effectual method of frittering away a handsome present could scarcely be conceived. Seventeen *sen* are the equivalent of sixpence. Mr. Iwasaki's ten thousand dollars are divided into thirty-six thousand sixpences, and scattered here and there through the capital. How many recipients of such a pittance will feel disposed to say 'thank you'? They will rather regard the affair as a colossal joke."

So completely has this extra-independence of feeling suffered change, that now a little sort of jealousy has been expressed openly that whereas sympathy has been shown for the Chinese who were impoverished by the disasters on the Yellow River, no such aid and relief has been offered to those made homeless by recent similar calamities in Japan. It is said, however, that the private purses of both the Mikado and his Empress are always open to such appeals, and the Native Christians have not been slow to minister help. In Wakayama, where the havoc of the storms was greatest, the Native Church at once took steps to seek the aid of their brethren all over the Empire, and with the funds raised they distributed to the necessities of the unfortunate. Apostolic example moved them.

Another evidence of the increased willingness to receive outside help appears in a recent appeal made to the supporters of the American Board of Foreign Missions (Boston), to help build a church in Tokio, near the Imperial University. The Native pastor of this church, Rev. J. T. Isé, is the son of one of the early Japanese reformers.* As a youthful student, Isé came to the University under

* Yokoi, by name. He was a true patriot, exerting himself under the patronage of the Baron of Echizen, "one of the most liberal and far-seeing of the Daimcs." See p. 77 of *Japan and the Japan Mission*, published by the C.M.S.

somewhat peculiar circumstances. He and several others had received a preparatory education in English, under an earnest American Christian teacher, at Kumamoto, and came up from that remote city only to find that, owing to recent changes in the requirements for admission, they were not prepared to pass the needed examinations. This was to them a dreadful disappointment, for they were poor and ambitious—unable to meet the expense of delay, and eager, almost ravenous, for the book-learning they hungered for, as is the manner of Japanese youths.

Their peculiar case coming to the knowledge of one of the Professors, he interested himself on their behalf, and succeeded in obtaining a relaxation of the new requirements, so they could enter and pursue their studies, which they did with great avidity. Isé, however, did not wait to graduate, but went to a Divinity School of American missionaries (under the ægis of Mr. Neeshima), at Kioto, where the friendly Professor again met him in 1879, just when he was about to go among his own countrymen as an evangelist. And now, after the lapse of ten years, he is heard of again as visiting America, and asking for funds to build his projected church, hoping to realize the prediction of his father, who wrote, about the year 1866, "In a few years Christianity will come to Japan, and capture the hearts of the best young men."

How much need there is for a special effort to effect this end may be gathered from the fact, just come to our knowledge, that "in the large private school (the liberal school of Japan) the erection of a University in connection with this school has been committed to the Boston Unitarians: the latter are to supply teachers for an institution to rival the Imperial University."

Only one more item of recent intelligence will we allow ourselves to mention, and that because of its probable influence upon the inevitable task of giving form to the conditions upon which the "Church of Japan" (as some prefer to put it) will ask, from England or America, or both, the bestowment of the Episcopal succession.

At the recent meeting of the General Convention of the Protestant Episcopal Church of America, in New York, we are told that "the resignation of the Bishop of Yedo (Rt. Rev. Dr. Williams) was received with great surprise. After due deliberation, and with a suitable expression of its appreciation of his long service, it was accepted by the House of Bishops on the 18th of October. No special reason was assigned, but it is understood that the Bishop tendered his resignation because he was impressed with the belief that, in the present wonderful progress of Japan toward Western civilization, a younger man should be at the head of the Church's Mission." The prompt election of Dr. Edward Abbott to the vacant Bishopric seems to show that the General Convention was alive to the importance of the position, of the field, and of the peculiar work to be performed there now.

As to the urgency for immediate and strenuous effort at the present stage of Japan's development, the voices that reach us from those

important Isles of the Sea are unanimous. They have long "waited for God's law," and now they are evidently made willing to lend the "hearing ear" to the message which has been so long in reaching them. May they have also the "understanding heart"!

EDWD. W. SYLE.

"A WELL-PREPARED FIELD."



AMONGST the many visitors from many parts of the world—mostly, of course, those interested in the spread of the Lord's kingdom abroad—who, from time to time, find their way to the C.M. House in Salisbury Square, there was one a short time since whose visit had a special interest of its own.

He was a young American gentleman, full of health and strength, all aglow with missionary zeal and the love of souls, who was on his way to India from America on a special errand, to which he felt that he had received a clear, strong call from God. An educated young man himself, he was delegated from the Central Council of the Y.M.C.A.'s in America to educated, English-speaking Natives of India. And he was going with a cordial invitation from the important body known as the Madras Missionary Conference.

The Madras Missionary Conference, whose words ("a well-prepared field") stand at the head of these remarks, is a living proof of the remarkable harmony and unitedness of action with which the missionaries of the various Protestant Missionary Societies in India carry on their work. It is composed of the missionaries of almost every one of the Protestant Missionary Societies labouring in Madras and its neighbourhood. It meets usually once a month, at the several houses of the members of it, and discusses all kinds of questions having a bearing upon missionary work. Often, from time to time (as is the case also with the similar Missionary Conferences in Calcutta and Bombay), its opinion is asked, or its voice of remonstrance listened to with respectful attention, by Governmental authorities. The advantage of such Conferences is very obvious, and we can recall not a few questions of high missionary and social importance on which, within even the last few years, they have formed opinions and addressed Government.

The well-prepared field to which the Madras Missionary Conference gave the invitation to a representative of the Y.M.C.A.'s in America is thus described by that Conference (from, of course, the South India point of view) in a very important "Open Letter to the Churches from their Missionaries in Madras," which the Conference has recently sent forth:—

"In the city of Madras, and in other large educational centres of South India, are thousands of Hindus who have been educated in Mission schools and colleges, and are more or less acquainted with Christianity, though they have not formally embraced it, while even those not trained in Mission schools, and not formally acquainted with Christianity, have imbibed much moral thought from their education, which may be blessed by God's Spirit to be the path by which true light may come to them. While we desire Christian effort to continue and increase among the other classes, we appeal to you on behalf of these. They

must certainly fill influential positions, and are destined to lead or largely mould Hindu opinion in the near future: hence they should receive special attention. European missionaries should be designated for this work. At present we know but of one such agent in the whole of South India. In Madras alone there is an ample field for several Europeans, who could find in this work abundant inspiration, and scope for their very highest efforts. At least four experienced missionaries might be thus employed."

Such is the Madras Missionary Conference's description of the field. Let us look at it a little more in detail.

The educated classes of India may, roughly, be viewed as either the youths who are receiving education in the various missionary schools and colleges; or those in attendance on the Government schools and colleges; or those who have gone out from schools and colleges into various professional or mercantile walks in life; or those of that more limited class of men who hold high official positions under the Government of India, or belong to the old aristocracy and nobility of the country. Year by year this great field of the educated classes of India is growing in extent and importance. Every year sees larger numbers of young men repairing to the various schools and colleges, both Government and missionary and purely Native. Every year sees an increase in the number of University graduates. Lord Lansdowne has recently noted this great increase of University graduates, and has given some much-needed advice in connection with it.

What is being done to bring the Gospel to bear on this great field? Our reply is easily made. So far as the young men in missionary schools and colleges are concerned, the distinctive Christian education which they receive in them is doing a very great deal. But it is not doing all, for it needs to be followed up when the young men have left student-life and have entered on their various vocations and occupations. But what of those attending the Government or purely Hindu or Mohammedan schools and colleges? It is of these that the Bishop of Calcutta has said, that "there ought to be a missionary sitting on the door-step of every Government school, to pour in the truth, which may fill the vacancy created by the uprooting of their old ideas." And what, also, is to be said of the thousands and thousands of educated English-speaking men in professional and mercantile walks in life and in the higher official positions? The sad truth is that little or nothing is being done. "The mission-field," as the Madras Missionary Conference has said, "is so barely manned that we have no reserves for this work." Here and there a hard-worked missionary manages to save a little time from the heavy pressure of his multifarious ordinary duties for a lecture to, or for occasional calls on, educated non-Christians. But, as a plain matter of fact, beyond the missionary schools and colleges for the higher education, there is little or nothing done (cannot in fact, from sheer paucity of labourers, be done) in this great and well-prepared field of missionary labour.

And, in the absence of suitable and adequate effort to bring the Gospel to bear upon them, what are the influences to which the

educated English-speaking classes are exposed? We cannot here lay out of sight the attendance of Mr. Bradlaugh at the recent meeting of the National Indian Congress in Bombay. Nor can we forget that the secular press in England supplies these classes with unwholesome and soul-blighting literature in abundance. As regards religion, they have largely abandoned the old Hinduism of their forefathers, and have not found shelter in Christianity. Scepticism, in one form or another, or downright infidelity, it is to be feared, receives great numbers. Many find a convenient refuge in the half-way house of some one of the many forms of Brahmoism, and go no further. Thanks be to God, some do go further. Here is the touching experience of an eminent living Native Christian in Bengal, the Rev. Lal Behari Day:—

“I myself was once a Brahmo, though not in name, yet in reality. I disbelieved in book-revelations, and believed that repentance was a sufficient expiation for sin. I conscientiously believed in those doctrines, and endeavoured to act according to the light I then enjoyed. I became sorry for my sins, and prayed to God to forgive them. But I enjoyed no peace of mind. I could not be sure that He would pardon my sins. I had not His word of promise. This led me to think what consolation I should have, if I could have God’s word of promise. This again led me to inquire more fully than I had done before into the proofs of a positive revelation. I also endeavoured to reform my conduct, to amend my life. I tried to banish from my mind all evil thoughts, all sinful desires. The more I tried, the more signally I failed. I began to see my moral deformity more than before. I began to see that I was a great sinner, a vile transgressor of God’s law. My good works, such as they were, seemed like filthy rags. Formerly I comforted myself with the thought that I was better than many of my neighbours, and thus laid the flattering unction to my soul. But now I appeared before myself in all my naked deformity. I abhorred myself. I was in despair. Then it was that the Lord took mercy upon me. He opened my eyes, and showed to me Christ, in all the lustre of His mediatorial glory and the charms of His ineffable love. I then saw that Christianity supplied all my wants. I was a breaker of God’s law, but Christ had suffered for my sins—He had vindicated the justice of God—He had upheld the majesty of the divine law. I then saw that Christ, not repentance, was the propitiation of my sins, and not of my sins only, but the sins of the whole world. It was then, also, that I perceived how true penitence was created in the heart, not by its own ability, but by the gracious influences of the Holy Spirit. I found all my wants supplied in Christ; for Christ was made unto me ‘Wisdom, and righteousness, and sanctification, and redemption.’”

The experience of Lal Behari Day may probably be the experience of more amongst the educated classes than we think.

And yet, what wonderful possibilities for the advance of Christianity in India, and even in the world, may be bound up with the adequate cultivation of this well-prepared field! And what grand scope is there here for the employment of the highest Christian culture and intellect! Professor Westcott, in a sermon preached in 1877, spoke of “a large class of accomplished students growing up in India whose influence for good or for evil will be immense.” He spoke of the time surely coming when the subtle intellects of India, coming to be exercised on Divine Revelation, may make no small contributions to a fuller knowledge of the deep things of the Word of God, “when India will yet bring her treasures to Christ, *her glory, and her honour.*”

“The Christians of the West,” he said, “had something to tell their Greek

teachers. The Saxon Christians had something to tell the Roman missionaries. The Christians of India will, I cannot doubt, have something to tell us. May God grant that we may listen humbly and patiently for voices which will (it may be) rise out of questionings which we have not anticipated, and lay open great thoughts which have not risen in our hearts.”

Do we want proof of the great possibilities connected with the right and wise cultivation of this great field? If Keshub Chunder Sen had only grasped the true nature of sin, and the true Divinity and Atonement of Christ—if he had only, like Luther, laid hold firmly on that one great vital principle of truth, Justification by Faith only, with what power might he have shaken the whole of India! And are there not, amongst living and working Indian Native ministers of the Gospel and Christian laity, enough well-known names to give us a foretaste of what the intellects of India, having received the Christ of the Bible with a full and self-surrendering faith, may yet do towards a more rapid progress of the glorious Gospel? We do not mention names, but names will readily come to mind to those acquainted with Indian Missions.

On the other hand, if the time is not redeemed, if the opportunity now in the market is not bought up, if India should to a large extent settle down in the half-way house of some form of Unitarianism, what a terrible soul-blight would this be to India itself, and what a heavy loss to the Gospel of Christ in the world. And here we would venture to affirm our own confident persuasion that those who go to the educated classes in India should be especially those who carry with them no faltering, half-hearted utterances on the great verities of our Faith. Here certainly, if anywhere, we feel that there is needed the Apostle's determination “not to know anything amongst them but Jesus Christ and Him crucified.” There ought not to be any mincing of matters about sin, about the corruption of man's nature, about the absolute necessity of a sufficient Atonement and of a Divine Saviour and a Divine Holy Spirit. There ought to be no putting of the Church in the place which Christ alone should occupy. India needs plain, out-spoken truth; spoken, indeed, with deepest and veriest tenderness and love and sympathy, but spoken at the same time in the clear and unhesitating and uncompromising terms of God's own Revelation. And beyond all doubt India will return an abundant recompense for all true labour of this kind which can be spent upon her.

Our American friends are more quick than we are to seize this great missionary opportunity. Another from America has just proceeded to Calcutta on the same errand, and has received a cordial welcome from the Calcutta Missionary Conference. We read the following in the *Indian Witness* (Oct. 19th, 1889):—

“The Conference also passed a resolution welcoming Mr. L. D. Wishard, the International College Secretary of the Y.M.C.A., in advance to his proposed evangelistic work among Indian College students. A Committee, consisting of the heads of Mission schools in the city, and the Secretaries of the several Missions, was appointed to co-operate with him in reaching those for whom his visit is intended. The Conference hopes that great and lasting good may result from the labours of Mr. Wishard. The unanimity and heartiness of the welcome

indicates that all feel that a great work of grace is urgently needed among Indian College students. We hope and pray that the Lord of the harvest may be pleased to use His servant to gather many sheaves from this ripened field."

We heartily wish them both God-speed in their errand of love and glad-tidings to the educated classes in India.

Is it too much to hope for (God so directing it), that these few remarks may meet the eyes of some of the cultured sons of England, fitted by spiritual graces and mental gifts for grappling spiritually with the present condition of the educated classes in India, and may lead them to serious consideration as to whether they could spend their allotted periods of life here below more grandly and more usefully than in working in some one or other of the departments of this well-prepared field?

W. G.

THE MINISTRY OF MONEY.



RECENT number of *The Missionary Review of the World*, the able periodical conducted by Dr. Sherwood, of New York, and Dr. Pierson, of Philadelphia, contains a remarkable article by the latter highly-respected writer, entitled

"The Ministry of Money," to which we desire briefly to call attention. The object of this article is to show that, in Dr. Pierson's words, "God asks, and in the highest sense accepts, for the purposes of His Kingdom, *only consecrated money*." Although "conscious of being in a very small minority," he earnestly contends that "the Church will never have the highest blessing in the work of Missions till she dares to stand on the same elevated platform" that he finds in Scripture. He begins his Scriptural argument as follows:—

"As far back as Leviticus ii. 13 we read these significant words:—

"And every oblation of thy meat offering
Shalt thou season with salt;
Neither shalt thou suffer the salt
Of the COVENANT OF THY GOD
To be lacking from thy meat offering.
With all thine offerings shalt thou offer SALT."

"Here we perceive an unmistakable parallelism. A divine principle is laid down, not only for meat or food offerings where salt is naturally applied as imparting a savour, but to all offerings it is to be applied. Salt represents *covenant relation with God*, and hence it is used symbolically to express the great truth that offerings to God have the savour of acceptableness only when salted with a covenant relationship.

"This is remarkable as the only certain reference to salt in the ceremonial law (but see Exodus xxx. 35, margin), and yet so emphatic is the command that from this point increasing importance is ascribed to it. (Compare Numb. xviii. 19, 2 Chron. xliii. 5, Ezek. xliii. 24, Mark ix. 49, 50.)

"This was the one symbol never absent from the altar of burnt offering. What was its significance? Some have carelessly interpreted it as the un-failing sign of the unperishable love of Jehovah for His people. But is this the natural interpretation of the command concerning salt? In its unalterable nature it is the contrary of leaven, which is always held up as an evil and

corrupting principle to be avoided as rendering offerings unacceptable. Salt is not only capable of imparting *savour*; it saves as well as savours and seasons. It has a cleansing power and is even an antiseptic, owing to the presence of chlorine. It stands as the opposite of leaven. As leaven made offerings corrupt and offensive and gave them the savour of death, salt made offerings pure, acceptable, and imparted the savour of life. Hence it is clear that in order to an offering being acceptable to God, the offerer must be able to *salt it with a covenant spirit and relation*. God not only has no need of unconsecrated and unsanctified offerings, but will not accept them. He demands first self-surrender, then as a logical consequence—nay, as a logical part of that self-surrender and involved in it—the surrender of what we have, or, as we say, ‘possess.’”

He then refers to the Fiftieth Psalm, which he regards as “simply Lev. ii. 13 expanded into a sublime poem of twenty-three verses.” In that Psalm, he observes, God “is not reproving His people, as afterwards through Malachi, because of a lack of offerings,” but “on account of a *wrong spirit* that lay behind their formal obedience:”—

“All godless or unsanctified giving to God proceeds on the principle that *God has need of money*, which is not true and is here especially disclaimed.

“For every beast of the forest is Mine,
And the cattle upon a thousand hills.
If I were hungry I would not tell thee;
For the world is Mine and the fatness thereof.
Will I eat the flesh of bulls
Or drink the blood of goats?”

“God is neither hungry nor in want of anything. If He were, He would not need to appeal to man, for His resources are infinite. Any offerings, therefore, that proceed upon the principle of supplying a need in God or His work simply are a mistake! Hence the conclusion:

“‘Offer unto God thanksgiving,’

literally, ‘Sacrifice thanksgiving;’ i.e. instead of the legal sacrifice of peace-offerings for a thanksgiving or vow, the acceptable offerer must bring to God that which the sacrifice represents, viz. praise from a loving, loyal, grateful heart. In other words, the salt of the covenant must not be lacking. Outer offerings are worthless in God’s sight that do not express first of all genuine devotion and obedience to the will of God. Here, then, is the great lesson. Our offerings are not primarily intended to relieve or supply any want of God or his work, but to express obedience and gratitude on the part of the offerer. Hence they imply the salt of the covenant, previous *offering of self*.

“The same lesson is taught in the second part of this judicial address. . . . A different class of persons is now addressed—wilful transgressors who bring offerings, while they are living in sin and disobedience. The salt of the covenant is lacking—and their formal sacrifices God indignantly rejects, and warns such that instead of accepting their offerings, He may tear them in pieces and none can deliver. . . .

“We utterly mistake the plain ethical sentiment and spiritual lesson of this psalm if it be not a solemn setting forth of the fact that the primary condition of acceptable offering is that the offerer be in covenant relation with God. God is not a beggar or a beneficiary in any sense whatever. He is not dependent upon the help of any man for carrying on His work. He simply admits us to a double privilege; first, of giving expression and expansion to our best impulses; and secondly, of taking part with Him in a holy ministry of benevolence

and beneficence. Hence, we repeat, the first condition of acceptable offering is that the salt of the covenant with God be present to savour and season the sacrifice."

Hence, continues Dr. Pierson, it logically follows, first, "that no unconverted man can offer an acceptable gift to the Lord," and secondly, "that for believers to depend upon unconsecrated money for carrying on the benevolent work of the Church is diametrically contrary to the expressed will of God:"—

"We have long felt that appeals to unconverted men for pecuniary aid in Mission work are both inconsistent and harmful. We remember an instance. A very rich but godless man was approached with a request that he would give \$500 to relieve a pressure of debt in a Foreign Missionary Board. His answer was: 'You ministers say from the pulpit that we unconverted rich men are idolaters; but you come to us idolaters for our money to carry on what you call the Lord's work!' That was a deserved rebuke to which the Church of God has often laid herself open by her indiscriminate appeals for money.

"We believe that the Church ought to be bold enough and spiritual enough to take high ground, and appeal *only to disciples* for money for Mission work. Great as is the need of money, it is not so great as to justify an unscriptural plan for raising it. God calls us to take the plane of faith, to remember that He owns all; that the hearts of men are in His hand; that He can unlock the treasuries of the rich and make the abundance of poverty to abound unto the riches of liberality. All these frantic appeals for miscellaneous collections; all this eagerness to get large gifts without regard to the character of the donors; all this representation of the pressing needs of God's dearest cause, as though God were a pauper; all this flattery of godless givers which leads them to think they have put God under some sort of obligation by their gifts, while living in rebellion; all this slavish dependence upon those who are not disciples to furnish funds for the work that only disciples can either conduct or appreciate; all this is, we believe, in violation of Bible principles and is a prominent cause of the blessing being withheld from our financial methods!"

We have given these extracts because they emphasize a view of the whole subject of raising missionary funds which is too often forgotten. If it be thought that Dr. Pierson puts the matter too strongly, we feel sure that those of our friends who the least need his warning will be the most grateful for it. That the principles he lays down are, in the main, true principles, we have no doubt at all. At the same time, when we apply them to actual circumstances, there are considerations to be borne in mind, to which, in this article at least, he does not refer.

First, while it is true that offerings given in a wrong spirit, or from mixed motives, bring no reflex blessing upon the giver, it does not at all follow that God does not make use of them. A gift may even be a curse to the donor of it, yet God may turn that curse into a blessing for others. Suppose the case of a man ignorant of the free and finished salvation of Christ, bequeathing in his will a large sum to some Christian work, with a sort of vague hope that it may help to commend him to the Divine mercy. That legacy becomes a snare to the testator's soul. But he dies; the Christians who carry on the

work to which the money is left, take it in entire ignorance of the motives of the donor, and thankfully employ it in their Master's service. There is no curse on the money itself that will injure either those who administer it or the good thing for the benefit of which it is administered. So again; if there be ten shillings in a missionary box, and half that sum has been given without "the salt of the covenant" to which Dr. Pierson refers, there is no warrant for saying that God will separate the two halves and make only one half effectual in assisting His work. The offerings in the Old Testament were accepted for use, for the furnishing of the tabernacle, the building of the temple, the maintenance of the priests, &c., quite irrespective of the motive of the offerer; it was he who failed to get a blessing if he offered in a wrong spirit.

Secondly, the Parable of the Tares and the Wheat reminds us that we are not certain judges even of men's outward characters, and still less of their spirit and motives. Some offerings we may be sure come from a consecrated heart; some we may be sure do not; but in a vast number of cases we cannot tell. It would be a serious responsibility for us to undertake to refuse every gift which might in our judgment lack "the salt of the covenant." That "salt" is visible only to Omniscience. But Dr. Pierson does not suggest that we are thus to constitute ourselves judges to that extent. He only says, Do not *ask* for money from unconverted men; and assuredly, in multitudes of cases, it will not do for us to plead ignorance of inner motives, for "by their fruits ye shall know them."

Thirdly, how then does the principle of only asking for consecrated money affect appeals in sermons for "good collections"? Those sermons are addressed to miscellaneous congregations, to congregations which at other times, and even in the same sermon, the preacher will faithfully address as containing a large proportion of unconverted people needing to be called to repentance. We are bound to say that we have heard many preachers in behalf of Missions speak with no uncertain sound on this matter. They have based their appeals on the true foundation: they have said, "If you know what the love of Christ is for yourselves, you will desire that the heathen should know it too"—"if the Gospel is precious to yourselves, will you not send it to India and Africa?" But this is not always the case; and even where it is so, there is sometimes too much said about mere money-giving. It is right that Christian people should be taught plainly to "bring the tithes into the storehouse." They are not taught it half plainly enough. But this is a different thing from the "frantic appeals" alluded to by Dr. Pierson, which are certainly not unknown in some English gatherings. And indeed there is a more excellent way. A short time ago, a clergyman preached in a church in Ireland for the C.M.S. He set forth the true principles of our share in missionary work, the logic of service, "Go ye *therefore*" (Matt. xxviii. 19), and the logic of prayer, "Pray ye *therefore*" (Matt. ix. 39); but he said not one word about money. The collection was *six times greater than in the previous year*.

To the Church Missionary Society this subject is a practical one at the present time. We have been rejoicing over increased resources, and at the same time pointing out to our friends that, nevertheless, the increase is totally inadequate to the needs of the rapidly growing staff and expanding work. Now as far as we can judge, such additional help as has been given us is not due, to any large extent, to the ordinary machinery of our Associations and subscriptions and church collections. That is to say, the receipts through the large majority of our Local Associations do not sensibly grow. Here and there, indeed, where whole-hearted servants of the Lord are at work, we do see very manifest growth; but this is balanced by diminution elsewhere. But the bulk of the contributions which have swelled the Society's income seems to be due to the special efforts of individuals whose hearts God had touched. Of course, in so complicated an organization, we cannot say that the influence He has used to stir their sympathies has not been that of the ordinary Association proceedings. We do not doubt that in many cases it has been so. Still, the lesson is the same, that our wisdom is to look, not to the multiplication of half-hearted supporters, but, under God, to His own children who are willing to consecrate all they are and all they have to His service. For they give, not money only, but the interest and sympathy and prayer which will bring down a blessing on their money gifts. "With all thine offerings thou shalt offer salt." E. S.

AN ORDINATION SUNDAY AT YORK FACTORY, HUDSON'S BAY.

LETTER FROM THE BISHOP OF MOOSONEE.



WE had all hoped that Sunday, August 11th, would be a fine day, so that nothing might mar the enjoyment we expected; and we were not disappointed, for a more beautiful day never dawned on our principal northern station: the sun shone forth brilliantly, but not oppressively, for a gentle breeze from the north-east kept the air cool and pleasant.

At eight o'clock the church bell summoned the Indian-speaking congregation, and soon almost every Indian-speaking person at the place had entered the house of prayer. All were respectably clad in English clothing; all were scrupulously clean; and all looked serious and devout, as duly appreciating the Presence before which they had met. The service commenced with a hymn, beautifully chanted, for many of our hymns are set to chants instead of ordinary tunes, as I have found I could make them much fuller and clearer in sense by not confining my lines to a set number of syllables, as I am obliged to do when writing them in metre. The prayers were read by Archdeacon Winter; the *Venite* and *Te Deum*, as well as the *glorias* to each psalm, being chanted. William Dick, the Cree Indian to be ordained, read the lesson, it being impossible to read more than one, from the much longer time occupied in reading a chapter or psalm in Indian than in English. A second hymn was sung, and during the singing I went into the pulpit, where I preached from Isa. xxxv. 1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the

rose." The attention was very deep as I spoke of the waste and uncultivated lands of Moosonee, and compared them with those to be found in the more favoured parts of the earth, the fruitful condition of which was to be attributed to the careful cultivation bestowed upon them. I then showed the resemblance of those different lands to the natural and the converted heart of man. I next proceeded to speak of the great Husbandman and the great Sower ; then of the under-husbandmen, who were employed in the work of turning the wilderness into a garden of the Lord, to which honourable office one of their own number, one to whom most of those present were related, was to be that day called ; and concluded by beseeching all to offer up their hearty prayers to God that he who was so soon to be set apart might prove worthy of the ministry, and might be instrumental in bringing many souls to Christ, and of building them up in His holy faith. We closed by singing the dismissal hymn, after which I gave the blessing, and the congregation separated.

At eleven o'clock the bell again rang out its invitation, this time for the English service. All the Hudson's Bay Company's officials, including Mr. Inspecting Chief Factor McDougall, and servants, with their families, were present, as well as all the adult members of the Indian congregation, as I was anxious that on this day European and Indian should worship together, and together partake of the Sacrament of the Lord's Supper. The church was quite full, and all appeared to take a deep interest in the proceedings. Mr. William Dick, arrayed in surplice, the handiwork of good Mrs. Winter, occupied the end of a front seat, and seemed much impressed. We began by singing the morning hymn, "New every morning is the love," &c., accompanied by the harmonium, played by the Archdeacon. I then delivered my sermon from Acts ix. 6 : "Lord, what wilt Thou have me to do?" in which I dwelt on the impossibility of the converted sinner's remaining silent as to the change effected in him, and of the absolute necessity he was under of inviting all who came within the sphere of his influence to become partakers with him of his joy. The progress of the Gospel, particularly in Moosonee, next engaged our attention. I then gave a charge to the young man to be ordained, ending with a few words to the Europeans, urging them to consider themselves as the elder brethren of the Indians, to take heed that they never threw a stumbling-block in their way, to so "let their light shine before them, that they might see their good works, and glorify their Father which is in heaven." After another hymn, "Come, Holy Ghost, our souls inspire," &c., the ordination service was proceeded with, Mr. Dick being presented by the Archdeacon. Every answer was given reverently and distinctly, and after the imposition of hands, Mr. Dick came within the rails, and read the Gospel in English, and this he did in a very creditable manner, somewhat surprising the English gentlemen present. After the Prayer for the Church Militant, the non-communicants retired, forty-two remaining for the celebration. I myself distributed the bread to all ; the Archdeacon administered the cup to those who were acquainted with English, and who first occupied the table, and Mr. Dick to the Indians. Some of the latter were much affected, and Henry Cook, Mr. Dick's uncle, and who has himself been long an Indian teacher, sobbed aloud. Altogether it was one of the most solemn services I have ever engaged in during my long residence in Moosonee. We left the church a few minutes before one o'clock.

At three o'clock the bell announced the third service, which was to be in Indian, and a large congregation soon assembled. The prayers were read by the Archdeacon ; Mr. Dick read the lesson ; I baptized an infant ; and Mr. Dick preached his first sermon, which had been carefully prepared from

Hebrews ix., the latter part of the 26th verse—"Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." It was very well delivered, and in parts with great animation, and certainly made a deep impression, which I trust may be lasting. The evening hymn was sung; God's blessing was sought on the day's proceedings; all were commended to God's gracious care and keeping, and so terminated the day's services.

Outside the church Mr. Dick received the congratulations of some of his friends, who are much interested in him. Sunday-school was then held, conducted by the Archdeacon and Mrs. Winter, who are indefatigable in their labours, doing their utmost for the spiritual advancement of the people committed to them. My readers, I am sure, must think that if this is in any way a specimen of a Sunday's work at York Factory, Sundays must be busy days indeed; and this is a specimen, the three services and school being conducted every Sunday throughout the year.

Mr. Dick's is my second ordination at York Factory; nine years ago I ordained Archdeacon Winter priest, an account of which I then wrote for the *C.M. Gleaner*.

William Dick is a pure Cree Indian, and was born at York Factory, where his father was engaged as a tripper for the Hudson's Bay Company, and truly marvellous were some of his trips, for he was by far the best walker in the country. He died a respectable Christian man, about eighteen months ago, his mother having died some years previously. William was baptized by Dr. Mason, and confirmed by myself during my former visit. He was one of my companions in my journey to Trout Lake and Severn, that visit showing the desirability of a catechist being appointed to attend to those two stations. William, who gave signs of deep spirituality of mind, and who had had a little education, was selected, and after a year's service was kept at his studies at York for twelve months by Archdeacon Winter; he then returned to Trout Lake, where, as well as at Severn, he has done a good work, and given general satisfaction, earning the respect of both Indians and Europeans. He is thirty-seven years of age, married to a Christian Cree woman, and has seven children, one boy and six girls.

JNO. MOOSONEE.

August 13th, 1889.

PRINCE ALBERT VICTOR IN TINNEVELLY.

LETTER FROM THE REV. JOHN BARTON.



T has been a fortunate thing for Tinnevely that it happens to lie on the nearest and most convenient road from Madras to one of the best hunting-fields in South India, the forests of the Western Ghats in the territory of the Maharajah of Travancore; and so it came to be included in Prince Albert Victor's programme. It was felt that the opportunity should not be lost of giving India's future emperor some idea of the work that is being done for the welfare of the people of Tinnevely, and of enabling the Native Christian community, than whom her Majesty has no more loyal or more devoted subjects, to testify their regard and affection to the throne by a demonstration in honour of her grandson.

Arrangements were accordingly made by the representatives of the two Missionary Societies, the S.P.G. and C.M.S., in consultation with the civil authorities, for a gathering of Native Christians at a point on the Courtallum road some three miles out of Tinnevely, opposite Mr. H. Schaffter's house, as the Prince passed through to Travancore; while on his way back, a week

later, the Collector arranged for a second gathering of all the schools in the neighbourhood to greet the Prince in his own compound. Both demonstrations proved most successful, the only thing to be regretted being that, on each occasion, the glimpse which was obtained of the Prince as he passed along was necessarily so hurried.

The first of the two demonstrations took place at 7.30 a.m. on December 3rd, and long before that hour an assemblage of about 3000 Native Christians, of whom about 1000 were school-children, had gathered at the appointed spot, and formed a long line of some 250 yards, and some three or four deep, on each side of the road, the central portion being marked off by flag-posts, connected by coloured ropes and festooned with gay streamers, with triumphal arches at each end, adorned with the usual *pandal* decorations of plaitain and cocoa-nut, and appropriate mottoes, such as "Long live Prince Albert Victor!" As the Prince's carriage was seen approaching in the distance, the children began to sing a lyric specially composed for the occasion by Thos. Kavarayat (King of Song), a Native Christian poet. On reaching the centre of the enclosed space, where the missionary party and the Native clergy and principal Native gentry were assembled, the Prince alighted from his carriage, and was addressed on behalf of the Native Christians present by Bishop Caldwell, who informed his Royal Highness that the gathering there assembled represented a community numbering 95,000 souls under Christian instruction, of whom 77,000 were baptized, and ministered to in spiritual things by a body of 113 ordained Native clergy in connection with the Church of England. As the rules laid down by the Government of India for the Prince's tour precluded the presentation of any formal address, a brief statement, giving a history of the Tinnevely Native Church from its first commencement, was handed to the Prince by the Bishop, who received it most graciously, and expressed in a few brief words the interest he felt in meeting such a gathering, and his sincere congratulations to those by whose exertions so successful a result had been brought about. The Prince was then decorated with a garland presented by a little girl, granddaughter of Mr. Ganapati Pillay—a former teacher in the Preparandi Institution, and for some years past holding good positions under Government as a Tahsildar, and more recently Steward to the Zemindar of Ettiyapuram—after which he mounted the fresh carriage that had been prepared for his use, and with many gracious bows of farewell, and cheers from the assemblage, he proceeded on his way to Courtallum.

The following is the chief portion of the statement which was put into the Prince's hands, and of which he subsequently sent to Bishop Caldwell a kind and gracious acknowledgment:—

"To His Royal Highness Prince Albert Edward Victor of Wales,—
"May it please your Royal Highness:

"We, the Native Christians of the Tinnevely district in connection with the Church of England, rendering our heartfelt thanks to God for the privilege given to us of approaching your Royal Highness, humbly beg permission to submit this short history of our Church for your Royal Highness's kind perusal.

"The work of Protestant Missions in the province of Tinnevely dates back more than a hundred years. [A brief historical sketch followed.] . . .

"In 1885, the venerable Bishop Sargent, who has since passed to his rest, and a little later his friend and co-worker Bishop Caldwell, celebrated each the jubilee of his missionary career in Tinnevely. Both these occasions were attended with much joy and congratulation on the part of the Native Christian community.

"Worthy of special notice is the spread of Christian education. From the first much labour has been expended on this branch of missionary work. The district has been covered with primary village schools, the object of which is to spread

amongst the uneducated the first principles of knowledge, founded upon Bible teaching. Middle schools and high schools, established in various places, invite the children to a higher grade of knowledge; while the Caldwell College in Tuticorin, and the C.M.S. College in Tinnevely, place higher education within the reach of all who seek it. Already the Christian community of Tinnevely can show its lawyers and doctors, its graduates and magistrates.

"Female education has by no means been neglected. By village and boarding-schools, pains are being taken to instruct the female young in all the elements of sound and useful knowledge; while Mrs. Caldwell's school in Tuticorin, the S.P.G. Girls' Schools at Nazareth, and the large C.M.S. Sarah Tucker Institution in Palamcottah with its affiliated district schools, are all doing useful work in the cause of higher female education. It is noteworthy that the first female matriculates of Tinnevely are the products of these Mission schools. What the schools are doing for the children, the Zenana ladies, with their bands of Bible-women, are seeking to accomplish for the heathen women in their houses.

"The organization of the Tinnevely Native Church also calls for special notice. This has assumed considerable proportions. Roughly speaking, about 100 Native clergymen, assisted by a large force of catechists and readers, minister the Word and Sacraments to 100,000 Native Christians, while Tinnevely evangelists, not only in our own districts, but in other parts of the Presidency, and even in Ceylon and Mauritius, are engaged in preaching the Gospel to the heathen. By means of Church Councils, efforts are being made to render the Native Church independent and self-extending.

"These facts show how God has blessed the disinterested, devoted, and prayerful labours of our beloved missionaries in this part of India; and we hope the time is not far distant when the whole of India shall be won for Christ, and that in God's own good time your Royal Highness will have the happiness of ruling over Christian India, once the abode only of heathenism and darkness.

"We pray that God may bless your Royal Highness with good health and long life, to the glory of His holy Name, and for the benefit of all our countrymen.

"In conclusion, we beg that your Royal Highness will be pleased to accept this Tamil Bible as a token of our loyalty, love, and esteem for you.

"We beg to remain (for the Native Christian community),

"Your Royal Highness's most obedient servants.

"Palamcottah, December 3rd, 1889."

It is interesting to compare the statistics of the Native Church at present with those of 1875, when a similar, though more numerous, demonstration took place at Maniachi as the Prince of Wales passed through to Madras. Then there were 1100 Christian congregations, now there are 1636. The number of Native clergy then was 54; now it is 113. Then the number of Natives under Christian instruction amounted to 60,600; now it is 95,567, of whom 77,171 are baptized. Then the number of communicants was 10,378; now it is 20,024. Then the number of children attending Christian schools in the district was 12,315; now it is 23,524.

Thus in the short space of fourteen years the number of Native clergy has increased by 109 per cent., of Natives under instruction by 57 per cent., of communicants by 93 per cent. In 1875 the contributions of the Native Christians for religious purposes amounted to Rs. 32,483; in 1888 these have reached Rs. *.


* Such a rate of progress ought surely to awaken feelings of deepest thankfulness in every Christian heart; while at the same time they constitute a call to increased watchfulness, lest with the numerical increase in the Native Church, and its greater independence of European control, there should be any decay of spiritual life among its members, and, above all, among its spiritual leaders and teachers.

* Not given in original. The C.M.S. figures were Rs. 27,643. We have not seen the S.P.G. figures.

REVIEW OF THE PUNJAB AND SINDH MISSIONS, C.M.S. AND C.E.Z.M.S., 1888-9.

BY THE REV. R. CLARK, M.A., SECRETARY.

[MR. CLARK'S Report, which was received nearly six months ago, has been in type for some time, but its very length has caused its postponement from month to month. In order not to defer it further, we have been obliged to strike out some considerable portions; but the essential parts are now given, and the unabridged Report has been printed separately, and can be had at the C.M. House, price 1d.]

UR motto at the beginning of this year was the following:—
“*And David waxed greater and greater; for the Lord, the God of Hosts, was with him.*” “*And the Lord gave victory to David whithersoever he went.*”

The life of David furnishes many useful thoughts and suggestions to the modern missionary. When the leader and his followers were united together in perfect harmony, David and all Israel went to Jerusalem, and stormed and took from the idolatrous Jebusites the stronghold of Zion; and they dwelt in the stronghold, and it became the city of David. David first formed a capital, a headquarters, for his kingdom; and this became then the basis for all his future operations. He first strengthened himself in one chosen locality, and from thence operated on the whole country far and near.

David then gathered round him mighty men, who showed themselves strong with the king in his kingdom. One of them lifted up his spear against three hundred, and slew them at one time. Another defended a plot of ground full of barley, and slew the Philistines, and the Lord saved them by a great victory. Another slew a lion in a pit in time of snow. Another slew an Egyptian seven and a half feet high, with his own spear, plucked from his hand. Three others burst through the hosts of the Philistines, and drew water from the well of Bethlehem, because David desired it. There were many feats of daring in those days. Men attempted apparent impossibilities, and performed them. They succeeded in everything they undertook, and seemed to do whatever they would. They did not then spend too much time in consulting circumstances, or in calculating probabilities. The Spirit of God came upon them, and they followed His guidance to certain victory.

There was then no *lack of men*, or appeals for more agents. They all came to David of their own accord. Mighty men of valour separated themselves to him, men trained in war, who could handle shield and buckler, whose faces were like the faces of lions, and who were swift as the roes upon the mountains. The names of his captains are all recorded. “He that was least was equal to a hundred, and the greatest to a thousand.” “From day to day there came to David to help him, until there was a great host, like the host of God.” Some of them were “men of understanding, to know what Israel ought to do.” These became a phalanx around him, an inner circle, like Alexander's Invincibles, or Cromwell's Ironsides. With the aid of a few faithful followers he formed an army.

Nor was there then any *lack of supplies or of means*. When food was required, they brought bread on asses and on camels and on mules and on oxen; victual of meal, cakes of figs, and clusters of raisins, and milk and oil; and oxen and sheep in abundance; and there was joy in Israel. Each vied with the other how much he could give and how much he could do.

We notice, also, the *fidelity* of David's followers to *himself personally*. “Thine we are, O David,” said Amasai, chief of the thirty (when he came to David in the hold, with the children of Benjamin of the tribe of Saul, then united together with the children of Judah, David's own tribe),—“thine we are, O David, and on thy side, thou son of Jesse, Peace, peace be unto thee, and peace be to thy helpers, for thy God helpeth thee.” It was evident that the Lord was with David, and opposition was useless. “David waxed greater and greater, for the Lord, the God of Hosts, was with him. The Lord gave victory to David whithersoever he went.”

The Spirit of God, after leaving Saul,

had come mightily on David; and David received the Spirit when He came. He lent himself to do the will of God. God had "found David, a man after His own heart, who should do all His will." His whole life was one of perfect trust and dependence on God. He lived also in immediate contact with his people, going in and out amongst them, winning universal love. "All Israel and Judah loved David, because he went out and came in before them." He did not live alone.

THE PRESENT POSITION OF THE C.M.S. AND THE C.E.Z.M.S. IN THE PUNJAB AND SINDH.

The special object of our review this year will be to endeavour first to show what our present position is, and then what our needs are; in the hope that by prayer and effort some of our great wants may be supplied.

Let us first acknowledge with thankfulness what by God's grace has already been effected.

Our C.M.S. Missions in the Punjab were commenced in 1852 by two missionaries. The Sindh Missions were established a few months afterwards. The Church of England Zenana Missions were begun in 1871, also by two missionaries. The first efforts in all cases were weak, and often tentative. There were then but few labourers, and they were mostly Europeans. The soil, though of great promise, was very hard.

There are now 53 missionaries of the C.M.S. in the Punjab and Sindh, of whom 18 are University men. The number of clergy is 45, of whom 14 are Natives. The number of lay missionaries is 8, of whom 6 are medical. The number of lady missionaries of the C.E.Z.M.S. is 41, all of whom have come from England, and of whom 12 are honorary and 9 are medical. Ten other missionary ladies (2 C.M.S., 2 F.E.S. ladies in Multan, 3 ladies at Ajnala, and 3 who have been engaged in India) are also working in connection with the C.M.S., making the whole number of lady missionaries to be 51, of whom 48 have come from England.*

* Seven new missionaries of the C.E.Z.M.S. have been appointed to the Punjab and Sindh, and are expected to arrive in November. This will make the whole number of C.E.Z.M.S. lady missionaries to be 48, and of missionary ladies working in connection with the C.M.S. 58.

At last came perfect victory over every foe. Philistia, Moab, Edom, Ammon, Amalek, Damascus, and the Syrians beyond the Euphrates, were all subdued; and David's Psalms became war-songs for the world. "In the name of the Lord will we wave our banners. In God we shall do valiantly; and He, even He, shall tread down our enemies. They are brought down and fallen; and we, we are risen and stand upright. Jehovah, save, let the King hear us when we cry!"

The number of C.M.S. catechists and readers is 14; the number of C.E.Z.M.S. assistants is 16; the number of Bible-women 34.

The number of Native Christians is 2832, of whom 1038 are men, 671 women, and 1123 children. The number of baptisms last year was 287—59 men, 50 women, and 178 children.

The number of scholars in 118 schools is 5879, of whom 3849 are boys, and 1490 are girls. The number of school-teachers is 273, of whom 63 are Christians, and 210 non-Christians.

The expense of the whole work to our Parent C.M. Society in 1888 was Rs. 183,987, that of the C.E.Z.M.S. Rs. 84,046. Rs. 53,333 have been received in India from school and other fees; Rs. 43,303 from Government grants-in-aid; Rs. 4124 from endowments; Rs. 46,958 from donations and subscriptions.

The sum total received and expended by both Societies in 1888 was Rs. 411,751; namely, from England Rs. 264,033, and from India Rs. 147,718.

The amount received from Native congregations in India in 1888 was Rs. 4215.

Missionary efforts are being carried on in the Punjab and Sindh in nine languages—namely, Urdu, Hindi, Punjabi, Persian, Pushtu, Cashmiri, Biluchi, Sindhi, Gujarati—besides several dialects which are spoken both in the plains and the hills. Every kind of work is undertaken—pastoral, evangelistic, literary, educational, and medical—amongst both Christians and non-Christians, in towns and in villages. Translations of the Word of God are being made, and books in many languages are being prepared and published.

Our Missions in the Punjab and Sindh are divided into two great parts; FIRST, OUR CENTRAL HEADQUARTERS, in and around *Umritsur, Lahore, Narowal, and Batala*, where our chief institutions are, the arsenals where our weapons are, or should be, forged and tempered, and from whence qualified agents and teachers go forth, and might go forth in far greater numbers and efficiency than they now do, to distant parts of the country: and SECONDLY, THE LONG LINE OF FRONTIER MISSIONS from *Simla* through *Kotgarh* and *Kangra* to *Cashmere, Peshawar, the Derajat, Biluchistan*, and thence to *Multan* and *Quetta* and *Sindh*.

OUR CENTRAL STATIONS.

The central stations of the Church Missionary Society and of the Church of England Zenana Society are the following:—*Umritsur, Lahore, Batala, Narowal, Ajnala, Tarn Taran, Jandiala, Majitha, Fathgarh, Udduki, Clarkabad, Jullundur (C.E.Z.M.S.), and Pind Dadan Khan.*

The Court of Directors of the East India Company wrote many years ago:—"It is always an advantage to know what we want, and to have a distinct object in view. If the object of a Government be always the same, the changes produced by time will ultimately afford the means of obtaining it; but neither success nor credit is to be found in following without plan, decision, or pertinacity any object however desirable its possession."

The Church Missionary Society for many years has had a distinct object and plan before them in their Punjab and Sindh Missions, which they have endeavoured to carry out, as far as their means allowed, with both decision and pertinacity. The *Umritsur Boys' School* was established in 1853. The *Boys' and Girls' Orphanages* were founded in 1855. The *Lady Henry Lawrence Girls' School* in 1856. The church was built in 1862, and has since then been thrice enlarged. The *Normal School* of the C.V.E.S., which, alas! no longer exists, was built in 1866. The *City Mission House*, with the *Christian Serai* and *Shamaun's Flag* and the *Native pastor's house* (now used as the *Mission Hospital*), was erected in 1867. The *Zenana Hospital*, which has since become *St. Catherine's*, was begun in

1867. The *Zenana Mission* was commenced in 1870. The *Alexandra School for Girls* in 1877. The *Church Council* was established also in 1877. The *C.M.S. Medical Mission* in 1882. The *C.M.S. Middle Class Girls' School* in 1888.

From *Umritsur* itself we turn to the out-stations, every one of them in one way or another the daughter of the *Mother Mission*. The *Jandiala Mission* was begun in 1854, and the house was occupied by C.E.Z.M. Society ladies in 1876. The *Narowal Mission* was established in 1856, and was occupied by the *Zenana ladies* in 1884. The *Batala Mission* was established in 1866, and *Miss Tucker* made it her own station in 1877. *Mr. Baring* established the *Boarding High School* in 1878, and took over both school and Mission in 1882, which were given back to the *Church Missionary Society* in 1884, with the generous endowment of 350*l.* a year. The *Mission at Fathgarh* was commenced in 1866, and was occupied by C.E.Z.M.S. lady missionaries in 1888. The *Ajnala Mission* was established in 1885. The *Lahore Mission* was begun in 1867, and *Bishop French* established the *St. John's Divinity College* there in 1869. The *Bible and Tract Societies* have also their headquarters in *Lahore*. The *Christian Settlement at Clarkabad* was commenced in 1868, and was re-established by *Mr. Bateman* in 1876, and occupied by *Mr. Beutel* in 1881, when he brought the *Boys' Orphanage* there, in order that the orphan boys might be brought up to industrial pursuits.

Our Central Missions are thus like the banian-tree in the Mission compound at *Umritsur*. The two chief branches, which have become trees in themselves, were long since likened by *Miss Tucker* to *Batala* and *Jandiala*. Other branches have now taken root, and become also trees, and are throwing off shoots of their own. "Christianity," as *Sir Robert Montgomery* said, "has now taken root in the Punjab, and will go on till it fills the land," by the united efforts of many Christian societies and Christian people.

It will thus be seen that our efforts in the C.M.S. and in the C.E.Z.M.S. have been to form strongholds in different chosen centres; and to plant special institutions in certain places (such as the *Divinity College* in *Lahore*, the *Baring High School* in *Batala*, and the *Alexandra* and *Middle Class Girls'*

Schools in Umritsur), from which Christian life and power may operate in many directions, as King David's power did over the whole country around him from Mount Zion. In the heart and centre of the Punjab we have endeavoured to have every kind of missionary work going on at once. The desire has been that people may come in contact with Christianity everywhere and in every way. The drops of water hollow the stone, not by their own force, but by falling constantly on it. Lord Wolseley says in his article in the *Fortnightly Review*:—"If there be any one rule which may be said to sum up the science of strategy and the tactical art, it is that you should always make your plans, and carry them out, so as to be always superior to your enemy at the point of contact. This rule may be said to be the great secret of Napoleon's success." In our missionary work we have sought to mass our forces at decisive points of action, and in positions where success may affect the whole country of the Punjab, and the religious thoughts and feelings of all the people around us. In some matters we have been disappointed, and sorely weakened and injured, as in the giving up of the Normal School by the Christian Vernacular Education Society; but the Church Missionary Society and the Church of England Zenana Missionary Society have gone on steadily and persistently, acting in faith and hope, in the very centre of the land, and they now confidently await the results.

In the centre of the Punjab we are dwelling in the midst of Islamiyas, and Brahmos, and Aryans, the newly-formed alliances and confederations which have naturally sprung up, together with many new Hindu and Mohammedan institutions, for the defence of the old religions, and which are the result of the contact of Christianity with them. Many men amongst them, and especially young men, are earnestly seeking after truth, and desire with their whole hearts to know and follow God. Their pride of race is a great hindrance to their reception of the truth from the hands of Englishmen. It is difficult for them to see anything, with eyes which are only half-opened, in the midst of the vapours and misty hazes which arise from the commixture of the false and the true. It is only Christ,

the Sun of Righteousness, who can dispel these fogs. It is only Christ who can open the eyes of the blind. There are many who aspire to be teachers and leaders. It is only Christ who can say, "Follow after me, and I will make you fishers of men." They cannot become so by themselves.

THE WANTS OF OUR CENTRAL MISSIONS.

(1) *Pastoral and Evangelistic.*

Our whole success in the evangelization of the heathen appears, humanly speaking, to depend to a great extent on the spiritual condition of our Christian congregations, and their attitude towards the non-Christian people around.

Bishop Caldwell of Tinnevely says:—"My plan was to make the congregation the centre round which all work revolved. I set myself, with my Native assistants, to invite individuals personally to attach themselves to the congregation, and as soon as any person was in this way brought under systematic Christian influence, I stirred him up to bring over his relations and friends. The plan of making the congregation the centre of all work, and endeavouring to make each convert a missionary to his friends, as I have since acted on in Tinnevely, is such as might be safely acted upon in every part of the world."

The pastor should be the steel point of the lance, of which the whole Christian community is the shaft. Unless the lance is well balanced, and perfect in every part, it cannot be thrown with precision or used with success, as a polished weapon, against the spiritual foe. Every untaught, uncared-for Christian, by every un-Christian word he says, and every un-Christian act he does, nullifies and deadens the force of our Christian lance, which then becomes ineffective. . . . There are many of our Native colleagues who are being prepared, we trust, to become the steel point of the Christian lance; but it is no kindness or benefit to any individual to place him in a position which he cannot fill with advantage either to himself or to others. In the meantime, many of our Native fellow-labourers are giving splendid help in many departments of work. God's grace is abun-

* In his paper which was read by the Rev. W. Gray at the Centenary Conference of the Protestant Missions of the world, in London, June, 1883.

dantly manifested in them, and through them, as they learn more and more that the source and secret of all spiritual life is that "God hath sent His only begotten Son into the world that we may live through Him." (1 John iv. 9.) For more than twenty years has the Rev. Dr. Imaduddin been a powerful preacher in the Umritsur Church. His name stands fourth in our list of Punjab and Sindh C.M.S. clergy. He received the degree of D.D. from the Archbishop of Canterbury in 1884. He has during these twenty years published twenty-four books on Christian subjects, containing 2745 pages of printed matter. Amongst them are three volumes of Commentaries on St. Matthew, St. John, and the Acts, written in connection with an English missionary, and containing 1607 pages quarto.*

But the needs of our Church in the Punjab require good evangelists as well as pastors. . . .

(2) *The Boys' and Girls' Anglo-Vernacular and Vernacular Day-schools and Zenana Schools.*

The Church of Christ has reason to thank God for the efficiency with which these schools are conducted. The daily prayerful teaching of the Word of God is ever accompanied by the power of the Spirit of God. The effect produced on the hearts of the pupils is manifested by their new dispositions, manners, and speech, which contrast favourably with those of other boys and girls who have not had the same advantages. The teaching of every day brings its sure results, according to the promise of God. We have nothing further to say respecting these schools, except to ex-

* When the first Commentary of St. Matthew appeared, in August, 1874, Mr. Perkins (then Commissioner, now the Rev. H. E. Perkins) wrote respecting it:—"The Lord will give a better reward at His right hand than merely the love and gratitude of His Church for it. It is a wonderful book, full of Christ's teaching, and showing an extraordinary progress and advance of life in the history of the Native Church. I rise from each day's study of it with thankfulness to God, who has given His Church in India such a book; and my criticism of it is in a spirit of deep love, and a very humbling conviction that there are few Englishmen who could make such a book from such materials, or, indeed, from any materials."

press the hope that they may go on and prosper, and that whenever pecuniary help is needed it may be forthcoming.

(3) *Boarding-schools for Christian Boys and Girls.*

These are the hope of the Church. No pains and no expense which are required for them can be too great. It is to these schools that we look to raise the spiritual tone in Christian families, and to leaven whole neighbourhoods by Christian teaching and example.

The *Baring High School* at Batala, which is carried on by the Rev. E. and Mrs. Corfield, with the effectual help of our old and much-loved and honoured friend Baboo Singha, has now forty-nine pupils. When the new school-buildings are completed there will be room for many more. Many boys from this school have won honourable positions of trust in the Government service, and many are now holding scholarships or prizes, which afford much hope of a future useful career.

The *Alexandra School* greatly needs a vernacular teacher, to teach up to the Entrance Examination. Eighty girls are being educated in this school by Miss Cooper, Miss Edgeley, and Miss Eardley; and past results have shown what Indian girls can do, not only in examinations and in important duties which have been placed on some of them, but also as daughters and wives and mothers. Many of them are adorning the name of Christ which they bear. Miss Mona Bose, who is the Superintendent of the Government Girls' Schools in Lahore, and who was educated in this school, now receives Rs. 200 a month, or a larger allowance than is given to any English lady missionary.

The *Middle-class Girls' School*, under Mrs. Grime, has been lately established in the old C.V.E.S. buildings in Umritsur, through the kind gift of Rs. 3000 from the Rev. H. E. and Mrs. Perkins. The buildings have been altered to suit present purposes. A well-trained English assistant is now urgently required for this school.

(4) *The Lahore Divinity College and Hostel.*

This important institution, which was founded by Bishop French in 1867, is rapidly recovering from the temporary depression from which it has lately

suffered in consequence of the absence of the Rev. F. A. P. Shirreff on sick leave at home. There are now thirty Christian men and youths living on the premises. Of these four are divinity students, eleven are medical students, one is a student in the American Mission College, one in the Government College, four are in the School of Arts, one is in the Central Training College preparing to be a Christian schoolmaster, one is a railway clerk, one a police orderly, four are servants or helpers, one a colporteur, and one a visitor. Five of these are married men, and three have children living with them. Of the medical students, four are pledged to missionary work.

Our missionary staff in Lahore consists of the Rev. F. A. P. Shirreff, the Rev. T. E. and Miss Coverdale, and the Rev. Yakub Ali. Many of the Committees, which carry on the work of the Diocesan Societies, hold their meetings in Lahore, the capital of the province. The University of the Punjab and the Government Colleges are there, in a city where the educated classes of the people give a tone to the intellectual and religious aims and aspirations of the whole community. Our Christian Missions ought to be well represented in circumstances such as these. A third missionary is greatly needed in our Lahore Mission, and he should be a University man.

(5) *Medical Missions.*

It is found by experience that well-conducted Medical Missions are amongst the most valuable and important organizations for evangelization that we can have, and this, too, in some of our *Central Missions* as well as on our *Frontier Stations*. They bring the Gospel into contact with people who otherwise would not be reached. They open doors to houses and to hearts which otherwise would remain closed. They often remove difficulties which otherwise would seem to be insuperable. As evangelistic agencies, they have a very special power of drawing men and women to Christ, and of bringing them close to Him for the salvation of their souls. All the above advantages appear to be gained in a central station like Umritsur, as much as in our Frontier Missions of Cashmere, or Dera Ghazi Khan, or Quetta.

The Medical Missions are our Lord's own method of introducing the Gospel. They are perhaps the best type of the healing of the soul, and show to heathen people the nature of Christianity in perhaps a better way than anything else can do. Education has been carried on in all ages and in all countries, but Medical Missions are exclusively Christian. No non-Christian people have ever of themselves established them. We believe that more use should be made in our C.M.S. Missions of the agency of Medical Missions. Their cost need not be large; but to be of use they must be efficient.

Branches of the C.M.S. Medical Mission at Umritsur are carried on in Jandiala, Narowal, and Sultanwind. The central hospital is in the city of Umritsur, where operations are performed, and indoor patients are received. In Umritsur a good house-surgeon is now required, so that constant visits to out-stations and itinerations in the district may not be interfered with. No doctor can be both stationary and itinerant, or be in two places at the same time. The thrilling narratives of frequent conversions in many places through the instrumentality of the Medical Mission are very striking. The number of baptisms last year was twenty-two, and there are now some twenty-five inquirers.

The admirably-conducted hospital of the C.E.Z.M.S. at St. Catherine's, with its almost perfect organization, is too well known to require more than a few passing remarks. It has become a model institution, and much has been copied from it in other Missions. With a strong staff of five English ladies, three of whom are medical, and with excellent Native assistants, all of whom have been trained by themselves, this hospital has won a name and fame for the cause of Christ, and for Christian actions, and Christian love, in Umritsur, and in many other places also, the full result of which can never be known on earth. This work of Zenana Medical Missions, which was begun by Mrs. Clark in 1867, was re-established by Miss Hewlett in connection with the C.E.Z.M.S. in 1877. Miss Hewlett's English colleagues are Miss F. and Miss A. Sharp, Miss Bartlett, and Miss Warren.

(6) *The Village Missions.*

The villages of India contain about

90 per cent. of the whole population. Sir Donald McLeod used to say that, if we wish to convert India to Christ, we must go to the villages. The strength of the nation lies in them.

Through God's goodness systematic work is now being carried on in the villages all round Umritsur. On the 1st of January last there were no less than 1260 Native Christians living in the villages around Umritsur. There are now more than 2500.

The greatest number of village Native Christians has till lately been in the *Batala Tihsil*, where there are now 363 Christians, ministered to with great effect and care by the Rev. Dr. Weitbrecht and his assistants. Forty-six were baptized last year.

Batala has long been the home of our honoured friend Miss Tucker (A.L.O.E.), for whom all India thanks God. Her works have been translated into almost every language in India, and are read in every part of the country. Her influence on the boys of the Batala Boarding-school, and, therefore, on the families from which they come, will never be known. She came to us as God's good gift at the age of fifty-four (the same age as that of Bishop Wilson when he came to Calcutta), and has been now with us for fourteen years. Bishop Wilson lived twenty-five years in India. May God spare to us and to His Church on earth for many years more, if it be His will, our revered friend, Miss Tucker!

A large number of the new converts in the Batala Tihsil live round Fathgarh, where it is hoped a new centre will be formed by the C.E.Z.M.S., through Miss Hoernle, with the special object of the instruction of the new converts.

Next to the Batala Tihsil is the *Narowal Mission*, established by Dr. Bruce and the Rev. Mortlock Brown in 1856, and now superintended by the Rev. Rowland Bateman, with the help of the Rev. F. Lawrence and Mr. and Mrs. Ahsan Ullah, and the C.E.Z.M.S. lady missionaries Miss Catchpool and Miss Reuther. This Mission has, we believe, been the most fruitful in its results of all the Missions in the Punjab. From the time of the baptism of Mian Paulus, the Lambardar of Narowal, by the Rev. T. H. Fitzpatrick, down to the present time, there has ever

been a succession of faithful, well-educated, influential, and devoted Punjab Christians, who have unfurled and displayed the banner of the Cross in many fields. We have only to name the Rev. Mian Sadiq, his late brother Mian Nasrat Ullah, Mr. Sher Singh, Munsif, Dr. D. N. Prithu Dutt, the late Rev. Dina Nath of Lahore and Ajnala, Dr. Miran Bakhsh Atarid of Pathankote, Dr. Inayat Masih, and others, on whom special grace has been conferred. There are now 186 converts in and around Narowal, of whom fifty were baptized last year. In addition to these, no less than 1300 baptized but little-taught Native Christians in seventy-three villages have lately been made over to Mr. Bateman by our brethren of the American United Presbyterian Church. Much help is now urgently required for the instruction of these new converts.

From Narowal we pass on to the *Ajnala Tihsil*, where the Mission was established by Miss Clay in 1885. Through God's mercy she has lately returned to Ajnala in improved health, with three lady missionaries. Miss Clay is the founder of all our Zenana Village Missions, and a great blessing has always rested on her labours. We pray that she may be long preserved to us. There are now 294 converts in this district, ministered to by the Rev. Mian Sadiq.

Next to Ajnala is a district lately taken over by the Rev. H. E. Perkins, who has built a house at his own expense at *Byrowal*. There are many Christian converts living around it.

We then pass on to *Tarn Taran*, the capital of the Manjha district, from which Maharajah Runjit Singh drew his best soldiers, his best officers, and his best counsellors and administrators. The Rev. E. Guilford has lately built his house here, and has been joined by Miss Hanbury and Miss Grimwood, of the C.E.Z.M.S., from Ajnala, and by Miss B. Abdullah, from St. Catherine's, Umritsur. Through the kindness of Mrs. Reardon, a C.E.Z.M.S. Mission-house has been built at Tarn Taran under the direction of Miss Hewlett. The people of the district are everywhere kind, friendly, and accessible. They have lately subscribed Rs. 600 from amongst themselves for some necessary outhouses to the ladies' dwelling. There are now forty-seven Native Chris-

tians in Tarn Taran, which include the Christian lepers of the Government Asylum, who are ministered to by Mr. Guilford and his assistants. Miss Kheru Bose laboured for some years at Tarn Taran in connection with Miss Hewlett, and gained the love and confidence of all with whom she was brought in contact as a medical missionary.

Our circle round Umritsur closes with Jandiala, Sultanwind, Udduki, and Majitha.

At *Jandiala* there are labouring three C.E.Z.M.S. missionary ladies—Miss Parslee, Miss Pengelley, and Miss Davidson—whose quiet, faithful work has been specially owned by God. The Mission Hospital is superintended by Dr. Martyn Clark. The *Sultanwind* Village Mission owes its existence to Dr. Clark. Many persons were baptized in it in 1888, and there are many inquirers. A mission-room and catechist's house is being erected there at a cost of Rs. 1500, which needs the help of friends. *Udduki* is in charge of our dear brother the Rev. Kharak Singh, who continues his unwearied efforts in Christ's cause, and has himself lately given Rs. 1000 to promote it. The *Majitha* School, which is partly endowed by Sirdar Dyal Singh, is carried on by Baboo Chatterjee, under the superintendence of Mr. Norman. Baboo Ram Chandar, a catechist of the Church Council, is stationed also at *Majitha*.

The *Christian Settlement at Clarkabad* must be also included in the number of our Village Missions. The first baptism at this station took place in November, 1876; the second in December, 1877. Between 1878 and 1889 no less than 292 names appear in its Register of Baptisms. The field of Missions in India is indeed a fruitful one. Wherever the Word of God is faithfully made known with prayer and faith and love, people are added to the Christian Church. In every respect, from the time when Mr. Bateman took over the care of this settlement in 1878, and Mr. and Mrs. Bentel carried it on, under the protection and with the guidance of God's good Spirit, this settlement has stood out from other villages in the Punjab as a field which God has blessed. In spite of oppositions from without and within, it has gone on and prospered. Visitors and travellers have written repeatedly about

it. Not only are its fields covered with fruitful harvests, and not only have forest and fruit trees been planted by many thousands in it, but Christianity is marking the place as its own. With the canal flowing through its grounds, and the railway within three miles of it, at a distance of thirty-four miles (or two and a quarter hours) from Lahore, with some 1890 acres of its own, it is admirably suited to become in the near future an industrial as well as an agricultural settlement for the Native Christian community.*

OUR FRONTIER MISSIONS AND THEIR NEEDS.

The frontier stations of the Church Missionary Society in the Punjab and Sindh are the following:—Simla, Kotgarh, Kangra, Cashmere, Peshawur, Bunnoo, Dera Ishmael Khan, Tank, Dera Ghazi Khan, Multan, Mozaffargarh, Sukkur, Quetta, Haiderabad, and Kurrachee.

(1) *Simla and Kotgarh.*

The first Mission which was commenced by the Church Missionary Society in the Punjab was that of Kotgarh. It was established from Simla. The first letter respecting it is dated December 23rd, 1839, or nearly fifty years ago, and was written by Captain Philip Jackson, who says:—"To the praise and the glory of God, we are as brands plucked from the burning, still living witnesses of the truth as it is in Jesus; still monuments of the Lord's mercy." In proposing the establishment of the Himalayan Mission, he adds:—"Oh, that I had health, and I would go myself; but of this mercy I am not worthy." He gave to the Mission 60*l.* a year, then valued at Rs. 594.

Mr. Gorton, of Gorton Castle, who afterwards gave Rs. 30,000 to the Mission; Captain Kennedy, we believe of Kennedy House; Colonel Boileau, who gave his name, we suppose, to Boileau Gunge; the Rev. C. J. Quarles, chaplain; Mr. Innes, and others, then formed the Local Committee of the Himalayan Mission.

The whole hill-country, from the

* The Rev. Henry Venn many years ago wrote:—"I hope you interest yourself in the industrial employment. In India, New Zealand, and all our Missions an industrial department is being added to our schools."

borders of China and Thibet to Simla, is dependent for Christian teaching on the Kotgarh Mission. The C.M.S. can only at present give the interest of the Gorton Fund, or about Rs. 105 *per mensem*, for Native Christian agents and schools. The Moravian missionaries are labouring in the Thibetan language at Pau, and Kyelang, and Ladak. Boys and young men sometimes come from Kanawar to study in the Mission School at Kotgarh during the summer months. Kotgarh has been an open door of access for Christianity to many tribes for the last half-century. God grant that it may never be closed!

The pastoral charge of the C.M.S. congregation in Simla and the Boys' School are in the excellent hands of the Rev. T. Edwards, through whose means the Mission church was erected, and through whose energies more than one-half of the expenses of the Mission are raised from local sources.

The congregation at Simla consists of 171 Christians; and there are sixty-two scholars in the schools. There are forty-four Christians at Kotgarh, and 192 scholars in fourteen schools. Schools are found to be an invaluable means for the evangelization of the people in and around Kotgarh.

(2) Kangra.

The Kangra district contains 730,845 inhabitants, of whom 687,635 are Hindus. It stands third in respect of population amongst those districts in the Punjab in which missionary work is carried on by the C.M.S. This Mission was established by Sir Donald McLeod in 1853.

Archdeacon Pratt says:—"The Kangra Mission should be the Punjab-Hindu Mission; Umritsur, the Punjab-Sikh Mission; Peshawur, the Punjab-Mohammedan Mission of the C.M.S."

In Kangra and the neighbouring hill-station of Dhurmsalla there are now seventy-one Native Christians, and 175 boys and thirty-four girls are under Christian instruction in the schools.

(3) Cashmere.

[See *Intelligencer* of September, in which this section of the Report was printed.]

(4) The Afghan Mission at Peshawur.

The Peshawur Mission is pre-eminently a Mission to Afghans. It is carried on in the very home of numerous

Afghan tribes, in a country outside many of our Indian influences, geographically thrust forward by nature, and by the God of nature, like a solid compact wedge, into Central Asia. Its horse-shoe valley is peopled, or surrounded, by Eusufzies, Swaties, Bajouris, Momunds, Afridis, Khataks, and a number of other smaller tribes, to whom Peshawur is a kind of commercial and political and religious capital. Our chief Punjab Mission to Mohammedans is, and should be, here. For vast, wide-spreading influence over many peoples and lands, reaching we hardly know how far, and with what results, if there be one strong Mission to Mohammedans in all Asia or Africa, it should be here.

The converts of this Mission have not been numerous, but some of them have been noteworthy. Subahdar Dilawur Khan, of the Guide Corps, with his sword by his side, his pistol in his belt, and his horse's bridle in his hand, was never ashamed of his Christian profession, and he died a martyr to his faith, and to his loyalty to the Queen, in her service, on the snows of Chitral. An Afghan Christian was the first missionary to Kafiristan, which was visited by Fazl Haqq in 1864. Another Afghan missionary, Syud Shah, is now in Kafiristan. Our Native brethren in Peshawur have had the courage to go where English missionaries have never yet been able to follow.

Through the policy and genius of Mr. Hughes and Mr. Jukes, and in consequence of the present favouring political circumstances, the whole country amongst all the tribes who are in English territory has been thrown open to missionary efforts. The missionary can go anywhere, and give his message where he will. This great advantage has been gained chiefly through the Peshawur Hujrah or guest-house, where Afghans of all tribes are received and entertained and taught.

The church is the most beautiful Oriental church in the Punjab, and attracts European as well as Native visitors to it. The Rev. Imam Shah is the pastor. There are now eighty-six Christians connected with this Mission.

The Edwardes High School is filled with youths of the best families in the country, and many of its scholars have received high appointments in the service of Government. Qazi Syud Ah-

med, who owes his whole education to this school, is an *attaché* to the Government of India, in the Foreign Office, drawing Rs. 800 per mensem, and was the late Military Secretary to the Amir of Cabul. Qazi Mohamed Islam is an Assistant-Commissioner, who was employed on the Boundary Commission, and was afterwards Mir Munshi to H.H. the Lieutenant-Governor. Others have become subahdar majors, *tihsildars*, *munifs*, assistant - surgeons, school-masters, political and other clerks, post-masters, and merchants. There are now 541 boys in the Mission School.

The lady missionaries have the *entrée* to every zenana in the city. The only fault that is found with them is that they cannot go often enough to them all. Miss Mitcheson's Zenana Hospital is well attended, and has a woman's guest-house connected with it. Miss Phillips' Girls' Schools are filled with attentive pupils.

The missionary staff consists at present of three C.M.S. missionaries and three C.E.Z.M.S. zenana ladies. The allowances for another missionary for Hazara have been promised in perpetuity by a lady in England, if a fourth C.M.S. missionary can be appointed to Peshawur for work in Hazara. We hope that this appointment may soon be made.

The influences of Peshawur extend to Cabul, Samarkand, Bokhara, Khiva, Tashkend, and many other countries and cities still wholly unevangelized.

(5) *The Derajat.*

The Derajat Mission was established by the Rev. T. V. (now Bishop) French and the Rev. Dr. Bruce in 1861, through the generous gift of 1000*l.* by the late General Reynell Taylor.

The Mission which General Taylor founded, with the help and sympathy of Sir Herbert Edwardes and Sir Robert Montgomery, was intended to "influence many of the strongholds of Islam—Cabul, Ghazni, Candahar, Herat, Balkh, Bokhara, Khiva, and Khokan."

It is now twenty-seven years since this Mission was established, but it has never yet been maintained in that efficiency which its position on our Punjab frontier demands. In Bunnoo and Dera Ishmael Khan there are now fifty-five Native Christians. In the schools there are 410 pupils. The missionaries have

for the most part laboured in these districts single-handed.

The Rev. T. J. L. Mayer (C.M.S.) and Mrs. Mayer are now at home on sick leave from Bunnoo. Miss Johnson (C.E.Z.M.S.) is also at home on medical certificate from Dera Ishmael Khan. The missionaries now in the Derajat are the Rev. W. Thwaites, the Rev. F. and Mrs. Papprell of the C.M.S., and Miss Middleton of the C.E.Z.M.S. Mr. Thwaites may have to go home on medical certificate next spring.

The Rev. T. J. L. Mayer, of Bunnoo, and the Rev. W. Jukes, of Peshawur, have long laboured to secure for the Afghans a good translation of the Word of God in the Pushtu language.

The Rev. John Williams continues his persevering, unostentatious labours as a medical missionary in the out-station of Tank, living amongst the people in a position where, isolated from all English Christians, he is beloved and honoured by all the wild Waziri and other tribes, who regard him as their friend and benefactor, and protect and help him wherever he goes. The power of Christian love and influence has seldom been better experienced than it has been by the life of our Native friend and brother on this wild Punjab frontier, on the very confines of the hills which mark the boundary between our English Government and Christian civilization on the one side, and the wild savagery and lawless anarchy of so-called Afghan rule on the other.

(6) *The Biluch Mission.*

This Mission was established by the Rev. George Maxwell Gordon, who gave Rs. 10,000 to it. The Rev. Arthur Lewis and Dr. Jukes were appointed to it in 1879, and are still, through God's goodness, connected with it. The Mission was reinforced by the arrival of the Rev. W. E. Davies in 1887, through pecuniary help received partly from Mr. Lewis, and partly from the Gordon Fund, the interest of which was last year about Rs. 4000. Captain Allison, of the Church Army, and Mr. Charles Mathews are labouring here in connection with Mr. Lewis. The Rev. Ishaq is the Native pastor evangelist. The number of Christians is twenty-seven; the number of boys in the school sixty-seven.

(7) *Multan.*

The Multan Mission was commenced by the Rev. T. H. Fitzpatrick in 1856. The paper recommending the C.M.S. to occupy Multan was drawn up by Sir (then Mr.) Donald McLeod, and was copied out by his wife Mrs. McLeod only three weeks before her death, in August, 1855. This Mission is therefore now more than thirty-three years old. It has seldom been occupied for many months together by more than one C.M.S. missionary at a time. Its present missionaries are the Rev. Trevor Bomford and the Rev. R. J. Kennedy, of the C.M.S., and Miss Wadsworth and Miss Eger (medical) of the Female Education Society. Both of the C.M.S. missionaries will probably go home on furlough next spring. Mr. Khem Chand, who was trained at the C.M.S. College in Islington, is rendering valuable assistance in the Boys' School.

The Rev. Brij Lal Datt is about to leave Multan, and will probably be appointed to the Kangra Mission. The number of Indian Christians in Multan is thirty-two. There are 467 pupils in the boys' school. Girls' schools are also carried on, and many sick attend the F.E.S. Dispensary.

Three most important out-stations are connected with the Multan Mission—Bhawalpore, Shujabad, and Mozuffargarh. Much itineration has been performed by Mr. Bomford in the latter district. The population of the Multan district is 551,964; that of Mozuffargarh 338,605. The central position which Multan occupies must always make this Mission one which should exert much influence in the evangelization of the Punjab. General Reynell Taylor was of opinion that of all the Oriental nations he had known, the Multan Pathans were the most religious, and lived most up to the light which they possessed.

(8) *Quetta.*

The Quetta Mission was commenced by the Rev. G. Shirt and Dr. Sutton in 1885. On the lamented death of Mr. Shirt, the Rev. H. E. Grey was appointed to it. There are now eighteen Christians connected with the Mission. A commodious hospital has been partially erected, and is attended by a considerable number of patients. The languages spoken in Quetta are Persian, Pushtu, Brahui, Urdu, and Punjabi.

If we carefully examine the map of Central Asia, we shall see how Cashmere, Peshawur, and Quetta are apparently the keys of our missionary position, as regards the evangelization of many lands. Quetta is approached by two lines of railway, which connect it with India by the Bolan and Harnai routes. This railway is now piercing the Khojak range, from the top of which Candahar may be seen in clear weather. Beyond it lie Herat, Panjdeh, Sarrahs, Bokhara, and the Oxus.

(9) *Sindh.*

The three great centres of missionary work in Sindh are Sukkur, Hyderabad, and Kurrachee.

The Sukkur Mission has had much labour expended on it, especially of late years, by the Rev. George Shirt and the Rev. A. W. Cotton. It is situated where the railway from Lahore to Kurrachee crosses the river Indus by the largest span of any bridge that as yet exists, and where the river traffic thus meets the railway. The town is large and increasing. A still more important town, though not so healthy, is Shikarpore, within less than an hour and a half from Sukkur by train, which has grown rich through its trade with Central Asia, which ascends and descends the Bolan Pass year by year. The opportunities afforded to missionary work in these two cities are at once noticed by every observer. The haven of Christianity is being cast into them by handfuls by Mr. Cotton, as it formerly was by Mr. Shirt, by constant visiting and preaching everywhere.

Mr. Cotton speaks of "the accession of another worker, which has greatly cheered him," in the person of "the Rev. Qasim Khan Nehemiah, an able, earnest, and educated minister of Jesus Christ."

The visit of Colonel Millett afforded him much help and sympathy, in the same way as visits from the same Christian officer have rendered great assistance in Umritsur, Dhurmsalla, and other places.

The Sukkur Mission has been greatly reinforced and strengthened by the establishment of the C.E.Z.M.S. Mission through Miss White and Miss Shaw. A girls' school was commenced on the day of the opening of "the Lansdowne Bridge." We trust that spiritual and commercial and political enterprises

may ever go on and prosper hand in hand. "Let us attend well," Sir Herbert Edwardes said, "to India's well administration, and to its Christianity, which is the object for which it has been given to us."

A second C.M.S. missionary is now asked for Sukkur and its branch station at Shikarpore. The C.M.S. Conference in Sindh speaks of "the importance of Shikarpore, with its population of 70,000 people, as being one of the greatest purely Native trade centres in North India, with operations extending to Central Asia;" of "its easy access from Sukkur by rail, being distant only fifteen miles; of the willingness of very many to listen to the Gospel; and of its future importance as a C.E.Z.M.S. station, with its female population of 40,000, as yet utterly uninfluenced by Gospel truth." There are now 34 Native Christians in Sukkur and Shikarpore.

There are now twenty-seven Native Christians in *Hyderabad*, with an excellent boys' school of 263 pupils. The C.M.S. Girls' School at Hyderabad is one of the best of its kind in India, having been watched over with singular devotion and care and love for many years by Mrs. Shirt and Mrs. Redman. Mrs. Shirt is said by the Natives to have been the greatest benefactor to the women of Sindh that that country has ever known. Miss Rhiem, from Germany, has lately come out to labour in this school.

The C.E.Z.M.S. Mission was established in 1886 by the arrival of Miss Compton, who has been since joined by Miss Brook. Both these ladies are medical. The Women's Hospital is a model of neatness and order; and much influence is exercised amongst the women generally through visits to the Zenanas.

Bazaar-preaching and itinerations (as well as school work) have been always carried on in prayer and faith by Mr. Redman, as they now are by the Rev. A. E. Ball, who has gone to Hyderabad during Mr. Redman's absence on furlough. We rest on the promise of the coming harvest, after these long-continued labours, rather than in watching the clouds and searching for the first symptoms of the blade.

Much translational and literary work in the Sindhi language has been done in Hyderabad, and especially by the late Mr. Shirt.

The *Kurrachee* Mission was established in 1852 by Colonel Preedy, then Collector, Colonel Hughes, and other friends. Sir Bartle Frere lived many years in Kurrachee when he was Chief Commissioner in Sindh.

Kurrachee is rapidly becoming the seaport for the Punjab, as well as for Sindh, and the basis not only of our commercial dealings and military operations, but also of our missionary enterprises; and these not only in these two countries, but along the whole line of our North-Western frontier. For such an important missionary centre three missionaries are required. There are now two, the Rev. J. J. Bambridge and the Rev. R. Heaton. An application for a third missionary has been sent home to the Parent Society. There are seventy-four Native Christians in Kurrachee, of whom the Rev. Bhola Nath Ghose is the pastor; 559 boys and 127 girls are daily taught in the schools.

The same blessing which formerly attended the ministry of the Rev. J. Sheldon in this Mission now rests on Mr. Bambridge. His regular instruction of the catechists, his lectures in the Max Denso Hall, his pulpit ministrations to both Natives and Europeans, call for thanksgiving to God.

A separate Conference and Church Council have been appointed by the Parent Society for Sindh, of both of which Mr. Bambridge is the Chairman. The C.M.S. "Union" of the Christian residents of Kurrachee, which was formed in 1883, continues its efforts to "assist the local Church Mission by prayer and action, and to lead the Native converts to realize their oneness with European Christians as members of the one Church of Christ."

The C.E.Z. Mission was established in Kurrachee in 1880. Its present missionaries are Miss Condon and Miss Carey. A third lady missionary is expected in the autumn. Much help is given by Mrs. O'Connor and Mrs. Ghose, and Miss Mina Ghose, who was brought up in the Alexandra School in Umritsur, and passed the Calcutta Entrance Examination from it a year or two ago.

A very little further help would place all the Punjab and Sindh Missions in a fair state of efficiency. Six or seven new missionaries, and some lady missionaries, a house-surgeon, and a few more Indian Christian teachers would

consolidate the whole of the C.M.S. and C.E.Z.M.S. missionary operations, both in the Punjab and on the frontier. Our Zenana Society has in a very short time done marvels. Establishing themselves in grand, well-chosen positions in the cities of Umritsur and Peshawur, and in many other stations also, and in many villages where no European protection has been available, our lady missionaries have manifested a heroism and devotion and faith and love and self-denial which are not often witnessed. Their unwillingness to speak of themselves or of their work has

hitherto prevented them from receiving much of that local support which they both require and deserve. They have exemplified in their own lives how "the word Christian is the idea of all patience, of all heroic constancy, of all missionary enterprise, of all philanthropic efforts, of all cheerful self-sacrifice, for the common benefit of mankind. With them, and with all our missionaries everywhere, 'failure' is a word unknown. They know that to fail, or to seem to fail, in the cause of God, is to succeed beyond the dreams of earthly ambition."*

MR. STANLEY ON THE UGANDA MISSION.



THE following letter from Mr. H. M. Stanley to Mr. A. L. Bruce, son-in-law of Dr. Livingstone, was published in the newspapers of January 7th. The friends of the Church Missionary Society, in reading it, should bear in mind two or three considerations :—

1. The information it contains has already been almost all published in the C.M.S. periodicals, particularly, and of course with much more detail, in the *C.M. Intelligencer* of March and April, 1889, and January, 1890.

2. The facts are not quite correctly stated by Mr. Stanley. It was not Mwanga who expelled the missionaries, but his successor, Kiwewa, or rather the Arabs and their adherents who obtained power a little time after his accession.

3. The special interest of Mr. Stanley's letter lies in the fact that the greater part of his information was evidently derived, not from the missionaries, but from the Baganda (or, as he spells it, in Zanzibar fashion, Waganda) Christians whom he met on his march some weeks before he reached the Mission station at Usambiro. He calls the country he passed through Ankori. This is marked in the map in the January *Intelligencer* as *Nkoli*. It is the same word, and *Nkoli* is the more correct form (see footnote, p. 30). Now *Nkoli* is apparently a part of Busagala (or Usagala), see Mr. Gordon's letter at p. 31, Sebawato's letter at p. 28, and Samwili's letter at p. 34. The deputation, therefore, that waited on Mr. Stanley, came from the Christian fugitives whom our missionaries describe as in Busagala. From them he heard the whole story of the successive revolutions in Uganda. His letter, however, was not written until three months later, after he had left the Mission station and was marching through Ugogo *en route* for the coast.

4. The large majority of the baptized Christians are Roman Catholics. But those who had St. Matthew's Gospel in Luganda would of course be C.M.S. converts, and the leader of the deputation, Zachariah, is named in Mr. Gordon's letter, p. 25. Probably, too, considerable numbers of unbaptized and uninstructed Baganda have joined the converts of one or other of the Missions.

5. It should be remembered that Mr. Mackay and Mr. Gordon earnestly warned the Christians not to mix themselves up with Mwanga's efforts to regain his throne. Their doing so, therefore, and their application to Mr.

Stanley, were not in accordance with the wishes and advice of the missionaries. (See our last number.)

It may be added that Mr. Mackay is not thirty-two years of age, as Mr. Stanley supposes, but about forty. That is to say, he was twenty-six when he left England in 1876.

Ugogo, Central Africa, October 15th, 1889.

MY DEAR MR. BRUCE,— . . . I am about to write to you a true story—such a story as would have kindled Livingstone and cause him to say, like Simeon, “Now let Thy servant depart in peace.”

We had arrived at a certain point on the shores of the Albert Edward Nyanza, and we had to decide which of several dangerous routes seaward we should take. To the south lay Ruanda, a vast kingdom, governed by King Kigiri; to the south-south-east lay Mpororo, with a people noted for their daring and ferocity; to the east-south-east rose the plateau walls of Ankori, a land defended by 200,000 spears; trending northerly lay an extent of country which, after a few days, would take us to Uganda, with its half a million of spears and 2000 guns. After a detailed description of each land and its resources, the officers decided that, as there was not much choice left, the decision should rest with me. As the straightest and most direct route lay through Ankori, I chose the latter.

So far as preparation for hostility, if any were offered, we were as perfect as it was possible for us to be. The marches were shortened. The advance halted frequently to enable the rear-guard to be in touch and within sound of the foremost rifles, and most admirable close order was maintained. At the same time, though every one knew the importance of being ready at a moment's notice, no one gave any reason for offence to be taken—that is we were not defiant. Well, we arrived within one day's forced march from the king's capital, due west of it. We were quietly camped when we were made aware that a body of superior people had arrived. They wore cotton dresses, spotlessly white, and were just as well clothed as any of the tidiest Natives of Zanzibar. We were rather surprised, as you may imagine. They were introduced to us by the king's messengers as the Waganda.

I daresay you have followed the history of this expedition from the beginning. You know how Junker telegraphed his painful details of the needs of Emin Pasha; you know how Felkin pleaded to the public for assistance to be sent to Wadelai; you know how I was prevented from going near Uganda by Lord Idlesleigh and the French Minister; therefore you will know what we supposed this information that the Waganda were in Ankori to bode to us. After all my endeavours to steer clear of Uganda—why here the Waganda stood before us, nearly 200 miles from where they ought to be! The Wanyankori by themselves were altogether out of all proportion to us, but if the Waganda were to be added to them, we had only to choose some soft grassy ground to lie on.

We found the Waganda were a deputation from a body of 3000 Waganda, who were camped a day's march east of the king's capital, or about two days' march from us. I believe you are aware that the Waganda are exceedingly diplomatic in their way. These Waganda amazed me by the manner in which they warded off all inquiries as to what they wanted. At night the deputation came to my hut and revealed to me one of the most astonishing bits of real modern history that I know of. The Church Missionary Society's missionaries, who are involved in this period and its troubles, no doubt have given the British public full accounts; nevertheless, I will give you the pith of what Zachariah, a Mganda convert of the deputation, told me, so that you can compare the two accounts.

Mwanga, the King of Uganda, the murderer of Bishop Hannington, had proceeded on his bloody course from bad to worse until the native Mohammedans united with the Christians, who call themselves Amasia, to depose the cruel tyrant. The Christians were induced to join the Moslems, not only because of his sanguinary butcheries of their co-religionists, but because he had recently meditated the extermination of all Christians. He had ordered a large number of goats to be carried on an island, and he had invited the Christians to embark in a flotilla of canoes for their capture, as though for a grand sport or feast. A Christian page warned his friends not to accept the king's invitation. They accordingly declined, and went and hid themselves, leaving Mwanga in a great rage at being baffled in his scheme. He had intended to have allowed the Christians to feed on the goats, and afterwards to starve.

The union of the Moslems and Christians was soon followed by a successful attempt. Mwanga resisted for a short time with such force as he could muster; but his capitals, Rubaga and Uzagalla, being assaulted and taken, he had to fly. Embarking in canoes, he and his party made their way south over Lake Victoria and sought refuge with Said bin Saif—an old friend of mine in 1871—now called Kipanda in this country. Kipanda, it appears, ill-treated the Royal fugitive, coveted his guns and his fair women, and Mwanga resolved to fly again before it was too late. He took refuge this time with the French Mission at Ukumbi, which happened to be nearer to Kipanda's station than Mackay's mission-house. The French, ever hospitable, received him kindly, and availed themselves of the opportunity to convert him. They were successful, and Mwanga became a Roman Catholic, as I dare say Nebuchadnezzar would have done under the same circumstances. Previous to this Mwanga had expelled the missionaries,* both French and English, from Uganda—expelled them in the most shameful and humiliating manner, robbed their stations of every article, and their persons of every upper garment—even their hats were taken—and they were pushed adrift on the lake. The missionaries, after incredible dangers, arrived at the south end of the lake, the French party settling at Ukumbi, the English with Mackay at Usambiro. It was not long, however, before an avenging Nemesis drove the tyrant to seek refuge at the new homes of the poor missionaries whom he had so cruelly treated.

After Mwanga's flight the victorious religionists of Uganda chose Kiwewa for their king. Matters went smoothly for a short time, until the Christians discovered that the Mohammedans were endeavouring to detach the king's favour and goodwill from them. They were heard to insinuate that as England had a Queen the Christians intended to place one of Mtesa's daughters on the throne instead of Kiwewa. The new king did not long remain undecided about the course he should adopt, but the Mohammedans informed him that before they could accept him as a genuine co-religionist he should have to undergo the rite demanded. Kiwewa, however, though he had been ready enough to alienate the Christians, said that he preferred deposition to conforming with their demands. Somewhat staggered at Kiwewa's obstinacy, it was resolved that force should be used, and twelve Watongole were deputed to seize Kiwewa, and personally perform the operation. Among those Watongole was my gossip Sabadu (see *Dark Continent*). Poor tricky Sabadu! he met his fate. Kiwewa, warned of all this, prepared by filling his house with armed men. As the Watongole came to the house they were seized and slaughtered. Kiwewa killed two with his own hand.

The alarm was soon spread through the capital, and the other chiefs of the

* [A mistake. See introductory remarks.]

Moslem party flew to arms. An assault was made on the king's house, and in the strife Kiwewa was taken and slain. The rebels then elected Karema, another of Mtesa's sons, the Cain who had slain his brother Ma'ando, the large-eyed boy who I thought in 1875 would have been King of Uganda after Mtesa. Karema is the person who now reigns over a divided Uganda; for the Christians have several times made head—five times, I am told—and have maintained their cause well, sometimes successfully; but the last time they were sorely defeated, and most of the survivors have fled to Ankori. There is a body of about 3000 in Ankori, while several hundreds are scattered through Uddu. Some time after this last revolution the Christians of Uddu heard that Mwanga had embraced the Christian faith, and, convinced that his conversion was real, sent and tendered their allegiance to him. Mwanga then came to Uddu with an English trader named Stokes, but, as their means of offence were inadequate, Mwanga took possession of the island east of Sessé, and there he remains with about 250 guns, while Stokes, it is said, has gone back to the coast, to purchase more guns and a large supply of ammunition, upon a promise that Mwanga would recoup him with ivory eventually. Meantime Karema is king of the mainland, and Mwanga gathering to him all the Christians and disaffected, with the natives of Sessé and the islands, has assumed kingly authority over the islands of the lake.

In the civil war almost all the notables of Uganda mentioned in the *Dark Continent* have been slain in battle or destroyed by violence, and those who were king's pages in my time in 1875 are now titled chiefs.

After the conclusion of this astonishing narrative, I demanded to know what they wanted with us. Then came another display of their diplomatic gifts, and finally they told me that they had been sent by their chief to invite me to lead them to the invasion of Uganda, to depose Karema and make Mwanga king. Here was a splendid opportunity for adventure.

I would make my story too long altogether if I were to tell all that took place, but you will please understand this much: the late events at Lake Albert, though naturally suspicious, had made me more than usually so. The clever—I might say the remarkable—powers of the Egyptians for dissimulation and guile had been frustrated solely by a rigid attention to orders, and our salvation here from plunging into new adventures, however promising, could only be possible by adhesion to the lines laid down by those who were responsible for this expedition. Besides, personal susceptibilities and feelings or sympathies ought to find no place in a plain matter of duty.

I suspected the Waganda, and, in order to get a little nearer the Alexandra Nile, I told them that I could give no definite answer until I had reached Ruampara (south of the capital), where I was sure my people could be fed while absent. It was accordingly agreed that the deputation should return to their chief, report what they had seen and heard, and come again to Ruampara. Meantime we pursued our march, and finally, when we were but a day from the Alexandra Nile, the deputation came again, to be told plainly that I did not believe the story of Mwanga's conversion, that I had no faith in such a wicked fellow becoming so pious a Christian all at once, that his murder of Bishop Hannington was such a crime that on my own responsibility I could not venture to assist him even with a rifle, or to send him a gift of any kind until our people at home could decide upon it. As the deputation was now five days from their camp, and the king's capital was four days, and as we were only one day from Karagwe, the king, who favours Mwanga, and the Waganda had to submit, for with the greatest ease we could have gained safety long before they could reach the capital, where the fighting men are principally assembled.

But if the narrative is true—and I have now no reason to doubt it—what would have pleased Livingstone so much is that a body of Christians can become in twelve years so numerous and formidable as to depose the most absolute and powerful king in Africa, and hold their own against any number of combinations hostile to them. What can a man wish better for a proof that Christianity is possible in Africa? I forgot to say that each member of the deputation possessed a prayer-book and the Gospel of Matthew printed in Kiganda, and that as soon as they retired from my presence they went to study their prayer-books. Five of their following accompanied us, for the purpose of pursuing their religious studies on the coast.

I take this powerful body of Native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a Mission station would be. These native Africans have endured the most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife, and the rifle bullet have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride as the results of their labours, to the good, kindly people at home who trusted in them.

I suppose you do not know Mackay personally. Well, he is a Scotchman—the toughest little fellow you could conceive. Young, too—probably thirty-two years or so—and bears the climate splendidly. Even his complexion is uninjured—not Africanized yet by any means, despite twelve years' continued residence. These Mission Societies certainly contrive to produce extraordinary men.

Apropos of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, Mackay—real Scotchmen with the burr. They stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotchmen that they succeed. It is not because they are better men in any one way or the other—physically, mentally, or morally—of that we may rest assured; but it is because they have been more educated in one thing than all others. While I say this I review mentally all whom I know, and have met, and I repeat the statement confidently. That one thing is duty.

These missionaries—Moffat, Livingstone, Mackay—piously brought up, are taught, among other things, what duty is, what it means, not to yield to anything but strict duty. Thus Moffat can persevere for fifty years in doing his duty among the heathen, and Livingstone, having given his promise to Sir Roderick that he will do his best, thinks it will be a breach of his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming when the Natives of the country will be able to tell out to each other the good news of "Peace and goodwill to men."

My letter is of sufficient length, I hope, to justify me in the belief that I have done a part of my duty towards you. I am sorry that I cannot say that I have received a line from you; with all that, do not think that I have been writing *at* you at all. I would rather believe that you have written, but that the letters have miscarried in some way. Give my best wishes to your dear and noble wife, and remind the children of my existence.—Yours ever,

(Signed) HENRY M. STANLEY.

NYANZA MISSION: LETTERS FROM NASSA.

LETTERS FROM THE REV. R. H. WALKER.

[THESE interesting letters were received along with those from Mr. Mackay and Mr. Gordon printed in our last number.]

Nassa, January 27th, 1889.



FTER being here about a week we went up to see the chief: his village is about ten miles away. I was not feeling well at the time, but as we had sent word that we were coming on a particular day, we thought it well to go. At his village the chief gave us a little milk and some porridge: towards night he sent us a sheep and a fowl. As on previous occasions when Deekes had been to visit him, he seemed annoyed at his returning the same day, we determined to spend the night with him.

That night I had an attack of fever, and owing to the exposure—for the chief gave us no house to sleep in—the next day I was quite knocked up. Eventually I reached this place, being carried much of the way on men's shoulders. My feeling unwell resulted in an attack of dysentery, which brought me very low. I had not been so ill before in Africa. Still, the usual medicines, good food, and rest, soon set me up again, and in a fortnight's time I felt as well as ever.

This is a wonderfully healthy place, I fancy. A strong wind blows all day from off the Lake, and at nights the wind—which I suppose is from the land—is kept off by the hill that rises very abruptly behind the house. The cool wind, the view of the wide expanse of water, with its white-crested waves, are most refreshing, and make this certainly one of the most pleasantly situated stations I have seen. Two rocks, white-washed by the birds, I fancy, are very conspicuous, though at a great distance, as they stand out of the blue waters. Across the Gulf we see the hills of the mainland. This is always a pretty sight, whether they appear to be sleeping in the distant haze during the heat of the day, or rejoicing in the ruddy beams of the setting sun. Looking east we have a fine view, over a tree-covered plain, of a range of hills formed of broken lumps of granite, and well covered with small trees. Either by climbing the hill behind this house, or by a short walk round the base of it to the other side,

we look far away over a cultivated plain of rich black soil towards Magu, a little to the west of due south. Looking more west still, we have a fine view of the open Lake as far as the eye can reach, and also of the large island of Ukerewe. From the top of the hill behind the house, perhaps 200 feet higher than the house, all these splendid views can be enjoyed in succession. Some day, perhaps, there will be a boat here: I can imagine nothing more enjoyable after the heat of the day than a sail on the Lake.

The chief's whole object in wishing us to build here is, as far as one can gather, to get cloth out of us. He complained that the present I took him was small: he said we were to go and see him every month and take him cloth (by cloth is meant calico of various kinds and colours). The chief has a rough, surly way rather of treating us: he seems as if he fancied we were ignorant of his magnificent position as chief of Nassa.

The people here are very numerous; most friendly; but, as must be expected in any new district, full of a rough inquisitiveness that leads them to push in everywhere. Deekes and I generally go for a walk every evening; yesterday we went further than usual, and in a direction Deekes had not often been before; our path led past several villages down by the shores of the Lake; crowds of people met us, and all asked us where we were going so late in the day and far from home. They seemed hardly to believe that we were merely going for a walk. As time goes on they will grow accustomed to the white man's funny ways. Already they seem to understand that food, &c., are not bought on Sundays. They seldom come about the place on Sundays, which fact makes a nice quiet day of it.

The people here are less removed from animals than any I have seen before; they are on the whole very kind and good-natured, and have much sense of fair dealing. But what their intellectual state is, seems all like a dark room, one does not know what it may contain. The cheering and encouraging

consideration is what these people can become : what the entrance of the Light of God can make them. I am very glad I was allowed to see something of the results of the work in Buganda, it helps one much in taking a hopeful view of this people's future.

Nassa, May 12th, 1889.

At present, as far as I can judge, there is not the slightest trace of anything that would lead one to suppose that these people have any felt need. There is, as far as I know, nothing to show that they are in any way dissatisfied with their present kind of life. I do not even know that they regard our lives as happier than their own. True, we have more wealth than they have; but as far as they can see we do not enjoy it. It gets us no wives, and no drink; it provides us with very much the same food as they have themselves. Possibly they envy us in the clothes we wear, and in the independence that the conscious possession of wealth must give. When they know that they sleep as well as we do, that they eat more and have more wives, they may well say from their point of view, their lives are as happy as ours. The amount of work that the men are obliged to do here does not, as far as I know, lead them to envy our fancied idleness. Here, at all events, one of the difficulties in visiting the London poor is removed. My stay with these people has been too short to see that they have any regrets, griefs, or sorrows.

One man who was employed here for fourteen days, when ten of them had expired asked if he might go home to be present at the funeral of his mother. When told he had four more days of work to complete, he looked sad. I hoped he might have loved his mother, and have wished to show her remains the last honour. On his being questioned more we discovered that it is customary on such an occasion to kill an ox, and therefore if he remained with us longer he would miss the feast.

I have neither seen nor heard of any grief or lamentation. The terrors of death, the pains and sorrows of life, seemed in London to be a sort of preparation for the glad tidings of everlasting life, and the comforts of the Scriptures. [Do not attribute these views to the fact that I have a bilious

fever coming on.] If I am quite wrong as to the objective facts, I am certain of my honest conviction, and it is the only opinion one such as myself could come to. Therefore this is one of the great difficulties I want you to understand, and to sympathize with. I am not in any way discouraged or inclined to predict failure; but I want you to know the ground on which the seed has to be sown, and that if people impatiently ask for the harvest, or the first signs of the springing seed, let them remember the kind of hearts to be dealt with here. When we or our successors report success, to have known the insuperable difficulties that have been overcome will only add to the glories of the triumphant Gospel.

There is no disguising the fact that these people want our wealth, not us. We are allowed to live here much as their own fowls are in their villages, for the sake of the eggs they lay. We are known to have calico, beads, and what is looked on as wealth. As the people get this from us, their position in the country is raised, and they can have more wives, and so live more luxurious, and to them more happy, lives. Few of them wear even the calico we exchange for food. They would rather exchange it for enjoyments of the kind they now possess. I do not see that we add any new pleasure to their easy, joyous life, but by the wealth they get from us, they can have more of the enjoyment that they like best, and are so well satisfied with.

Personally, I know nothing of this language (Keesookooma or Kisukuma), and therefore my views are based on the information I gather from Deekes, the observations I make when visiting the people at their own homes, and, through a slight advance I have made in Swahili, the questions I can ask our own boys. We get about amongst the people as much as possible, that we may gain their confidence, and to try and teach them that we find pleasure in going to see them, apart from any presents given or received. We have not as yet fully gained their confidence. Many cannot understand what we want when we come about their villages, and in some cases this suspicion on their part makes a visit rather a constrained and uncomfortable affair. As a rule, I think they regard our visits as an honour, and

seem to be rather envious of each other if we go more often to one than another.

The personal difficulties are those you will readily imagine to be great. The danger is of growing accustomed to the kind of lives these people live, and of making so much allowance for them, that after all one does not feel their lives to be so very displeasing to God. And again, as we consider their easy lives, and the apparent immunity from the intense mental and physical suffering endured by, say the London poor, one is at times tempted to think the need of the Gospel is more at home than here. There are other difficulties and dangers arising from the comparatively lonely life we are compelled to live here; but I dare not dwell longer on this side of the picture, otherwise, in spite of my assertion to the contrary, you will say I am in for an attack of fever.

The great matters for thankfulness and subjects for rejoicing are that Deekes and myself are both in good health. Since last January I have been absolutely well, without, as far as I know, any inclination to fever; and Deekes's threatened attacks of fever have passed off so quickly that he has been almost led to doubt the presence of the old enemy. Another comfort is that food here is very good and very plentiful, so that not only we, but also all our boys and the Natives, have abundance of wholesome, likeable food. And again, we are on the whole on very good terms with every one; and this, too, without the giving out of any unreasonable presents. The chief is much more agreeable than he used to be when we visit him, and accepts the small presents we make him quite in a friendly way. He neither grumbles nor asks for more. Our presents since I have been here are nothing more than any one would say was a fair return for the justice and advantages that we receive from the government and the country,—that we are free to walk about, that we can enjoy the fine view of the Lake, the bracing evening winds, the pleasant surroundings of flowers, the corn-fields, the neighbouring waste of grass, bushes and trees, to say nothing of the pleasure derived from watching the birds and animals, and hearing their songs and howls. All these afford us pleasure, and after their kind intellectual enjoyment.

Another great matter for rejoicing, and one full of hope for the future, is that we can plainly see a great variety of character and manner of life amongst these people. It is not all of them that find their chief pleasure in gratifying the lower part of their nature. One man living near here, well known to Hooper, by name Mwenda (or calico), is a great testimony to the fact that God has not left Himself without a witness, even where the light of the Gospel has not shone. This man, Mwenda, is a steady, sensible, industrious man. When not engaged in working in his fields he is busy in improving his houses and hedges round them, or else in making things out of wood. He has made us two very useful and nicely-cut Native stools, rather on the pattern of a large cotton reel, only that the centre support is more ornamental. He has made us also wooden bowls, and presented us each with a long walking staff. These latter are cut from the black ebony centre of a wood found here, and then are straightened by being heated and bent. He also makes shafts for spears, and in suchlike ways he employs his spare time, and finds amusement in other things than idleness, gambling, drunkenness, or smoking tobacco and bang. This man is like a nugget of gold found on the surface; he not only suggests the beauties of character that may yet be wrought into him by the Spirit of God, but also he indicates the existence of more precious metal in the hearts of others.

Lately Deekes felt that we ought to take some more active measures for teaching these people. Therefore we invited the chief's two boys to come and stay with us. The chief agreed to their coming for four days. He would not allow them to stay longer, nor were they to be allowed to be with us alone. Two of his headmen came with them. I hope this visit may have done some good, and may lead to even better feeling between us and the chief. It certainly was anything but a pleasant time for us. The boys are nice little chaps, easy to manage and agreeable; but these two men, full of their importance, pushing their way into our rooms, handling everything, begging for all they saw, grumbling at the food and quarters we gave them, using the whole

visit as a plea for a good present to themselves,—all this on their part made the four days they were here some of the most trying I have ever experienced. At present these people know us so little that our characters are no pledge for the truth of the facts about God that we tell them. Some seem to think we are only making fun of them, and are not telling them what we ourselves believe. This must be so, as far as I can see just at present; for why should they believe what we tell them?

Nassa, July 21st, 1889.

It is a great comfort to remember the faithful souls who pray for us. We have had need for the assurance that God is daily entreated for us, owing to some anxieties we have passed through. Mr. Mackay has been more than kind to us. As soon as he saw our danger he told us of it, and advised our going to Usambiro for a time. You know that Magu is only some four to six hours' journey from here, and that it is the Arab headquarters on this Lake. Goods are brought there from Unyanyembe, and a regular trade is carried on with Buganda. Another Arab who has a boat and trades with Buganda is living even nearer to us. Not only do the disturbances at the coast suggest that the Arabs might revenge any supposed injury on us, but Stokes has taken Mwanga back to Buganda, and has helped him in a war against the Arabs there. This war is not yet finished, and Stokes, I fancy, will return to Buganda shortly. His presence near us adds to our danger, as he is now the open enemy of the Arabs, and regarded as our brother.

We were very reluctant to leave this station, even for a time, for many reasons, one being that the people must have felt we were going because we could not trust them to protect us. (Without the help of the Natives, the Arabs cannot do much, as they are in a foreign country themselves.) Another being, it might have been thought that we had to leave this station because we were without coast-men and guns to protect us. And this I felt might have been used against Hooper's arguments for carrying on Missions relying principally upon the Natives for everything.

In answer, then, to Mackay's kind

letter, we told him we thought it best to remain here. Now Mackay did what few people care to do; when he saw we were not ready to follow his advice exactly, he most kindly wrote to us again advising us further on what he thought the next best thing for us to do. We found it impossible to leave this place and take up our residence with the chief, whose village is much further from the Arabs than we are. Kaligito, a powerful man in the country, would not give his sanction to our going to build with the chief. We therefore determined to make extra friendship with all the people round us, and to rely upon their good faith.

We felt very happy in this place, and were satisfied that in thus committing our cause to God's providence we were not tempting Him to work a miracle for our deliverance. Our good friend Mackay, however, could not see it in this light, and sent us a letter in which he said, "Gordon is coming for you in Stokes's boat; be ready to start at once. I will take no refusal this time." The matter was thus very much taken out of our hands. Certainly we made a few alterations in the advice Mackay gave us as to the manner and time of our departure here, because we felt convinced that had we acted as he suggested no return here would be possible.

However, after waiting some days in anxious suspense, judging that Mackay saw dangers we were ignorant of, no boat came at all. A fortnight passed, and there came a letter from Mackay to say there was a "lull in the danger." I do not know what he refers to. We were immensely glad to hear that the delay was not caused by any accident. As we had told all the people we were going just for a time and would leave all our things with them, that they must guard our house and property—which they promised to do—and as we had said good-bye to the chief and Kaligito, giving them suitable parting presents, now that we do not go has caused the people to wonder what we are up to. At this moment I do not know whether we are going to Usambiro or not. I do not know if the boat is to come or whether on the whole it is thought best by our friends to leave us here. I am quite ready to go or to remain.

I do not fancy there is any cause to fear the Arabs at all. These Natives are strong in their determination to protect their guests. I fully believe in them, and I feel ashamed of myself for having doubted them at first. Our position here is one of great safety, and I fully believe we can only be injured by the Arabs if they are prepared to fight the whole land of Usukuma. These people are rough and rude, but they are brave and faithful.

Deekes has not been well lately, and I think the voyage on the Lake and the change to Usambiro would do him a lot of good. The people would quite understand now that if we went to Usambiro it was only for a month or two, and they would see our trust in them by our leaving all our goods in their care. A few boys would remain in our house, and Bunduki, an old servant of Stokes's, fully reliable, and, moreover, a Native of this country. My own idea is, that it would be a good plan for Gordon to come here and stay with me, and that Deekes should go for a visit to Mackay. This plan would give us all a change, and we might encourage and comfort each other. Stokes knows these people very well, and he is satisfied that the Arabs are much more in danger than we are. I sincerely trust no Native speaks of us as we hear them speaking of the Arabs. All our boys are much against going to Usambiro, as some of them are Natives of these parts. Their opinion is no bad guide as to the general condition of affairs; they see much more of the Natives than we can, and hear rumours in a way we cannot.

Kaligito is very friendly with us; he has sent us two goats and a cow. Yesterday he was here for more than half the day, and had dinner with us. The chief has no words with us; whenever we go to see him he treats us fairly well; much better than he did at one time. We have never been on better terms with the chief than we are now. But I do not feel that he treats us with the respect he might. Kaligito is much more of a gentleman in his

behaviour. The chief and his people are so far off—more than ten miles—that they have very little to do either with us or the people here. This makes it more difficult to keep them under our influence. We have made no less than four different arrangements with the chief as to our movements here; he has always agreed to them, yet now he must begin to think we hardly know our own minds ourselves.

Deekes has put up a swing for the boys, which causes them and the Natives a good deal of amusement. The way in which the Native children and women come and play about our little village is a cause for much thankfulness. At one time the children used to run away from us and scream and cry if we came on them suddenly. This was because they have been told that white men eat children. I fancy they are beginning to disbelieve this. Yet our white faces are strange to them, and the puppies that our boys have, and the cattle we meet in our walks, all look on us suspiciously and run away from us.

As we are here brought in such close and frequent contact with the people—all the more so because we have no coast-men about us—they are gradually learning to have confidence in us, and that we shall still respect them, even if they do not push their way into our rooms and take other liberties.

I am glad you speak of a prospect of there being three or four at each station. The Frenchmen adopt this plan; there are twelve of them at Bukumbi now, I hear. The more at a station the better. The greatest hardship, loneliness, would thus be removed, and the chance of disagreement much reduced. In times of sickness or anxiety, what a help it would be to have the sympathy and encouragement of others! I am thankful to say I have not even felt unwell since January last. This climate may suit some people better than is generally supposed. I fancy much depends on the regularity and good character of the food. We neglect this at our peril.

[It was soon after this letter was written, that Mr. Gordon arrived at Nassa from Usambiro, and took Mr. Walker and Mr. Deekes there in the *Eleanor*.]

THE MISSION-FIELD.

WEST AFRICA.



PON receiving the telegram announcing the special mission of the Rev. S. A. Selwyn to West Africa, the Bishop of Sierra Leone arranged that in the first instance Mr. Selwyn should proceed to Abeokuta, and commence there the special services for deepening the spiritual life for which he has gone out. Lagos will be visited next, and it was expected that Mr. Selwyn would return to Sierra Leone, where a more protracted stay will, God willing, be made, before the beginning of Lent. The Bishop had himself planned a visit to the Yoruba Mission, and it will very happily synchronize with that of Mr. Selwyn.

NIGER.

We much regret to announce the death of Mr. H. E. Kelsey, engineer of the *Henry Venn* steamer. The telegram announcing it arrived on January 3rd. Mr. Kelsey was a member of the Rev. E. A. Stuart's congregation, Holloway, and was one of the band of "Mpwapwas." He was a true missionary, and highly esteemed by his brethren on the Niger.

EASTERN EQUATORIAL AFRICA.

From Mpwapwa and Kisokwe letters have been received from the Revs. J. C. Price and A. N. Wood. The latter was stopping at Kisokwe during Mr. Cole's absence at the coast. Mr. Price had also been there since the destruction of the Mpwapwa Mission premises in July (see *Intelligencer*, December, p. 739). Mr. Wood says:—

Kisokwe, Oct. 25th, 1889.

I think I told you about Bwana Heri sending a man on a mission to kill me. It was reported to me by a man who says he heard Bwana Heri say it himself at a baraza. Bwana Heri's words were to the following effect:—"Is there an Mzungu now at Mamboya?" "Yes." "Well, why don't you kill him? We have killed one from Urambo and have not been severely punished. I order you to kill the one at Mamboya, and then you will obtain a kingdom and great praise." It is said that the man agreed to the proposal. Personally, I think, if he did agree it was through fear of Bwana Heri.

Mr. Price writes:—

Mpwapwa, Nov. 12th, 1889.

I have removed to Mpwapwa again, the chief having given me a tembe which will answer our purpose very well, temporarily, till I can put a flat roof on the walls of *part* of the old mission-house. The Wagogo are bringing wood for the purpose.

Stanley and Emin Pasha arrived yesterday. I met them quite unexpectedly as I was going to Kisokwe to preach in the morning. Had not time to say much then, but hope to go down

Some time ago an Arab sent to the various chiefs at Mamboya to send men to help them repair the fort, but not a man turned up. General Wissmann was very pleased to hear this. He created quite a sensation here (Mpwapwa) by shooting three Arabs and then hanging them up afterwards. Chipanjilo, the chief, ran away. He has left 100 soldiers and some officers. They have already a strong stone fort built.

We have all felt assured of your prayers for us, and realized, I think, the answers. God has hitherto kept us, and we firmly believe will still keep us. Inconvenience is nothing for *His sake*.

to their camp by-and-by and make a further acquaintance with the renowned travellers.

Yesterday, too, mailmen arrived from Zanzibar, although there were no letters from Salisbury Square. They say the road to Bagamoyo is now clear for Europeans and their employés, but whilst Bushiri is still at large I should say it cannot be as safe as we should like to have it. We have just heard of his defeat at or near Dar-es-salaam, and of his escape.

A further letter from Mr. Mackay has been received, dated Usambiro, October 5th, a month later than the latest letters printed last month; but it contains no news. Nothing had yet been heard of Mr. Gordon and Mr. Walker.

PALESTINE.

The Rev. H. Sykes, who has come home from Palestine on account of his mother's illness, paid a visit in the summer to the Jebel Druse, in the Hauran. The Society's schools in this district were closed during 1888 in consequence of Turkish interference. Mr. Sykes visited twelve villages, and interviewed the chief sheikhs. He says:—

Salt, Nablus, Nov. 7th, 1889.

I should judge the Druses are a good deal less independent than they were some few years ago. The Turks have established small garrisons in some places just on the Jebel Druse boundary, and this has no doubt crippled to some extent Druse freedom; then, added to this, there is an internal quarrel between the Druse sheikhs and Druse fellahen; and the Druse sheikhs are not quite so united as they might be in their policy with regard to the Government.

The result left upon my mind by this visit was a thorough appreciation on the part of the Druses of our schools, and a wish to have them; at the same time, alongside of this there was a feeling of not wishing to be brought into collision with the Government by doing so. All were pretty unanimous in this. It is on account of this evident reluctance to have a quarrel with Turkish authorities, I think, that we must base our present inability to continue our work there. All our teachers were well spoken of, and I was entertained with distinct kindness. It was an interesting fact that at Ara, Sheikh Shulti al Ahash had begun to build at his own expense a little school-house; its half-finished walls were standing

when I was there; but for the Government interference with our work the building would long ago have been finished. The Druses evidently like the English—why, I can hardly say. I believe they think there is something akin in our religion to theirs, which I should imagine is a complete mistake.

I was much struck with the mysticism and mystery of their belief; in trying to speak with them they at once evade pointed questions by mystic or misty answers. I am told they never pray. Their worship consists in reading their sacred books, and, I believe, in preaching and exhorting at certain times. From all this, and the extreme secrecy of their worship, I can imagine the Druse adults would be a most difficult people to work amongst. Humanly-speaking, school work would be much more likely to give results. But however the case, there must be no shrinking from difficulties if the door for work amongst them is open. Just now I cannot but believe it is shut, both from the side of the Government, in the suspicion with which it views our presence amongst them, and also from the sheikhs themselves, who now are not disposed to have us back at the expense of a quarrel with the authorities in Damascus.

PERSIA.

The second tour of the Rev. H. Carless (for the first one see last month's *Intelligencer*, page 58) was made to Shiraz. He started in the middle of September with four companions, viz. his servant, a colporteur, a young Armenian in training for the Lord's work, and a young Persian, a Native of Kermanshah and a major in the Shah's army, who was baptized in Baghdad about two years ago and has since been greatly persecuted by his countrymen, and has lost all his property. By a circuitous route, and making frequent halts as opportunities offered for conversations and preaching (one night was spent as the guests of a wandering tribe of Bakhiaries), Shiraz was reached after twenty-one days. Much encouragement awaited them in this interesting city. Mr. Carless says:—

Julfa, Ispahan, Nov. 5th, 1889.

Here the two chief Persian poets, Hafiz and Saadi, are buried, and here

Henry Martyn laboured for some months. It is the centre of Persian learning, and has the name of being a

very exclusively Mohammedan city. It is a fine city, with the best bazaars, I believe, in Persia, and the people have a well-to-do air about them. It is much hotter here than in Ispahan, and the orange and date-trees both grow here. I had purposed to stay here a month, but it was otherwise ordered for me. We took up our lodging in the precincts of the Armenian Church in the middle of the city. At first we had great blessing; every one seemed glad to see us, and we had a warm welcome. A little English settlement, living in a lovely garden about a mile from the city, in connection with the Anglo-Indian Telegraph Service, gave me a most hearty welcome. There is no clergyman or outward means of grace for them, and for the two Sundays I was in Shiraz we had English service in a drawing-room; they all seemed to appreciate it, and I trust the short ministry was blessed.

The Armenians are a small body in Shiraz, but they were also most kind. They have a church of their own, but it is shut up, as their priest died two years ago, and no other will come. On my last Sunday in Shiraz they lent me

their church, so I had Persian service there in the morning (my first public attempt in the Persian language, though I preached through an interpreter), and about forty were present. They were most anxious for us to stay in Shiraz, and would lend us their church permanently. There are many Jews here also, and they have suffered much persecution of late; they entreated us to stay and help them, to protect them from the Mohammedans and to teach their children.

Among the Mohammedans themselves we had at first a really wonderful time. Many most earnest inquirers came to see us; one or two specially bright cases, intelligent men, who would sit up all night to read the Bible to see if what we said was true. If there were only liberty, many would soon become Christians. Several asked us to open a school for their children.

One Christian Persian we found who had been baptized in Bombay a year ago. I had eventually to bring him away with me to Julfa, as his life was in danger.

But their stay was brought to a premature end by the opposition of a fanatical mullah, who, on hearing that Bibles were being sold in the bazaar, sent for the colporteurs and destroyed some of their copies of the Scriptures. The subsequent violence of this man alarmed the Prince-Governor, who telegraphed to Ispahan, and Mr. Carless received a telegram from Dr. Bruce advising him to leave Shiraz at once. Ispahan was reached early in November.

NORTH INDIA.

An able paper on "Leprosy in India" was read by the Rev. J. W. Hall at the Calcutta C.M.S. Conference in August, and a Sub-Committee was appointed to consider the draft of the proposed Leper Bill prepared by order of the Governor-General in Council.

The *Akbari*, the monthly organ of the Anglo-India Temperance Association, gives a table showing the population of eleven districts of the North-West Provinces, and the amount of strong drink consumed in each during 1887. Of these eleven districts, that of Benares has the lowest population, but its consumption is considerably over 50 per cent. larger than any of the others. As compared with Gorakpore, the population of which is three times as many, the number of gallons consumed was nearly three times as great in Benares, viz. 158,356, as against 57,571 in Gorakpore. "Holy Benares," says the Editor, "is one of the most drunken cities in India."

The Rev. E. T. Butler made an itinerating tour in the Nuddea district during August and September, in the course of which he, with four Native catechists, visited seventy-nine villages, and addressed 140 audiences, and 379 portions and books were sold. Of his Native helpers he says he cannot think too highly. "Their zeal for the Lord's work, readiness to undergo fatigue and privation, were

most pleasing to behold. Often the whole day would be taken up with preaching and conversation with visitors; and meals, study, or sleep, were willingly given up in order to point inquirers to the Light of the World."

The North India *C.M. Gleaner* states that a recent application to Government on the part of the C.E.Z.M.S. for a grant-in-aid for a school not far from Calcutta was refused on the ground "that the school had a bad character for converting pupils to Christianity." The Editor remarks that this "excellent certificate" is more prized than the grant which was declined would have been.

PUNJAB AND SINDH.

Owing to various causes, in most instances to sickness, the frontier stations of the Punjab and Sindh Mission have been grievously bereft of European missionaries within the past few months, or are about to be so. Peshawar has lost the Rev. A. E. Day, who has come home owing to urgent family circumstances, and the Rev. Worthington Jukes will leave this spring. Dera Ismail Khan will shortly miss the Rev. W. Thwaites; and Dera Ghazi Khan has lost the Rev. A. Lewis, who has resigned owing to domestic reasons and the state of his health. Both the missionaries at Quetta have been seriously ill: the Rev. H. G. Grey is on his way home on medical certificate, and Dr. Sutton will follow shortly.

At the Lahore Diocesan Synod, which was held at Lahore, November 5th to 8th, papers were read by the Rev. R. Clark and W. Mackworth Young, Esq., C.S. (member of the Punjab and Sindh Corresponding Committee), on "The best means of promoting True Religion in the Diocese;" and B. H. Baden-Powell, Esq., C.I.E., another member of the Corresponding Committee, read a valuable paper on "Agnosticism." Several of the missionaries, Native clergy, and Native lay delegates, took part in the discussions.

Syad Shah, the Afghan convert connected with the Peshawar Mission, who left that place in August, 1888, to pay a second visit to Kaffaristan (see *C.M. Gleaner*, October, 1889), was welcomed back again to Peshawar on August 22nd, 1889, having been just twelve months away. The peril encountered from the fanatical mullahs on his former visit, when he took the direct route through Chitral, led him on this occasion to travel *via* Kashmir, which more than doubled the distance. Srinagar was reached August 18th, and Chitral, October 22nd. The first Kaffir village, Husun, was reached, after travelling through thick forests, on October 28th. Syad Shah travelled about the villages, reading and explaining God's Word (his knowledge of the language gradually increasing), and using largely a supply of medicine with which a lady missionary had thoughtfully equipped him. His life was frequently in danger from Kaffir outlaws, who lurk about the roads ready to plunder and kill travellers; but in the towns and villages he was on all sides kindly treated, and earnest invitations were sent to him from tribes whom he found it impossible on that occasion to visit. On returning to Chitral, the ruler, Aman-ul-Mulk, inquired what he had brought from the Kaffirs. "I told him I brought my life, and that I preached to them the Word of God." The following extracts from Syad Shah's diary are translated by the Rev. W. Jukes:—

On October 12th we left Gurais at sunrise. Next stage was a long way off, and by the time we reached Shandur Mountain it had grown quite dark. The ponies, as well as ourselves, were quite fatigued, and unable to proceed. It was excessively cold. On all sides the mountains were completely covered

with snow; we covered ourselves with posteens and blankets, and lay down. We had no food with us, nor anything for the ponies, except a small quantity of grain. We had to put up with an empty stomach and severe cold. Nobody except Almighty God knew about our straitened circumstances. There

was not even a cave where we could go to for shelter. Fortunately for us, that night there was very little snow. We rose up at sunrise, shook the snow from off us, but the pony which Dr. Neve gave me was benumbed, and could not go on, so we had to leave it behind, where it doubtless perished. The other pony was also nearly exhausted, and could with difficulty proceed.

On October 26th I reached another village, Durush, where Shah-i-Mullk, son of Aman-i-Mullk, was the Governor. He received me very kindly, and told me to eat my dinner where he was sitting with his attendants. After the meal, he asked me to read from a Persian Bible. I said that I regretted that I had no Persian Bible with me, but I had one in Hindustani, which I would translate into Pashto. He had never seen a Bible before, and much wished to read one. I read to him the Sermon on the Mount, and one of the chapters from the Epistle to the Corinthians. I had a long talk with him on religious subjects. He was very pleased with the conversation, and showed an earnest desire to read the Bible.

On October 31st, at Pitigal, my friend the Kaffir chief, Turkmiragh, met me in the field. He had with him his followers and villagers. They all shook hands with me and embraced me. I presented

this chief with lungis, and a little silk for his wife. We talked a great deal about the Queen-Empress, but more especially about religion and forgiveness of sins. The chief and his followers said that they liked the English people very much, but they were sorry that they could not see them, owing to the great distance and the enmity of the neighbouring Mohammedan tribes.

On February 19th, as I was sitting on the top of my house, two chiefs, Turkmiragh and Kotastan, came to me, and asked what motive I had in visiting their country. I told them I had come to preach the Gospel of God from His Holy Bible, in which all the Christians were ordered to go out into the world and preach the Word of God. I told them how they were acting against God's wish, inasmuch as they revelled and rejoiced when they killed a Mohammedan, and never thought of their own sinfulness, and how they could get forgiveness of sins. I told them that they were going on the road which was sure to lead to destruction. I asked Turkmiragh how many children he had killed, and of the 106 murders he had committed in his life. He said, without any remorse, that he had killed many babes and sucklings. I showed him what a merciless wretch he was, and he went away very sorrowful.

The Rev. R. Bateman's return to Narowal, and the enthusiastic welcome he received, are thus described in the *Punjab Mission News*.—

The Rev. R. Bateman was greeted with a very warm welcome on his return to our midst. He was met on the further side of the River Ravi by Mian Nikku Shah. A large number of Christians waited on the Kotlee side of the river, and lined the path from the river to the village nearly a mile or so.

No sooner had he landed safely than he was surrounded by an enthusiastic chorus of eager welcomes, which was continually being swelled by further additions from those who lined the road. The progress to Narowal was like a triumphal march. Narowal reached, the enthusiasm became intense. Mr. Bateman was conducted at once to the hospital. The neighbouring streets were brightly and beautifully illuminated. The large hospital open square had been roofed in for the occasion with shawls, by Dr. F. Lahiz, and was bright with lights. In the midst

of breathless attention, in the presence of a crowd so dense that there was not even standing-room available, Mr. Bateman was presented with an address of most hearty and sympathetic welcome. The circumstances under which he had left them and those in which he returned were very feelingly alluded to. In addition he was presented with a very fine green shawl by the Christians. Two days later the Municipality of Narowal held a great meeting in the Christian serai to welcome Mr. Bateman back to the town. The arrangements were very grand—lights, music, and a brilliant assembly of the *élite* of Narowal. A number of appropriate speeches were made by various town councillors; Moulvie Ilmun-Din, Sub-Registrar, in particular, made a long speech, in which he dwelt with great force on the perils of the seas, and the monsters to be found

therein, through all of which dangers their honoured friend had returned scathless to them. At the close a New Testament, stamped with the municipal seal, was presented to Mr. Bateman. Old and young, high and low, people

of all religions, have combined to give him a warm welcome back, but perhaps the cheeriest thing of all to Mr. Bateman, has been to find that during his absence the work has been prospering, and God's blessing resting on it.

WESTERN INDIA.

The *Bombay Gazette* states that the representatives of the various Missionary Societies in Bombay have addressed a letter to their missionary brethren throughout India regarding China's claim to Christian sympathy on account of the wrong which has been done to her people by the British opium traffic.

The same paper animadverts very justly on the conduct of those who are responsible for the arrangements for Prince Albert Victor's visit, in accordance with which he was conducted in state, accompanied by the Governor of Bombay, the Duke of Connaught, the Commander-in-chief of the Bombay army, and other high officials, to the idol temples of Parvati, near Poona. The address which was presented to the Prince before entering the temples, stated that "the temples are at present maintained by Government with an endowment of Rs. 18,000 per annum, contributed from the state revenues."

SOUTH INDIA.

The Report of the Southern Pastorate, Madras, of which the Rev. W. T. Saththianadhan, B.D., is the pastor, for the year ending June, 1889, states that the opposition to public preaching from Hindu preachers has been less vehement than it was a short time since. The number of baptized Christians in the pastorate is 610, of whom 209 are children. Of communicants there are 301. In the Primary Schools and High School at Chintadrepettah, 776 are under instruction, and 182 are taught in the Sunday-school. Rs. 1486 was contributed during the year, of which Rs. 1218 was forwarded to the fund of the Madras Native Church Council. The obituary of the year includes two females aged eighty and ninety respectively, a Brahmin convert of the Noble College, Masulipatam, in Government service in Madras, and the health officer of the Madras Municipality, at the age of thirty-one. The Report concludes:—

Idolatry and superstition, on the one hand, and atheism and agnosticism on the other, overspread this vast country, even as the Egyptian darkness which might be felt. Activity and unrest exist everywhere. Society is being disorganized. Ominous signs are looming in the distance. Dissatisfaction and scepticism prevail everywhere, as a result of the progress of Western science and philosophy without religion. The remedy for all these evils is doubtless the doctrine of the Cross. It is therefore our duty to lift up Christ crucified

to the gaze of the sin-sick mortals. A living Church must be an aggressive Church. It is therefore incumbent on us, as redeemed sinners, to do our utmost to remove error and superstition from the land, and to promote the steady growth of the Church by our substance, holiness of life, and whole-hearted consecration. Our life is short, and the night may soon come when no man can work. God grant that we may have grace to work while it is day with diligence, earnestness, and zeal, and at last to enter into the joy of the Lord!

At the recent examination for Bishop Gell's Greek Testament Prize, the successful competitor was a student of the Society's Divinity School at Madras, Mr. Devanandum, of Ellore.

We regret to state that Mrs. Stone has been seriously ill, and has been ordered home. It was considered necessary by the doctors at Madras, to which place she was taken from Bezwada in November, that her husband, the Rev. James Stone, should accompany her. They sailed January 11th.

The Rev. J. Barton landed at Madras on November 11th, and left on the 20th for Palamcottah, where he was warmly welcomed on the following day. He has since visited several of the pastorate centres in Tinnevely.

CEYLON.

The Rev. Isaiah Wood, whose death in September last was recorded under "Notes of the Month" in December, was the father-in-law of the Rev. H. J. Schaffter, Principal of Tinnevely College, at whose house he died. He was educated at the Society's Islington College, and was ordained deacon by Bishop Blomfield in 1846. The following year he went to Ceylon. He laboured at Cotta from 1849 to 1881, when his own and Mrs. Wood's ill-health compelled him to retire from the work. For several years after his retirement Mr. Wood was Incumbent of Bourne End, in Hertfordshire.

The Jaffna Native Missionary Association, of which the Rev. E. M. Griffith is President, has a Working Committee of sixteen Native Christians, exclusive of officers. The Report for 1888-9 shows that Rs. 1202.64 was contributed, mostly from Native sources, and that three schools were supported and three evangelistic agents maintained by the funds. A new feature of the work last year was the appointment of a medical evangelist, to work during the five months when sickness is specially prevalent. Seven adults were baptized during the year, and three candidates were under instruction for baptism at the year's close; 2825 houses were visited by the agents, and 292 meetings held, while 60 Scripture portions and 175 tracts were sold by the agents.

The Bishop of Colombo confirmed in October eighty-one Singhalese Christians at different centres of the Cotta district, and forty-one Tamil candidates at Christ Church, Galle Face, Colombo, on October 25th. During November he visited some of the districts of the Tamil Cooly Mission, and confirmed fifty Tamils there, making 172 C.M.S. Native candidates. The Rev. R. T. Dowbiggin gives some interesting particulars of the Singhalese candidates. He says:—

A blind woman, who lately was spiritually illuminated, was a candidate, and when asked as to her personal knowledge and experience of religion, said, "I love Jesus Christ with all my heart, and I want to be His servant all my life." On the day of confirmation she had to be guided to where the Bishop sat, but she had already found "the way," and knew Jesus as "the Truth and the Life."

The ages of the candidates is an interesting study. The youngest is 13, and the oldest 56, and two more of 55, 2 of 50, 1 of 45, 41, and 40 years of age. Among them were three members of one family—the father 55, a son 17, and a daughter 15,—all baptized early in the year. Some five or six years ago the two eldest sons were baptized when about 19 and 17 years old, and the father at that time was a devil-dancer. Some three or four years ago he began to inquire into the truth of Christianity, and by God's blessing eventually abandoned his idols and devil-worship, de-

stroyed his books and apparatus, and now rejoices in the truth, and maintains himself and family in cultivating his paddy-fields.

Ten of the candidates were from our Girls' Boarding-School, and another had only left about six months before to be married.

Another of the candidates was our ayah, who has been in our service for the last eight or nine years.

I have just referred to the lists of candidates in 1887, and I am thankful to observe that, through God's blessing, none have forsaken us, though some are following Jesus afar off; over very many we can rejoice with thankfulness, and mark their steadfastness and growth in grace; and many are our fellow-helpers in the Gospel of Jesus Christ.

Of the seventy-six confirmed that year, one has died (she was a boarding-school girl), and we feel sure that she has gone to be with Jesus, "which is far better."

SOUTH CHINA.

The Rev. H. C. Knox wrote at the beginning of October from Nangwa, the new station to the north-west of Ku-cheng, which was opened by the Rev. W. Banister before coming home on furlough, and where a dispensary was opened last year by two Native medical students from the Fuh-ning Hospital. Mr. Knox says:—

We left Ku-cheng finally about two weeks ago, and arrived here in due course, Phillips walking. We spent one Sunday at Sá-Ká, twenty miles from Ku-cheng, where a teacher I had has just opened a station, and reports three or four inquirers; one, especially earnest, spent all Sunday reading God's Word. I came by boat conveying our belongings.

About the hospital work;—it goes along satisfactorily, and the opposition of the inhabitants seems a thing of the past. I walked down the large street, which is practically the whole town in places of this size, and the people all seemed most friendly. We have ten opium patients, the number Mr. Banister limited us to, and ten or twelve sick

in-patients. Amongst the patients we have men from Cheh-Kiang Province, Kiang-si, Keon-ning, Yen-p'ing, Foo-chow, Hing-hwa, and besides these Mandarin-speaking people, all speaking different dialects, besides other minor variations. This will give you an idea of the difficulty of spiritual work here. There are really comparatively few Keon-ning people either in Nang-wa or in the hospital, so we think the sooner we move northwards the better. With the consent of the Committee, we should like to try and settle in another place as soon as this is occupied, either by Mr. Banister or Dr. Rigg. We ought to go now where our dialect is spoken *in toto*.

JAPAN.

We exceedingly regret that the Rev. W. Weston has been obliged by the partial failure of his eyesight to abandon the study of the Japanese language, and he has consequently resigned his connection with the Society. At the beginning of last year he left Kumamoto to reside in Tokio, in order to undergo a course of electrical treatment; but after several months under a specialist in that city, he was strongly advised to abstain from the strain involved in reading the Japanese character. Bishop Bickersteth has appointed him to a chaplaincy at Kobe.

NORTH-WEST AMERICA.

Translations of Genesis, Exodus, and Leviticus in the Tukudh language, made by Archdeacon McDonald, were brought home by Archdeacon Reeve, who is improving his short furlough by seeing them through the press.

NORTH PACIFIC.

The Rev. J. Field, of Hazelton, on the Skeena River, British Columbia, who came to England early in this year for a few months, arrived at his station early in September. The journey thither was a trying one. He had to wait ten days at the mouth of the Skeena River for a canoe, and the canoe journey to Hazelton took fifteen days more. "Miserable wet days," Mr. Field writes, "they were, too. It was impossible to keep dry, and, worst of all, we had to camp in wet blankets in the open at night. The river is a wretched one, and most dangerous." During Mr. Field's absence, Mrs. Field, with the assistance of the magistrate and Mr. Field's Native helper, had been able to hold services regularly, and had carried on the school work. The people all seemed glad to see their missionary back, and on the day following his return most of them went to church, which he took as an encouraging sign. Even the chief, "who is a rank heathen," was present. Mr. Field hopes that his going back amongst them may be the beginning of a new and brighter era in the history of the Mission.

NOTES ON FRANK NEVILL.



T was with the profoundest sorrow that all of us who had the privilege of knowing Mr. Nevill heard of his death. I, personally, had always looked with confidence to a career of great usefulness and honour for him. Every one who knew him was impressed with the manly straightforwardness of his judgment, with his honest and courageous, and at the same time moderate and conciliatory, opinions. It is more than ten years since I first met him, when he began work in his first curacy, at Emmanuel Church, Maida Hill. I was, at the time, a Sunday-school teacher in the Parish School. From the first I found myself strongly attracted to Mr. Nevill. He combined with that sound and independent judgment which I have already described, a modesty and courteousness of opinion which was singularly attractive; and soon we all began to see that he possessed many qualities of quite unusual force.

He soon won the hearts of all. He was indefatigable in his visiting and school work. And to every person of every class he was the same, perfectly straightforward, but sincerely courteous, with the best courtesy of the heart; very kind-hearted, and very unassuming in his kindness. I remember well how much touched I was when, on one occasion, calling on the mother of one of my school-boys, I heard of an act of kindness he had done. A poor woman died in the house of this person, without friends. Her last request had been that she should not be buried by the parish. The landlady, who, like many of her class, was very kind-hearted, did what she could to pay the expense of a private funeral. Nevill, hearing what she was doing, came to her aid, and asked her to accept a small sum from himself, being all that out of a small curate's stipend he could afford. The landlady, who told me this, had been immensely impressed with the humility as well as the kindness of his action. I mention this as being typical of all his relations to the poorer parishioners. For their benefit also he organized, during all the later part of the time that he remained in the parish, weekly penny concerts on Saturday evenings, keeping them going with the greatest pains, and also with great success.

But, indeed, he was popular with every class. While all respected his intellectual abilities, all were won by the tact and courtesy of his conduct. The secret of his popularity was, that with all he was perfectly natural. I have never known any clergyman more entirely free from mannerism.

Intellectually, his abilities were considerable. He had a singular accuracy and justness of judgment. His words, while never extreme, were never lukewarm. He believed firmly and completely, but without bigotry. His idea of religion was that of a sound, earnest, liberal mind, neither erring in the direction of over-sentimentalism nor in that of mere abstract theory. His preaching was thus, as some remarked, characterized both by earnest devotedness and also by vigour and straightforward thinking.

His personal kindness was great. He took not only a professional but a personal interest in all work and in the workers. Whether it was the schools or the choir, or the Saturday concerts, he made himself the friend of all; and he was at all times the most cheerful and pleasant of companions.

The Church Missionary Society has suffered a great loss. It is not easy to find men of such moral strength and vigour, and at the same time, of such kind and pleasant character. It is sad that so promising a life should have been cut off so early, but Mr. Nevill had already done good Christian work which will not wholly pass away.

A. J. C.

LETTERS TO THE EDITOR.

LEPERS IN INDIA.

*Mission to Lepers in India, 17, Glengyle Terrace,
Edinburgh, January 4th, 1890.*

DEAR SIR,—I have been greatly interested in reading the Rev. W. R. Blackett's paper in the *Intelligencer* for this month, but confess to a little disappointment that the writer did not take so good an opportunity of telling your large circle of readers that there is now a special Mission to the poor lepers of India, the object of which is to carry the Gospel to the sufferers, and relieve them in every way possible; especially as many of those who kindly undertake the superintendence of the work are missionaries of the C.M.S. To the little church mentioned in Mr. Blackett's article our Society had the pleasure of contributing more than 100*l.*, and it has for many years supported a catechist under the supervision of the C.M.S. missionary looking after the spiritual work in the Calcutta Leper Asylum.

I have just had a letter from your missionary, Rev. J. Hinton Knowles, in Kashmir, in which he tells me the joyful news of the blessing which has begun in the leper work there. As you know, Kashmir is hard soil, from a missionary point of view. Mr. Knowles says,—

"Two of them, A. and N., beckoned to me last Wednesday morning as I was passing their ward, to come and sit down with them. I went in, and after a little chat on ordinary topics, heard what I have just told you,—‘Sahib, we are Christians. We have been talking over what you said to us the other day, and have made up our minds,—we two. He and he (pointing to two other lepers squatting outside their hut), have been asked to join us, but they will not. However, we have made up our minds. We believe in the Lord Jesus Christ, and we want to be baptized. When will you baptize us?’ ‘Oh!’ I said, ‘thank God! thank God! at last!’ And then I prayed. Afterwards they told me how they had intended speaking to me about this some time ago in consequence of some words which they had heard in church, but they got frightened at the thought of baptism and all that it involved, and therefore did not speak decidedly. Now they were quite determined. When would I baptize them? *Non nobis Domine!*

"Only two poor lepers, their bodies covered with sores, their fingers and toes going joint by joint, their whole bodies literally rotting to pieces, but the Lord Jesus sees of the travail of His soul and is satisfied, and there is joy among the angels of heaven over them. The Gospel of Christ: it is the power of God unto salvation to every one that believeth."

WELLESLEY C. BAILEY,
Secretary, Mission to Lepers in India.

[The Mission to Lepers in India has been repeatedly mentioned in our pages. It is a valuable agency.—ED.]

A CHURCH MISSIONARY BOX.

DEAR SIR,—In an excellent letter by S. J. in the December *Intelligencer* an account is given of the saving effected in a family of seven persons, exclusive of servants and young children, by a week's self-denial devoted to Church Missionary objects, and the advantages are pointed out that would accrue to the Society if the precedent was generally followed. All honour be to those who have set the example, and to those who have the resolution to follow it!

In some instances, no doubt, the results would be considerable; in others, from the conditions of the case, they would necessarily be very slight. In the great majority of houses six or seven of the articles enumerated in that letter as retrenched under the name of luxuries, would be very sparingly used, if used at all; and in an average family of three or four persons above the age of young children, the saving on the other two items for a week would be almost infinitesimal. The plan, however, that I would propose, need not supersede, but might supplement, the other. There is ample room for both, according to circumstances and disposition.

The first requisite is a Church Missionary box. Without it every contributor to the Society ought to consider his home to be inadequately furnished. There are few members of the Society who do not return thanks mentally, at least, if not aloud, for their often hurried, but always refreshing morning meal, in fact, at every other meal. But do not too many allow the sensation of gratitude thus expressed or felt to subside prematurely, without being brought into useful action? It may be argued that this is only for want of a fitting opportunity; the plea, however, is invalid. With a missionary box at hand there would always be opportunity enough. Let the head of the family, on his return to his own special room, drop a free-will offering, be it great or small, into that friendly and grateful receptacle, the Church Missionary box, and free scope is at once given for the manifestation of a thankful spirit. This need not, however, prevent the other members of the family from maintaining their own box in common; whose contents might be more important from the number of the contributors, than from the separate amount supplied by each.

But these tests of the reality of our sentiments need not be confined to stated and regularly recurrent periods.

Has the father been unusually successful in business? or has a son given trustworthy indications of becoming a good and useful member of society? or has another son received a desirable appointment? or is a daughter likely to be satisfactorily settled in life? or has a child recovered from a dangerous illness? or has there been an improvement in the temper or moral and religious character of any member of the family?—in these and a hundred other imaginable cases, *there* stands our little friend, with outstretched but unseen hands, ready to accept substantial proof of the reality of our gratitude.

"Thank God!" is an expression as prompt to rise to our lips on receiving any providential favour or deliverance as saying grace is after meat. But do the words issue from the heart as well as the lips? or is the sentiment thus expressed to evaporate in two empty, unmeaning, evanescent words, or is it to be embodied in beneficial action? Here again our little friend is at hand as a touch-stone to test the genuineness of our profession, whether it be as pure gold well refined, or whether it be adulterated with baser metal.

And think not that trifling economies are severally too insignificant to be collectively important. Multiply the little frugalities of one week by fifty-two, or one day by 365, and that product again by some thousands of co-operators, prospective at least, if not existent, and the tiny little box will be found no despicable ally. It is not by the irregular, intermittent efforts of a few, but by systematic, continuous, and persistent action of the many, that valuable results are attained. 'To be established on a firm footing, a society must look to the millions as well as to the millionaires.

M. H. G. B.

MISSIONARY INFORMATION FROM THE PULPIT.

The Vicarage, Faringdon, Berks, Dec. 13th, 1889.

DEAR MR. EDITOR,—At the Conference of Berks Hon. District Secretaries at Reading yesterday, I mentioned that one Sunday evening last month I gave to my congregation here, in lieu of an ordinary sermon, a missionary address, consisting entirely of facts and incidents culled from the November number of the *C.M. Gleaner*. The Missions dealt with in that number were those in Western India. As a text I took our Saviour's words, "Look on the fields." The interest of the large congregation was so great that I felt encouraged to repeat the experiment from time to time, especially as there are always many at church who would not be found at a missionary meeting.

It has been said that the only unfinished book of the New Testament is the Book of the Acts of the Apostles. Missionary annals are surely a continuation of that book; and it seems to me by no means inappropriate that, from time to time, they should be brought before our congregations at home.

I trouble you with this letter simply because the brethren yesterday suggested my doing so.

W. E. CHAPMAN.

NOTICES OF BOOKS.

COLONIAL CHURCH HISTORIES : NEW ZEALAND. *By the* VERY REV. HENRY JACOBS, D.D., *Dean of Christ Church, N.Z.* London : S.P.C.K.



THIS is a book of real value and importance. It is a comprehensive and well-written history of the Church of England in New Zealand, and provides exactly the sort of information which the real student desires, and which it is often very hard to obtain. We hope the S.P.C.K. may be as fortunate in finding historians of other Colonial and Missionary Churches as it has been in securing the Dean of Christ Church for this work. Dr. Jacobs has been more than thirty years in New Zealand, and had evidently ample knowledge for his task, as well as access to an immense number of important official documents.

The book is divided into four Parts, viz. (1) the Missionary Period, (2) the Period of Organization, (3) the Period of Subsequent Growth and Development, (4) the Seven Dioceses. The first part is entirely devoted to the earlier history of the C.M.S. Mission. The very first sentence in the book is significant—"Samuel Marsden is justly entitled to be called the Apostle of the Maori Race;" and not less significant is the fact that Bishop Selwyn's name does not occur at all in Part I. The "Missionary Period" is made by Dean Jacobs to end at the year 1841, the year of Selwyn's consecration. The Dean knows the facts, which some modern speakers at Church Congresses do not know. Is then Dr. Jacobs a C.M.S. partisan with scant appreciation of bishops? On the contrary, one might call him a worshipper of church organization, and certainly he is (as who is not?) an admirer of Selwyn; and there are many indications that he has no special love for the C.M.S. But he is before all things a fair-minded historian: that is all. We do not think, however, he is at every point quite just. He avers that Bishop Broughton of Australia visited the Mission in 1838 with "the hesitating, not to say hardly-given, consent of the C.M.S." We believe some legal question was started at the time about the powers of a bishop at Sydney over distant islands; but contemporary evidence is decisive that the Society *desired* the episcopal visit. In three successive Reports published in three successive years at the time, the Committee state that Bishop Broughton went *at their request*. Such an assertion could not have been made, still less twice repeated, at a time when, if incorrect, it could at once be disproved. The Dean also dwells on the imperfect views of missionary work held by the earliest missionaries, and by Marsden himself, holding as they did that civilization must precede Christianity; also upon the heavy trials the Society went through in having to disconnect several agents for unworthy conduct. But for this recital we are thankful. It is good to be reminded of the difficulties of those early days, that we may appreciate the marvellous faith of the fathers of the Society, in persevering year after year in the face of overpowering disappointments—which, moreover, they did not conceal, as the Annual Reports witness. When, however, at a later period, Dr. Jacobs comes to the disconnection (for a time) of Archdeacon Henry Williams on account of dealings in land, he warmly espouses that great missionary's side, although not the Committee only, but Bishop Selwyn and Governor Grey, were against him. These, however, are small differences. The narrative is, as a whole, fair and appreciative, and also by far the most lucid account of the Mission in a small compass that we have met with.

Part II. introduces Bishop Selwyn, and tells the story of the first seventeen years of his episcopate; and Part III. begins with the first General Synod

in 1859, and carries on the ecclesiastical history to the present time. The weak point in these sections of the work is that the Maori Mission very much falls out of sight. Colonial Church organization occupies almost all the space; and Dean Jacobs's own diocese of Christ Church, in the Southern Island, is very much in the foreground. This diminishes the interest of the book to outside readers; but the full and (we doubt not) accurate details of the progress of organization are of great value to the student of such subjects. Bishop Selwyn had to frame a church constitution without precedents to go upon; and his difficulties were immense. It is popularly supposed that the C.M.S. missionaries were at the bottom of them. This book effectually disposes of that notion. Again and again we see W. Williams and Hadfield and Brown and Kissling supporting Selwyn, and the Diocese of Christ Church in opposition, albeit it had not the care of Maori Christian communities to complicate the problems to be solved. To speak quite plainly, it is evident that the High Churchmen of the Southern Island gave the Bishop more trouble than the Low Churchmen of the Northern Island; and the evidence is supplied by a book compiled by a distinguished church dignitary in the most influential southern diocese.

Part IV. comprises a succinct account of the seven dioceses and their church institutions, with a short chapter on the present position of the C.M.S. Maori Mission. We heartily thank Dean Jacobs for his valuable work.

ISLAM AS A MISSIONARY RELIGION. *By C. R. HAINES, M.A. London: S.P.C.K.*

Mr. Haines' object, as stated in his preface, is "to examine the claims of Islam to being a missionary religion, and to inquire how far it has been successful in this respect in the past, and whether in the present it is making such wonderful progress as some suppose." Let us take these three points and see what conclusion he comes to in each.

I. *The claims of Islam to being a Missionary Religion.*—He begins by showing the exclusive and almost repellent character of early religions (Judaism, Zoroastrianism, &c.), and speaks of Buddhism as the first great missionary faith, "like Christianity in possessing the double quality of being intended for all mankind, and of relying for its propagation upon persuasion and not upon force." He then gives a sketch of Mohammed's mission and career; shows how his ambition claimed the whole world for his faith, how he began with peaceful missionary methods, but as soon as he was strong enough, resorted to the sword, and introduced the "soldier-missionary." Thus, Islamism *does* rank as a missionary religion in one sense, though the idea and word *missionary* occurring in the Koran are in direct opposition to our Lord's teaching. "If My kingdom were of this world," said Christ, "then would My servants fight."

II. *How far it has been successful in this respect in the past.*—Mr. Haines speaks of the "success of Islam as a world-wide religion," and gives a sketch of its introduction into different countries; the conquests of the Saracens and Turks—Islam in India and China—amongst the Malays and Negroes—in Europe. He says, "Without the sword it could scarcely have ever been more than an Arabian heresy of Christianity, . . . with the sword it became a great political faith, welding the East into one seemingly homogeneous whole." He gives the following as the chief causes of its spread and success:—

(a) The eclectic character of its creed; it requires no change of heart or life; not a surrender, only a modification, of a man's previous religion.

(b) Every Moslem is in a sense a missionary; he worships publicly, wherever he is, and tries to gain converts. If a chief is converted to Islam, his whole clan or tribe is gained over.

(c) The great temptations it holds out to converts; e.g. admission into a great social caste, great freedom in matters of marriage and divorce—the joys of a material paradise.

(d) The slave-trade; slaves adopt the creed of their masters.

(e) The fact that it is death to a Moslem to forsake his religion.

(f) In the past, its great political supremacy, and the tribute it exacted in maidens from Spain, and children from Greece, account for its growth.

III. *As to its boasted progress in the present day.*—Mr. Haines places Islam as second only to Christianity in the number of its adherents, estimating them at 200 millions. He gives an account of the Wahabees and Foulahs, and says, “The present missionary activity of Islam is due (a) to the fanaticism of the Wahabee revival, (b) to jealousy of Christian Missions, (c) to lust of conquest, as in West Africa.” He thinks “it is only the latter phase that is likely to give any trouble,” but that the opening up and partition of Africa have rendered appeals to the sword on the part of Islam hopeless, and that its “converting power” without the sword has been much over-estimated by Mr. Bosworth Smith, Dr. Blyden, and others. He instances the Egyptian Sudan, where Emin Pasha says “Islam has hardly made ten proselytes in the last twenty years.” As to its present prospects in other lands, he says, “In Arabia . . . Islam may be said to be non-existent.” In Africa it is sadly deteriorated, and, like salt that has lost its savour, has become worse than valueless. Along the Niger a more hopeful form of Islam is to be found. “The evidence from India is not very different.” “Among the Malays, too, Islam has similarly degenerated.” Chinese Islam, he says, strive “to sink their differences of creed, and, if possible, to hold Confucianist doctrines in conjunction with the tenets of Islam.” Thus they flourish under the protection of Government.

Mr. Haines says, “As Moslem lands come under Christian rule, . . . Islam will cease to offer attractions to the members of other creeds; and though it may flourish for centuries more, yet will cease to expand. . . . Given a climate in which a European can live, and a strong neutral Government, Christianity would fear no comparison, in the matter of results, with Islam. . . . Islam is a lost cause.”

Mr. Haines has evidently spared no pains to make himself thoroughly acquainted with the subject, and has consulted all authorities on it. The book is clearly written, and to the point. Perhaps he is a little inclined, in refuting Canon Taylor, to go rather too far to the opposite extreme of underrating the strength of Islam, and, consequently, the difficulties of Christian Missions to Mohammedans.

B. M. G.

NONE OF SELF AND ALL OF THEE: A TALE OF INDIAN LIFE. By S. S. HEWLETT. London: J. Nisbet and Co.

It would not be easy to over-estimate the value of this admirable book. Miss Hewlett's powerful plea for Zenana Missions, *Daughters of the King*, is well known to all who are interested in such work; but her new volume, being in the form of a story, which, however, is founded on facts, ought to reach a much wider circle. The only danger is that the average clergyman or Christian layman will regard it merely as “a nice gift-book” for daughters and nieces. We venture to say that there is no one who would not learn much from it. It gives glimpses of the actualities of life in the Punjab which

a long course of reading of missionary journals would fail to give. Most of us are familiar with narratives of the trials that beset a Hindu, or Moslem, or Sikh, at least if he be of good family, who becomes a Christian; but here they are presented with a vividness which will touch the sympathies of every reader. Especially does Miss Hewlett show us the severe conflict of such an one, not so much in view of his personal losses and privations, as from his reluctant shrinking from causing bitter grief and lasting shame to those nearest and dearest to him. People who wonder at the comparative paucity of converts from the higher classes of Indian society should read this book. Again, we see in it something of the diversities of missionary work, and the way in which various agencies combine to effect results—public preaching, the word by the wayside, the Mission school, the Scripture portion read privately, the Zenana Medical Mission, &c. And, quite incidentally, we come upon passages that will help the careful reader to sound opinions on some of the practical missionary questions now discussed amongst us. For instance, again and again we see the Hindu or Sikh in his first stage of mental inquiry turning away scornfully from an English preacher, but ready to listen to a Native evangelist; in connection with which let us quote this valuable sentence from the preface:—

“The future fruitfulness of the Church of God in India depends not so much on large numbers of missionaries from other lands coming forth to labour; it depends on the outpouring of the blessed Spirit of all grace. There are many Christians in India, and their number is ever on the increase. We cannot shut our eyes to the fact that these Christians have among them, in at least a fair proportion, knowledge, intellect, and power; but they need more of the Spirit from on high. With a Pentecostal outpouring there would come a wave of blessing which would flood India, and make the Church in this land what it never has been yet.”

Three other features of the book we wish to notice. One is the fragments of poetry at the head of the chapters. We suppose them to be Miss Hewlett's own; but in any case they add much to the attractiveness of the story. Secondly, the way in which the tale is made to illustrate the successive verses of M. Monod's touching hymn from which the title is derived. Thirdly, the pictures, which are apparently reproductions of photographs from life, although the fictitious names of the characters of the story appear under them. Altogether, we have to thank Miss Hewlett very heartily for a book which ought to be read, not only at every missionary working-party, but by every preacher and speaker in behalf of Missions.

NOTES ON OTHER MISSIONS.



HE Bishops and clerical and lay deputies of the American Episcopal Church met for their Triennial Convention in New York on October 2nd. In connection with the Convention a large missionary meeting was held in the Academy of Music, which was of a soul-stirring character. A meeting for children was held in Holy Trinity Church on October 12th, and was presided over by Bishop Perry, of Iowa, and was addressed by Bishop Hare, by the Rev. Luke C. Walker (who spoke in Sioux, and whose words were interpreted to the children), and others. The most impressive scene of the meetings of the Convention was the presentation to the Board of two veteran missionaries, the Rev. Mr. Himes, of South Dakota, aged 85, and the Rev. Mr. Byrne, of Colorado, aged 83, both engaged in active service. A representative of the press said, “I could not keep back the tears while the old men were speaking.”

On August 10th, the Cathedral at Antananarivo, the capital of Madagascar,

built by Bishop Kestell-Cornish, head of the S.P.G. Mission, was consecrated. The Prime Minister attended the service and a luncheon, and the Queen showed her sympathy by coming to a private balcony near.

On October 29th, 460 persons were baptized at a village five miles from Nazareth, Tinnevely (S.P.G.), by Bishop Caldwell and his assistant clergy. Nine persons had been under regular instruction for two years, during which period of probation they had built a prayer-house for themselves on the site of their former Hindu temple.

The INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY (now called the Zenana Bible and Medical Mission) is preparing to build a new hospital in Lucknow as a memorial to its late President, the Dowager Lady Kinnaird. The premises at present used belong to the C.M.S., and are becoming too small and unsafe, so that a new hospital is necessary. The Indian Government has given a piece of land free of cost for the new hospital, on condition that the building is commenced on January 1st, 1891. It will cost 3000*l.*; 1000*l.* to be raised in India, and 2000*l.* at home.

The SOUTH AMERICAN MISSIONARY SOCIETY have sustained a loss, in which we deeply sympathize, in the death of Mr. Adolfo Henriksen, who, in 1888, successfully started the first Mission to the Chaco Indians in Paraguay.

The *Chronicle* of the LONDON MISSIONARY SOCIETY for January contains a detailed account of the case of the Rev. John Jones, who was expelled by the French authorities of New Caledonia from the Island of Maré on December 8th, 1887, after thirty-three years' work. The French Government having declined to have a fresh investigation of the charges made against Mr. Jones, the Society has thought it right to state the case fully. The conclusion to which they come, is that "the French officials have allowed their allegiance to the Roman Catholic Church to prejudice their judgment and to overcome their allegiance to fairness and impartial justice, and that the French Government has been content to accept the statements of its subordinates against a Protestant missionary without adequate inquiry, and without giving him an opportunity of proving his own innocence. The result has been, so far as the Society is concerned, the cessation of its benevolent work on the Island of Maré, while Mr. Jones has suffered great loss, and has been treated with injustice."

The Rev. J. W. Stevenson, of the CHINA INLAND MISSION, writes from Shanghai:—"September 15th,—27 baptisms are reported. October 4th,—Since my last I have heard of 23 baptisms. October 16th,—Since writing last, on 4th inst., I have heard of 98 baptisms from twelve stations. At two they were the first baptisms."

Mr. Hudson Taylor writes in the December *China's Millions*:—"During the last ten years the number of our stations and out-stations has been about doubled, the missionaries more than trebled. In 1880 we had but 91, now we have more than 300—100 missionaries were given us in 1887, and more than 50 in 1888. Over 1000 converts were added to our Native Churches by baptism during 1887-8."

Encouraging reports of the work of the "Central China Lay Mission" have been received by the WESLEYAN MISSIONARY SOCIETY.

The Rev. J. H. Willington, a missionary of the Wesleyan Missionary Society, writes from Little Popo, West Africa, of the help which the resolutions of the Lambeth Conference on the subject of Polygamy have been to him in his work among polygamists, for whom he has a special Bible-class.

The amount contributed by the Church of England in Canada for Foreign Missions shows an increase of nearly 200*l.* over that of the previous year. The contributions of 1889 amounted to \$13,230, or about 2646*l.*

J. P. H.

THE MONTH.



ON another page we give a brief account, by a friend who was present, of the Farewell Meeting at Exeter Hall on January 20th, to take leave of the West and East Africa missionary parties. We thank God for that meeting: for the great throng of sympathizing and praying friends; for the high and holy words spoken by the departing brethren; for the felt presence of the Master Himself. It was an occasion long to be remembered. We do not doubt that our brethren and sisters themselves will remember it. When in solitude, it may be, or in sickness, or in disappointment or hope deferred, and even in the heavy daily trial of being in the midst of multitudes that know not God, they will recall the loving faces and sympathizing prayers on that memorable evening. But shall we at home remember it? And if so, in what spirit? It is a very pleasant thing to sit in a crowded hall, and sing bright hymns, and hear the speeches of men ready to hazard their lives for the sake of our Lord Jesus Christ. But do we realize what that meeting would look like to the angels? It was a gathering of nearly three thousand servants of Christ (not professing servants merely, but the immense majority doubtless true servants), commending to their Divine Master a band going forth in His Name and theirs to lands having a population not far short of a hundred million of souls. And, on such an errand, those three thousand servants of Christ, after singing hymns like "Who is on the Lord's side?" and "Where are the reapers?" are content to send forth *fifteen persons!* Moreover, nobody seemed ashamed of it! Everybody was rejoicing in "the noble band," "the Cambridge party," and so forth. We do not advocate an indiscriminate appointment of hundreds of unqualified agents; but, granting that picked men are wanted for such work, the Church of Christ should surely be deeply dissatisfied until fifteen go *every month*. *This* seems to us the lesson of that great meeting. If it be the true one, may God write it on our hearts!

ONE of the specially interesting features of the meeting was the presence of Dr. A. T. Pierson, of Philadelphia, the author of *The Crisis of Missions*. The President, seeing him, requested him to offer one of the prayers; and his prayer was perhaps the most solemn and moving utterance of the evening.

THE official delivery of instructions and leave-taking by the Committee took place next day at Salisbury Square, when the large room was crowded with members of the Committee and the relatives and personal friends of the departing missionaries. After a few words from the President, Mr. Wigram addressed Bishop Crowther in affectionate terms. The Bishop, in responding, touchingly quoted old Simeon's words, "Lord, now lettest Thou Thy servant depart in peace," and contrasted the Niger in 1841, when he went up with the first expedition, and the Niger in 1890. The Instructions to the respective Mission parties, viz. to the Soudan and Upper Niger, the Delta and Lower Niger, the Yoruba country, and Eastern Equatorial Africa, were delivered by Mr. Lang, and were responded to by the brethren successively. It was a most solemn time. The touching farewell words of the three leaders especially, Mr. Graham Wilnot Brooke, Mr. Eden, and Mr. Douglas Hooper, will not soon be forgotten. But almost all alike asked prayer for one thing in different words, viz. that self and self-will might be entirely suppressed, and that patience, faithfulness, and mutual love might, by the grace of God,

characterize all. The Rev. W. H. Barlow then addressed the departing brethren and sisters, speaking very impressively on Ps. lxxxvii.—an address which we hope to publish; and Canon Money commended the missionaries in prayer to God.

THE East Africa party, Mr. and Mrs. Douglas Hooper, Mr. Pilkington, Mr. Baskerville, and Mr. Cotter, sailed two days afterwards, in the *Kaparthala*, one of the new direct line of steamers. It is still uncertain in which direction this party will move forward, and by what route; but they will remain for two months at least at Frere Town, during which time it is hoped that the Divine will for them may be clearly shown.

ONE of the new Soudan Mission party, Mr. Eric Lewis, B.A., of Corpus Christi College, was admitted to Deacon's Orders by our venerable friend Bishop Crowther, at an ordination service of unusual interest, which took place at Trinity Church, Cambridge, on Sunday, January 19th. The sermon was preached by the Rev. H. C. G. Moule.

WEST AFRICA has also claimed two ladies who have been added to the Society's missionary roll this month, viz. Miss Lucy W. Lewis, sister of Mr. Eric Lewis, who will accompany her brother to Lokoja; and Miss Aimée Laura Wright, who has been appointed to the Yoruba Mission. Miss Lewis has laboured two years at Algiers with Miss I. Lilies Trotter.

AT this very juncture, when we are sending forth fresh parties to Africa, we are again reminded of the tribute claimed by Death from the little missionary band in the Dark Continent. On January 3rd came a telegram from Bonny, "Kelsey dead." Mr. Kelsey was a young engineer in charge of the *Henry Venn* steamer, but also a thorough missionary, of whom Mr. Robinson and Mr. Brooke speak very highly. He was one of the well-known "Mpwapwas" of St. James's, Holloway, and was taken leave of at that memorable Committee meeting of July 3rd, 1888, when Dr. Pierson and Dr. Ellinwood, of America, were present (see *Intelligencer*, August, 1888). Our dear young brother has gained an early crown; but he will be greatly missed on the Niger, and his death may well quicken our earnest prayers in behalf of the brethren and sisters now going off.

IN consequence of Mr. Kelsey's death, and of news that Mr. Packer, the other lay agent on the Niger, had been ordered to England, the Rev. J. A. Robinson expedited his departure, and sailed on January 18th, being thus prevented from being present either at Mr. Lewis's ordination or at the Exeter Hall Farewell Meeting. The rest of the party, viz. Mr. Graham Wilmot Brooke and Mrs. Brooke, the Rev. Eric Lewis and Miss Lewis, Dr. C. F. Harford-Battersby, the Rev. F. N. Eden, the Rev. H. H. Dobinson, and Mr. P. A. Bennett, will (D.V.) sail from Liverpool on February 8th.

MR. STANLEY's appreciative references to Mr. Mackay, in his recently published letters, have naturally given our friends much pleasure. He calls him "the modern Livingstone," and "an able and reliable man," and observes that he "never joined in the missionaries' attacks upon him." We are puzzled: when and where did any C.M.S. missionary attack Mr. Stanley? Mr. Mackay is only like all his brethren in that respect. Indeed, we do not remember any attack upon Mr. Stanley by any missionary, though it is very likely that he and the Baptists on the Congo (where he was for so long) may not always have

agreed. If any of them ever did criticize him, he is the last man who should complain, for he does not spare his own criticisms: witness his "attack" on Mr. G. Wilmot Brooke for what Mr. Brooke had not said.

Mr. Stanley's letter on the Uganda Christians is printed on another page.

DIFFICULTIES having arisen in the Palestine Mission, which can be most effectively dealt with personally on the spot, Archdeacon Richardson and the Rev. R. Lang have been commissioned by the Society to proceed thither at once. We commend them to the prayerful remembrance of our friends.

THE Rev. B. Baring-Gould, we are sorry to say, slipped down at the entrance of Cannon Street station on January 6th, and injured his elbow. It has been a painful accident, and has compelled him to take absolute rest; so that he was unable, to his keen disappointment, to be present at the Association Secretaries' Annual Conference.

THAT Conference took place on January 15-17. All the Association Secretaries were present except the Rev. E. Lombe, who was ill, and much missed, and the venerable Rev. Carr J. Glyn. The Rev. G. C. Williamson, the new Secretary for the South-Western District (Somerset, Devon, and Cornwall), and the Rev. H. A. Bren, who has just been appointed to the West Riding of Yorkshire, were present for the first time; as also the Rev. H. E. Fox, now an Hon. Association Secretary for Durham. The Reports of the Secretaries from the different parts of the country were, upon the whole, much more encouraging and hopeful than for many years past. Most of them testified to the rising missionary spirit in various classes of society, and especially to the good work being done by the various new Unions.

On the second day the Conference was semi-public, and was held in Sion College; and the invitation was extended to many clerical and lay friends. On this occasion a devotional address was given by Archdeacon Perowne, and discussions were opened, respectively, by the Rev. E. A. Stuart, on the Gleaners' Union; by the Rev. H. Sutton, on Clergy, Ladies', and Lay Workers' Unions; and by the Rev. G. A. Allan, on County Unions.

ON the Epiphany, January 6th, the C.M.S. Committee held their usual New Year Communion Service at St. Dunstan's. Canon Stewart, of Coulsdon, preached the sermon, on St. John xiv. 23.

THE Rev. J. H. Keen, formerly of the North-West America Mission, who has worked for some years in the Bishop of Bedford's late parish of Spitalfields, has been appointed to the North Pacific Mission.

A NEW Missionary Union for children has been sanctioned by the Committee, to be called the "Little Sowers' Band." Papers about it can be had on application to the Secretaries, C.M. House.

WE are glad to hear that one of the boys at the Children's Home, Percy Walter Simmons, son of the Rev. J. D. Simmons, of Ceylon, has recently obtained an Exhibition of 20*l.* a year at the South-Eastern College, Ramsgate.

A FEW hundred copies of the C.M. Sheet Almanack for 1890 remain unsold. Any friends who would like to distribute these, may have them at the reduced rate of 5*s.* per hundred, and at proportionate rates for smaller numbers.

THE FAREWELL MEETING IN EXETER HALL.

(From a Correspondent.)

T was a bold experiment to engage Exeter Hall for a Farewell Meeting to the band of missionaries set apart for Africa, but it was a venture more than justified by its success. On the evening of January 20th the doors were besieged as at the Annual Meeting of the Society, and when they were thrown open the crowd surged into the great hall. Many of the features of an Annual Meeting of even more than usual interest were there—the room full to the back of the gallery and the furthest corner of the great platform; gangways crowded with people unable to obtain seats; and well-known faces to be seen on every side. We were especially pleased to welcome representatives of other Missions, such as Mr. James Mathieson, Mr. Hudson Taylor, and Dr. Pierson of Philadelphia; and also sixty Cambridge undergraduates, who had come up in a body with Mr. and Mrs. Moule.

One is led to ask what was the immediate cause of all this interest. The explanation is to be found in the striking character of the missionaries on the platform. In Bishop Crowther we have the only non-European Bishop that has been consecrated since the days of the early Church, and a man whose romantic career and long services will always command the public attention. In some of the younger missionaries we have men of marked individuality, of great ability, and of still greater devotion. And the novelty and danger of their plans have attracted the liveliest interest of all friends of Missions.

Sir John Kennaway took the chair at seven o'clock. The choir of ladies had been leading us in singing hymns since half-past six—among them, "Who is on the Lord's side?" "Oh, where are the reapers?" "Saviour, Thy dying love," &c.—and now led us in "All hail the power of Jesu's Name." The Rev. F. E. Wigram then read 2 Cor. iv. 7—18, and the Rev. W. Gray engaged in prayer.

The PRESIDENT struck the right note at the outset. We were not there, he said, so much to make speeches as to join in a service of prayer and praise. Our prayers would go, not only with the outgoing missionaries, but with all those who were raising up the standard of the Cross in Africa. Our sympathies were not only with our own missionaries, but also with the Scottish, L.M.S., and Universities' missionaries. Our desire was that the meeting should be a help to our outgoing brethren, and be a grateful memory to them. We should be unwilling that brethren in other parts of the field should think our attention was diverted from them. But Africa had always stood first with us. "African fever" was no new thing in Salisbury Square. It had seized on Henry Venn and Henry Wright before us. The needs of Africa were so great that if we did not now put forth missionary effort Europe would stand condemned as the apostle of selfishness. If we were asked, "Is the African capable of improvement?" we had an answer before us in Bishop Crowther, and we had in addition Stanley's recent testimony. Turning to the missionaries, he commended them to God. "God be with you. Be strong in His strength to go forward, to wait, if need be to suffer. Be wise to teach, to organize, and the God of all grace stablish, strengthen, and keep you."

It was naturally the duty of the Rev. R. LANG to introduce the outgoing missionaries. He prefaced this by a brief summary of the fields to which they were going, and of the work to which each was destined. The Rev. J. A. Robinson, he told us, had already started. It was pleasing to hear him speak of the "possibility and happiness" of African and European missionaries

working in harmony together. Before calling upon the missionaries *seriatim*, he asked the Rev. H. C. G. Moule to speak, who had had the happiness of training some of those who were now going out.

Mr. MOULE said we were there to promise that we would pray for our brethren. It was one of the easiest of things to promise prayer; not one easy to keep. Our promise should be grave, purposeful, and real; a promise of intelligent prayer, such as would realize the things on which prayer should be spent. It should not be romantic prayer, but should take a practical direction. "We will pray," he said, very beautifully, "that amid the stifling atmosphere of heathenism and Mohammedanism they may be kept in the fresh air of the influence of the presence, power, and peace of our Lord Jesus Christ." Every missionary told us that no peril that beset him was half so great as the chilling influence of surrounding heathendom. We would therefore pray that they might be kept in the secret of His presence. Again, as they were sent out in companies, where the mutual influence of character would doubtless be great, we would pray that their association with each other might be controlled and sweetened by the presence of the Lord.

Here the President interposed to mention the African Prayer Union, whose president is the Rev. H. W. Webb-Peploe, and the secretary, Miss Greer of Scarborough, Thursday being the chosen day for united prayer. Then the last verse of "The tender light of home behind" was sung, after which BISHOP CROWTHER rose, amid cheers which could not be suppressed, although the devotional character of the gathering was afterwards emphasized by the President deprecating the usual applause. He reverted to the beginnings of the Niger Mission in 1857, and trusted that the new plans might be successful in spreading the Gospel.

Mr. GRAHAM WILMOT BROOKE (by whose side sat his young wife) followed, and graphically described the voyage up the Niger to Lokoja, where for a short time the Upper Niger party would settle. He re-stated the conditions under which they were going, now well known to every reader of C.M.S. periodicals. In every other country but this, with the possible exception of Morocco, the missionary laboured under the disadvantage of belonging to a dominant race, and of being felt to belong to it by the Natives. But the great races of the Soudan believed in the victorious power of the Mahdi, and thought that all the power of Europe had been brought against him in vain. Thus there was no British *prestige*, and by foregoing their political rights the missionaries were able to put themselves in the same position as their converts. They could refute the charge that they knew nothing of the power of Christ to keep them. Not only so, but he looked upon their plan as a moral duty, since they went into the territory of British allies with the distinct intention of breaking the law, so far as proselytizing was concerned. They would not be able to do anything quite at once, but they would need our prayers at once. The time of waiting, spent in learning the language, was very trying for the spiritual life. In the late autumn they hoped to be able to go forward, and then they would need our prayers still further.

The Rev. ERIC LEWIS, we were told by Mr. Lang, had been ordained deacon the day before by Bishop Crowther, in Trinity Church, Cambridge, and was taking with him his sister, who was sitting by his side. He asked us to pray God to give them Spirit-taught converts, because they would be able to do ten times the work that Europeans could; and also that they themselves might live and walk in the Spirit, so that they might have such converts.

Dr. C. F. HARFORD-BATTERSBY said he had determined, as a small boy, never to be a doctor, and, as an undergraduate, never to go to Africa; yet God had

called him to both. He felt as if in a dream, not about his call to the work, but as to the future of which he knew nothing. Grace was given, not for the future, but for the present : he would ask us to pray that as need arose they might receive it. He dwelt on the difficulties attending medical work at Lokoja, where a building suitable for a hospital was already available.

The last three speakers belonged to the Soudan and Upper Niger party. The next three were destined for the Delta and Lower Niger. Their leader, the Rev. F. N. EDEN, late Vicar of St. James's, Hartlepool, quoted an apparently paradoxical saying of Dr. Bruce's, "If you wish for a double blessing on your friends, your family, and your parish, go out as a missionary, and leave them behind,"—and could already testify to its truth, from the stir in his own parish in consequence of his dedication to missionary work. One argument which had helped him to make the great decision was that it was much easier to find a successor for his work at home than workers for the work abroad. Going out untried as he was, he desired especially for those who were going out for the first time that they might have a right judgment in all things.

The Rev. H. H. DOBINSON, the only Oxonian as against nine Cambridge men in the party dismissed at the meeting, late Curate to Mr. Eden, and appointed together with him for the work, said that the argument which had brought home to him the importance of Mission work was that in the last verses of St. Luke it was mentioned as equally important with the sufferings and resurrection of our Lord. Should any be entertaining the idea of going out, he would urge them to let the wish grow, and to water it by prayer and waiting upon God.

Mr. P. A. BENNETT spoke as one who already knew and loved Africa. The prayer he asked was for those whom they left behind at home.

The Rev. H. TUGWELL, who was next called upon, was going to Yoruba, and had been formally dismissed at the October meeting, but had been hitherto detained. Like Mr. Eden, he bore testimony to the fact that frequently far more good was done by leaving home than by staying in England. (Miss Aimée L. Wright, also going to the Yoruba Mission, was sitting close by.)

After another hymn, "Lord, speak to me, that I may speak," Dr. PIERSON, of Philadelphia, led us in a very comprehensive prayer for the outgoing brethren. Mr. Lang then introduced the East Africa party, mentioning that Mr. Douglas Hooper was taking with him as his wife a lady who had previously (as Miss Edith Baldey) been accepted for that Mission.

Mr. DOUGLAS HOOPER, whose party was to sail on the subsequent Thursday for Frere Town, was the next to address the meeting. He based the claims of Africa on our belief in the three Persons of the Trinity. His destination was uncertain, whether Uganda, Kavirondo, or Ulu. Unlike the Upper Niger party, they would have a long and trying waiting-time. Yet even in that they might show by their lives what Christ could do. After an interview with a drunken chief, a Native had exclaimed to him, "Truly God is almighty." "Africa for Christ and Himself for me," was their motto. They looked for joy, not in circumstances or results, but only as it was in the Lord. His requests for prayer were that they might have continuous, not intermittent, light ; that they might be kept assured that they were where the Lord wished ; that they might have physical strength ; and that they might be kept believing and expecting.

Mr. G. L. PILKINGTON said he was going out because he knew the Lord had saved him, and that nothing could separate him from the love of Christ ; because the Lord's command was laid upon him ; and because since He is King we have but to do His will and we shall be safe. He had been kept,

he said, "with a light heart," not that he was going lightly, for he had never given anything such careful consideration. He urged upon those present to forestall the coming of Christ by accepting His salvation and by doing Him service.

Mr. G. K. BASKERVILLE based his remarks upon the words, "My God shall supply all your need," and concluded with the appeal (1 Chron. xxix. 5), "Who then is willing to consecrate his service this day unto the Lord?"

Mr. J. D. M. COTTER's request for prayer was that they might be kept faithful to Christ, trusting only to His strength and His salvation.

All the members of the East African party having now spoken, Mr. Wigram desired that in the prayers offered up for them should be included Mr. J. A. Bailey, going out as accountant to the Mission at Frere Town. A hymn was then sung, the new but now well-known "God be with you till we meet again," and then the Rev. C. G. BASKERVILLE, father of one of the departing brethren, addressed us, claiming our sympathy and narrating both the circumstances of his son's call to the work and the impression which the presence of another link to the foreign field had already made upon his parish. Taking 2 Chron. xiii. 12 as his motto, he then placed before us several thoughts on Christ as our Captain.

When he sat down, the Rev. F. BALDEY, father of Mrs. Douglas Hooper, offered the last prayer, and BISHOP CROWTHER pronounced the benediction.

J. D. M.

SPECIAL FUND FOR HIGHER EDUCATION (INDIA).

THE Committee of the C.M.S. desire to draw the renewed attention of friends to this fund. The state of the educated classes in India, as is evident to all who take careful note of events passing there, is, as regards the attitude of those classes towards Christianity, becoming daily more serious, and loudly points to special missionary efforts on their behalf. In no direction can such special efforts be made more effectually, it is felt, than by higher education permeated with thorough Christian influence, and including daily distinctive Christian teaching. The Special Fund (which now amounts to about 2500*l.*) has already done important service in giving help towards improving the missionary efficiency of several of the existing High Schools and Colleges, and much encouragement has been given to the educational missionaries and the Society's local representatives. The Committee have the fullest confidence that with larger funds placed at their disposal for this special purpose, they can do much for the benefit of the higher classes in India, and they therefore appeal earnestly for additional subscriptions and donations to this Special Fund.

W. G.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Valedictory Meetings for the West and East Africa parties. Prayer for journeying mercies, for bodily health, and for spiritual power and peace; and that souls may be given them. Prayer for more labourers for both fields, and for other fields.

Prayer for Japan (p. 81); for the educated young men of India (p. 86); for Nassa and its people (p. 116); for Mr. Selwyn's work in West Africa (p. 121); for the brethren in Eastern Equatorial Africa (p. 121); for Kafiristan (p. 124); for the Native Church in Madras (p. 126); for the extension work in Fuh-Kien (p. 128); for the Rev. B. Baring-Gould (p. 139).

Thanksgiving for favourable reports of C.M.S. prospects at home (p. 139). Prayer for all the home work and home labourers.

HOME WORK OF THE SOCIETY.

MR. DOUGLAS HOOPER IN SHEFFIELD.—REMARKABLE MEETING OF MEN.

(From a Correspondent.)



FEW weeks ago Mr. Douglas Hooper was invited by the Hon. Sec. of the Sheffield C.M.S. Junior Clergy Union to address a meeting of clergy on God's work in Africa. So impressed were the members of the Union with the simple yet thrilling story Mr. Hooper had to tell of the power of the Gospel, that they determined to ask him to visit Sheffield once more before he sailed for Africa, and speak to a large meeting of *men only*.

On Monday, January 13th, over 1200 men had assembled by eight o'clock in the old Music Hall in Surrey Street, more than 100 who came late having to go away again unable to find standing room. Many of the clergy were there. In the unavoidable absence of Archdeacon Blakeney, the Rev. H. A. Favell presided, and briefly introduced Mr. Hooper with the statement that the eyes of Europe were on Africa, and Mr. Hooper could tell us what he had seen there with his own eyes; that the eyes of the Church of God were on Africa, and Mr. Hooper could tell us what he had seen of the Lord's work in that country. A hymn was sung with great earnestness and feeling by the immense crowd of men which filled every corner of the hall. After prayer, which was led by the Rev. J. Darbyshire, a portion of Scripture was read by the Rev. C. F. Knight, and then Mr. Hooper described a series of views of African missionary incidents and travel, shown by a lantern of exceptional power by Mr. W. D. Forsdike. A photograph of Bishop Hannington was greeted with Sheffield warmth by the hundreds of working men, of whom the audience mainly consisted, many of them "with the dirt on," fresh from the cutlery works. The views over, another hymn was sung, the gas turned up, and then the interest of the views, great as it had been, was entirely surpassed by the simple story of what the Lord had done, first in preparing the young missionary for the work he was to do, and in sustaining him when working in the mission-field in the Dark Continent. The account of Mr. Hooper's conversion while an undergraduate at Cambridge, told with charming simplicity, was listened to with breathless attention, and occasional applause broke out, which one could feel was rather a spontaneous expression of praise to God than of admiration of the speaker. God only knows the hearts that were touched by a story apostolic in its directness, and instinct with the fervent desire that all present should experience the joy of union with Christ, but we believe that many will thank God that Mr. Hooper was led to visit Sheffield.

This meeting is, in itself, an illustration of the truth which is slowly dawning on the Church of God, that the Church at home does not lose, but gain, by sending her sons to live, and it may be to die, in the mission-field. If God, in His goodness, gives us more of such meetings, the effect must be felt in increased warmth of interest and zeal for the Lord's work at home and abroad. A large quantity (over 30s. worth) of C.M.S. literature, which was for sale at the door as the men went out, was eagerly bought, and many went away disappointed because there was none left for them to buy.

Mr. Hooper addressed a meeting of between 200 and 300 ladies the same afternoon in the Cutlers' Hall.

We feel sure that when Mr. Hooper sails on January 23rd, with his wife and three Cambridge graduates, many prayers will be offered up that God will bless them, and make them a blessing in the Dark Continent.

Arthington.—The Biennial Missionary Bazaar was held in the new School-rooms on Friday afternoon, December 13th, and, being well attended by the ladies of the neighbourhood, there was a good sale, clearing 20l. for the C.M.S. An exhibition of wax-work figures, got up by the young people, added to the profits, the room being well filled for this amusing entertainment. This sale has

been held biennially now for over twenty years. Almost every house in this small parish helps to support it, and thus takes interest in missionary work.

P. W. H.

Birmingham.—On Monday, December 30th, a meeting of exceptional interest was held in St. Silas' Schoolroom, Lozells, Birmingham. The chair was taken by the Vicar, the Rev. C. G. Baskerville, who read a portion of Scripture after prayer had been offered by the Rev. G. H. V. Greaves. He was followed by Canon Eliot, Vicar of Aston, who congratulated the chairman on the honour conferred on him by his son's offer of service in the mission-field having been accepted by the Society. He then briefly introduced the speakers—Mr. and Mrs. Douglas Hooper, Mr. Cotter, and Mr. G. K. Baskerville—and gave a sketch of the circumstances which had led to the work to which they were going. Mr. Douglas Hooper gave an interesting account of his life in Africa for the last four years, and impressed the meeting with the simplicity of his faith and his undaunted resolution. Mrs. Douglas Hooper followed her husband with a brief account of the circumstances which led her to offer herself for Mission work. Mr. Cotter then stated how his thoughts had been turned to Mission work generally, and to work in Africa in particular. The fourth of the Mission band was Mr. G. K. Baskerville, who stood by his father's side and recounted how God had touched his heart the first Sunday of his Cambridge life, and how during the last term of his course at Ridley Hall he had met Mr. Douglas Hooper, and had heard through him the call of God to go forth and help to win Africa for Christ. The meeting was closed by prayer by the Rev. Martin Hall, the fifth Ridley Hall man. The three missionaries are members of that community, and both Mr. Greaves and Mr. Martin Hall, who passed through the course at Ridley, and are now labouring in Birmingham, are, we believe, about to follow the steps of their three brethren who spoke that evening. The meeting throughout was characterized by a solemn feeling, and much sympathy was shown with Mr. and Mrs. Baskerville on the near approach of their son's departure for the work to which God has called him.

Brailsford.—The Annual Meeting of the Brailsford Branch of the Society was held in the Schoolroom on December 5th. The programme consisted, as usual, of a public tea, a bazaar, and missionary-tree, followed by a meeting in the evening. Upwards of 120 persons sat down to tea, and the room in which the bazaar was held was crowded to excess. At the meeting in the evening Mr. Cox, of Brailsford Hall, presided, in the unavoidable absence of Sir W. Evans. The Rev. J. G. Croker, Rector, read the report, which showed that they had been able during the past year to send up 36*l.* 8*s.* 1*d.* One of the most encouraging features of the report was the increase of missionary boxes in the parish. Addresses were afterwards delivered by the Revs. Canon Knight, J. W. Consterdine, and L. Nicholson. The collection at the close of the meeting amounted to nearly 7*l.*, including 5*l.* from Sir W. Evans, Bart.

Cheltenham.—The Annual Meeting of the Gloucestershire C.M. Union was held at the Assembly Rooms, Cheltenham, on Thursday, December 5th. The Rev. G. P. Griffiths, in the absence of the Rev. Canon Bell, D.D., the President, from illness, presided. The Rev. E. H. F. Cozens read a portion of Scripture, with comments. The President and other officers were re-elected for the ensuing year. The Rev. W. Clayton (Assoc. Sec.) then delivered an address on "Home Organization of the Church Missionary Society." The meeting then adjourned to luncheon at the Queen's Hotel, given by the President and Committee residing in Cheltenham. In the afternoon a Public Meeting was held at the same rooms, at which the Rev. W. Clayton gave an address on "The Reality of Missionary Work." The Rev. R. Ryan Bell, from Calcutta, gave an interesting account of Mission work amongst the lepers there.

Gloucester.—The Hon. District Secretaries for the County were hospitably received by the Rev. G. James at St. Michael's Rectory, Gloucester, on Tue

December 17th. It was a meeting for business to inquire fully into the work of the C.M.S. in the county. Each Hon. District Secretary brought his C.M.S. Annual Report for 1888-9; and the number of parishes which contribute to the C.M.S., and the different sources of help given by each parish, were carefully noted. Several new names were also mentioned for the office of Hon. District Secretary, to be sent to the Committee for appointment. Various subjects were brought forward for discussion—Juvenile Associations, the Gleaners' Unions, &c. The prospect of localizing the *Gleaner* for the county was also considered.

Gorey, Ireland.—On St. Stephen's Day (Dec. 26th) a Sale of Work and Loan Exhibition were successfully carried out at Gorey, co. Wexford. The sale-room was tastefully arranged and decorated with holly and ivy. This was in charge of Miss Dowse (daughter of the Very Rev. the Dean of Ferns), and other ladies. During the afternoon and evening a brisk sale was carried on, the Christmas-tree being well patronized by the children. The Loan Exhibition was under the superintendence of the Rev. J. P. Haythornthwaite, Association Secretary for South Ireland, and the many interesting curios from all parts of the mission-field received great attention. The room presented a very pleasing appearance, the walls being bright with diagrams and missionary trophies. The proceeds amounted to more than 35*l.*, which shows an advance upon last year's sale.

These annual C.M.S. sales at Gorey reflect great credit upon Miss Dowse and her lady friends, and must be successful in arousing a deeper missionary spirit.

J. P. H.

Liverpool.—A Ladies' Diocesan Church Missionary Union has recently been established in Liverpool, with the object of interesting ladies in the work of the Society; of which Miss Ryle is the President, and Miss Taylor the Secretary. Though the Union has only been in existence a few months, 120 ladies have been enrolled as members, of whom five are acting as district secretaries, and several others are required.

Oxford.—A Meeting was held on Friday, December 13th, at Wycliffe Hall, Oxford, by the kind permission of the Principal, the Rev. F. J. Chavasse, M.A., to consider whether it was desirable to form a Church Missionary Union for the county of Oxfordshire. Seventeen of the clergy of Oxford and the neighbourhood attended, and it was unanimously agreed to form a Union for the county; the Rev. Canon Christopher being elected President, and the Rev. Philip C. Bevan, Rector of March Baldon, near Oxford, the Hon. Secretary.

Reading.—The Annual Meeting of the Berks Hon. District Secretaries was held at Reading on December 12th. The work done for the Society in each deanery was carefully considered by the Secretaries present, and several subjects were discussed with a view of deepening and extending C.M.S. interest in Berkshire.

St. Leonard's-on-Sea.—The half-yearly Box-opening for the Parish Church Branch of this Society took place at the Schools on December 16th. The box-holders were entertained at tea at the kind invitation of the Rector and Mrs. Awdry Jamieson. The boxes produced about 50*l.*, nearly the same sum as was found in them in June last. So that they have produced 100*l.* during the twelvemonth. After the tea a Public Meeting was held under the presidency of the Rector, when Archdeacon Hamilton, of Lagos, spoke.

Torquay.—At the Bath Saloon on Monday, December 9th, the Annual Meeting of the Torquay Branch of the Society was held, under the presidency of Sir John Kennaway: the Revs. H. D. Goldsmith and A. H. Arden were the Deputation. The Treasurer (Dr. Lombe) read the annual report, which showed that the receipts for the year had been 739*l.* 7*s.* 5*d.*, while the expenses had amounted to 5*l.* 1*s.*, leaving a sum of 734*l.* 6*s.* 5*d.*, which was remitted to Salisbury Square, showing an advance of 63*l.* 17*s.* 2*d.* on the previous year. Among the sources of income were—sale of work, 182*l.*; and subscriptions and donations, 254*l.* Addresses were delivered by the Chairman and the Deputation. The annual two-days' bazaar in aid of the funds of the Society was held on December 11th and 12th,

several ladies being stall-holders. A special feature of the bazaar was the loan exhibition of articles from Africa, including the diary of the martyred Bishop Hannington, his compass, copper kettle, and spears, &c. The Annual Sermons were preached on December 8th at Christ Church, Ellacombe, St. Mark's, Trinity, and St. Mary Magdalene, Upton.

In addition to the above, Sermons or Meetings have taken place during December at Fenchurch Street (St. Katherine Coleman), Islington (St. Thomas'—Gleaners' Union), Wallingford (St. Peter's), Kingston (St. Matthew's), Condovery, Westham, Hadleigh, Tremereichion (Flintshire), Slaithwaite, Fakenham, &c.

SALES OF WORK, &c.—During December very profitable Sales of Work, Bazaars, or Christmas Trees have been held at Hampstead, Hixon, Bournemouth, Eastbourne, Portman Square (St. Thomas's), Folkestone, Shipdam, Dublin (St. Matthias' Church); Fitzroy Square (St. Saviour's), realizing 58*l.*; St. Alban's (St. Peter's), 70*l.* to 80*l.*; Beverley Auxiliary, 107*l.*

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, Dec. 17th, 1889.—Mr. Philip Alfred Bennett, who had studied for some months under the supervision of the Clerical Candidates Committee, and had since worked for a year in the parish of St. James, Bermondsey, was accepted as a lay agent for the Delta and Lower Niger Mission.

The Rev. Henry H. Dobinson, B.A., Brasenose College, Oxford, Curate of St. James', West Hartlepool, was accepted as a Missionary for the Delta and Lower Niger Mission.

The Rev. H. Sykes, who had returned from Palestine on special leave, and Miss Nevill, who had returned from Sierra Leone consequent on the death of her brother, the Rev. F. Nevill, Principal of the Fourah Bay College, were introduced to the Committee. Mr. Sykes referred briefly to his three and a half years' residence in Palestine, during which he had been located successively at Ramleh, Jaffa, and latterly at Salt, on taking over the charge of the East Jordan district. He described the circumstances under which the schools in the Hauran, owing to Turkish pressure on the Druses, had been closed. In the face of the many peculiar difficulties in the Mission to which he referred, he took courage from the consideration that the lately increased hostility on the part of the Turkish Government was an indication of the growing influence of Christian truth in the country.

Mr. Arthur J. H. Moule, one of the sons of Archdeacon Moule, of Shanghai, was appointed to literary and translational work in Mid-China in local connection with the Society.

The Committee took leave of Dr. W. W. Colborne, proceeding to the South China Mission. The Instructions of the Committee were read by the Rev. C. C. Fenn. Dr. Colborne having replied, he was addressed by the Rev. J. P. Hobson, and commended in prayer by the Rev. Edmund Davys.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, Punjab and Sindh, Western India, North India, South India, Mauritius, Ceylon, South China, Mid-China, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, January 7th, 1890.—On the recommendation of the Ladies' Candidates Committee, Miss Lucy Ward Lewis and Miss Aimée Laura Wright were accepted as Lady Missionaries of the Society. Miss Lewis was appointed to the Sûdan and Upper Niger Mission to accompany her brother, Mr. Eric Lewis; and Miss Wright was appointed to the Yoruba Mission.

The Committee had the pleasure of an interview with the Rev. J. C. Hoare, recently returned from Ningpo. Mr. Hoare gave an exceedingly encouraging account of the work at the College at Ningpo, and of the good effects thence resulting to the Mid-China Mission, as also of the prospects of that Mission generally.

It was resolved to invite the Rev. J. H. Keen, formerly of the North-West

America Mission, and latterly Senior Curate of Spitalfields, to go out to the North Pacific Mission.

The Committee had the pleasure of an interview with Archdeacons Clarke and S. Williams, and took leave of Archdeacon Williams, who proposed returning to New Zealand with Mrs. Williams on January 24th.

Dr. Pruett, who had returned with Mrs. Pruett from Frere Town in September, 1889, was introduced to the Committee, and conversation held with him. He referred briefly to the experience of his three and a half years' residence in Africa, in the Usagara district, and latterly at Frere Town. He was addressed on behalf of the Committee by the Chairman, Mr. Henry Morris.

At the close of the interviews, Archdeacons Clarke and Williams and Dr. Pruett were commended in prayer to the favour and protection of Almighty God by the Rev. W. Horne.

The Secretaries having stated that there were several important matters requiring serious consideration in connection with the Palestine Mission, particularly in regard to the mutual relations of the Bishop, the Missionaries, the Native Church Council, and individual Native agents, special reference being made to difficulties which had arisen in the case of two Native clergymen; and that it appeared very desirable that a representative or representatives of the Committee should visit the Mission,—after lengthened discussion it was resolved that, in view of the present emergency in the Palestine Mission, the General Committee be recommended to invite two of their body to go out to Palestine at as early a date as can be arranged, as a Deputation to confer with the Bishop, the Missionaries, the Native Church Council, and any others who may be able to render assistance, and to report the result of their conference to this Committee.

The Rev. Dr. Hooper, formerly of the Punjab and North India Missions, who had removed to New Zealand on account of family circumstances two years ago, having intimated that there was no prospect of his returning to India at present, the Committee, in closing his connection with the Society, put on record their deep sense of the eminent services which for the last nearly thirty years Dr. Hooper had rendered to the cause of Christ, and particularly to the work of this Society in India. The Committee called especially to remembrance Dr. Hooper's important services as Principal of the Lahore Divinity College, where he succeeded Bishop French in 1875, and subsequently as Principal of the Society's Allahabad Divinity School, which he himself set on foot in 1881.

On the recommendation of the Sub-Committee in charge of the Missions in Yoruba, Niger, Eastern Equatorial Africa, and Palestine, various arrangements were agreed to with regard to those Missions.

Committee of Funds and Home Organization, January 10th.—The Rev. H. A. Bren, late Missionary in Bombay, was appointed an Association Secretary of the Society, to work for the present in the West Riding of Yorkshire.

General Committee, January 13th.—The Committee adopted the recommendation of the Committee of Correspondence to send a deputation to Palestine, and appointed the Ven. Archdeacon Richardson and the Rev. R. Lang to undertake that duty.

The Committee received with much regret the intimation of the death of the Bishop of Durham, Dr. Lightfoot, a Vice-President of the Society.

The Committee took leave of the Rev. J. A. Robinson, proceeding to the Soudan and Upper Niger Mission. The Instructions of the Committee were delivered by the Rev. R. Lang, and Mr. Robinson having replied, he was addressed by the Rev. Canon Money, and commended in prayer to the favour and protection of Almighty God by the Rev. W. Allan.

A letter was read from the Rev. H. D. Buswell, Mauritius, stating that a measure had just passed the Legislative Council in Mauritius, by which a considerable sum at present received from the Government by the Society's local representatives through the Bishop of Mauritius, for the education and "moralization" of the Indian Coolies, would be transferred to the Roman Catholic Church. The Bishop of Mauritius being present, and having made a statement showing that the measure would give the Roman Catholic Establishment more

than one-half of the whole State contributions at present made over to the Bishop of the Church of England in the colony, it was resolved to present a memorial to her Majesty's Principal Secretary of State for the Colonies deprecating the recent action of the Legislative Council and Government of Mauritius.

NOTES OF THE MONTH.

ORDINATIONS.

Sudan and Upper Niger.—On Jan. 19, at Cambridge, by Bishop Crowther, Mr. Eric Lewis, B.A., to Deacon's Orders.

Palestine.—On Dec. 22, at Jerusalem, by Bishop Blyth, Selim Gomri to Deacon's Orders.

Japan.—On Dec. 8, the Rev. Terasawa San, and on Dec. 22, the Rev. John Batchelor, to Priests' Orders, by Bishop Bickersteth of Japan.

ARRIVALS.

Eastern Equatorial Africa.—Mrs. Cole and child left Mombasa on Dec. 3, and arrived in England on Jan. 4.

Punjab.—The Rev. A. Lewis arrived in England on Dec. 11.

Mid-China.—The Rev. J. Heywood Horsburgh left Shanghai on Dec. 7, and arrived in England on Jan. 11.—The Rev. J. C. and Mrs. Hoare left Ningpo on Nov. 1, and arrived in England on Dec. 18.

DEPARTURES.

Niger.—The Rev. J. A. Robinson left Liverpool for Bonny on Jan. 18.

South India.—The Rev. E. S. Carr left London for Madras on Jan. 2.

South China.—Dr. W. W. Colborne left London for Hong Kong on Jan. 9.

Japan.—The Rev. J. Hind left England on Jan. 9.

BIRTHS.

Eastern Equatorial Africa.—On Dec. 29, at Haine's Hill, Taunton, the wife of the Rev. H. K. Binns, Frere Town, of a daughter.

North India.—On Aug. 11, the wife of the Rev. J. J. Johnson, of a daughter.

South India.—On Dec. 23, the wife of the Rev. H. D. Goldsmith, of a daughter.

Japan.—On Nov. 26, the wife of the late Rev. W. J. Edmonds, of a son.

DEATH.

Niger.—On Jan. 3, in the Delta, Mr. H. E. Kelsey.

Contribution List.

In the following list of receipts from December 11th to January 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of £1. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Buckinghamshire: Bedford.....	8	7	8
Evertou	1	6	8
Rowton and Great Barford.....	12	3	2
Berkshire: Appleton: St. Lawrence.....	2	4	4
Aston Tyrold.....	6	2	0
Bearwood.....	5	17	0
Cookham	7	8	6
Reading	448	10	7
Whitley: Christ Church.....	12	11	7
Wokingham: St. Paul's.....	17	14	11
Bristol	550	0	0
Clifton	7	1	0
Buckinghamshire: Aylesbury District.....	4	13	10
Ellersborough.....	2	0	0
Gerrard's Cross.....	9	10	3
High Wycombe.....	11	15	10
Lower Winchindon.....	5	6	3
Mursley.....	2	10	0
Oving.....	7	8	1
Soulbury.....	13	0	0
Staple Claydon.....	15	0	0
Upton-cum-Chalvey.....	37	13	6
Waddesdon.....	1	15	0
Wooburn.....	9	7	0
Cambridgeshire: Cambridge, &c.....	200	0	0
Cheshire: Altrincham: St. George's.....	27	4	2
St. John's.....	100	0	0
Birkenhead: Holy Trinity.....	3	0	0
Haslington.....	1	14	0
Hayfield.....	5	15	0
Macclesfield District.....	60	0	0
Minshull Vernon.....	2	16	11
Nantwich.....	3	11	
Oughtrington.....	53	10	1
St. Chad.....	19	13	7
Shrigley.....	1	4	1
Wrenbury.....	7	15	10
Wybunbury.....	5	6	6
Cornwall: Bodmin.....	13	6	0
Withiel.....	7	7	2
Cumberland: Gosforth Deanery.....	5	6	0
Whitehaven.....	31	9	11
Derbyshire: Bakewell.....	6	18	2
Derby and South Derbyshire.....	100	0	0
Measham.....	36	0	0
Devonshire: Ashburton.....	4	17	7
Buckland Monachorum.....	3	10	8
Devon and Exeter.....	580	0	0
Fremington.....	2	1	0
Huocaby.....	5	0	0

Lundy Island	4	3	6	Liverpool	200	0	0
Stoke Damerel	1	0	0	Longton	2	7	1
Dorsetshire: Compton Valence	4	4	1	Manchester, &c.	800	0	0
Liton Cheney	2	2	0	Oldham: St. Peter's	18	10	4
Sherborne	20	0	0	Tarleton	3	3	6
Sherborne School	8	3	8	Whittington	18	5	9
Swanage	16	7	5	Leicestershire: Melton Mowbray	5	0	0
Durham: Darlington: St. Paul's	12	18	2	Lincolnshire: Cabourn	3	0	0
Gateshead	100	0	0	Kedington	1	9	10
Hunwick	9	9	6	Laughton	1	0	6
Sunderland	80	0	0	Louth: Holy Trinity	60	0	0
Essex: Chelmsford, &c.	100	0	0	Middle Rasen	1	13	4
Childerditch	1	8	3	Skillington	1	13	6
Forest Gate: All Saints	9	8	11	Weston: St. Mary	1	0	0
Great Baddow	5	8	6	Middlesex: City of London:			
Havering-atte-Bower	93	8	1	St. Dunstan's	2	10	8
Horndon-on-the-Hill	4	7	6	Acton: St. Mary's	98	8	8
North Shoebury	12	2		Bethnal Green: St. Philip's	12	4	8
Ongar	25	0	0	Camden Town: St. Thomas's	2	0	6
Salcott	1	17	2	Chelsea, Upper: St. Simon's	15	3	4
Shalford	15	6		Ealing: St. Stephen's	34	10	3
Walthamstow: St. Stephen's Ladies'				Enfield	1	1	0
Assoc.	4	0	0	Finchley: Holy Trinity	1	1	0
Wanstead	10	0	0	St. Paul's	3	13	1
Gloucestershire: Acton-sub-Edge	19	3		Fulham: St. Dionis'	9	10	6
Clifford Chambers	3	4	1	St. Mary's	1	10	0
Deerhurst	17	17	10	Great Stanmore	18	0	0
Mickleton	23	5	0	Gunnersbury: St. James's	5	7	3
Uley and vicinity	62	13	3	Hackney, West: St. Mark's	37	19	0
Hampshire: Botley	33	5	2	Haggerston: St. Paul's	6	10	9
Chilbolton	13	4		Hammersmith: Holy Innocents'	2	18	0
East Meon	1	5	10	St. Mary's, Stamford Brook	6	1	0
Kingsclere	5	0	0	Hampton Wick	7	7	1
Langrish	15	8	0	St. John's	2	0	0
Portsmouth: Christ Church	3	10	9	Harringay: St. Paul's	1	0	6
Portsea and Southsea	200	0	0	Haverstock Hill: St. Martin's	4	7	4
Ramsdale	6	14	0	Highgate	9	9	10
Southsea: St. Bartholomew's	2	0	0	Highgate Rise: St. Ann's	1	0	10
Isle of Wight: Arreton	7	1	8	Home and Colonial Training College	18	1	10
Gatecombe	4	0	0	Hornsey: Parish Church	13	0	0
Ryde: St. James's	18	0	0	Christ Church	1	6	0
Sandown: Christ Church	89	9	6	Islington	550	0	0
Shanklin: Old Church	15	12	5	Kensal Town: St. Thomas's	10	0	0
St. Lawrence	62	17	4	Kensington Deanery	5	1	0
Wootton Common: St. Paul's	2	3	4	St. Barnabas'	57	15	2
Yarmouth	8	17	0	Kilburn: Holy Trinity	50	0	0
Channel Islands: Guernsey	80	0	0	St. Mary's	153	14	11
Herefordshire: Ledbury	3	2	4	St. Cuthbert's	6	3	3
Hertfordshire: Bushey Heath	1	1	0	Marylebone: Holy Trinity	126	9	7
East Herts	400	0	0	Muswell Hill: St. James's	21	8	6
Northaw	7	14	4	North Bow: St. Stephen's	16	19	4
Shenley	21	17	0	Notting Hill: St. John's	60	8	6
Watford: St. Andrew's	1	3	8	Paddington: Ladies' Union	3	15	6
Huntingdonshire: Hunts County	70	0	0	Portman Chapel	1	0	2
Kent: Belvedere	18	10	8	Portman Square: St. Thomas's	37	0	0
Bexley: St. John's	5	8	2	St. Giles's: Christ Church: Juv. Assoc.	9	0	0
Bobbing	2	8	6	St. Martin's-in-the-Fields	4	17	2
Brookley: St. Peter's	1	7	9	Shepherd's Bush: St. Thomas's	3	4	8
Bromley	49	0	9	Stepney: St. Benet's	11	10	1
Chislehurst: Christ Church	3	3	0	Temple Church	10	10	0
Cliffe	2	2	0	Trent Park: Christ Church	6	14	6
Deptford: St. Nicholas	5	12	0	Tufnell Park: St. George's	28	15	6
Eastchurch	1	3	9	Twickenham: Holy Trinity	29	11	6
Erith	3	10	0	Westminster: St. Margaret's	22	4	11
Hatcham Park: All Saints: Juvenile	1	11	0	Whitechapel: St. Paul's	4	5	2
Kennington	4	6	8	Monmouthshire: Llanarth	1	10	0
Lee, Lewisham, &c.	100	0	0	Llancoy	16	8	
Lower Halstow	1	3	0	Llanvaplwy	13	1	
Maidstone and Mid-Kent	90	0	0	Llanvetherine	1	0	0
Ringwood	5	17	5	Mairdee	32	19	0
St. Paul's Cray	1	13	6	Nantyglo	18	10	0
Shortlands	1	1	0	Usk	6	10	0
Tudeley	1	1	0	Northamptonshire: East Haddon	2	2	0
Watersbury	2	2	0	Furthoe	15	0	6
Westgate-on-Sea: St. James's	1	1	0	Higham Ferrers	4	8	3
Woolwich	18	4	4	Roads	9	2	
Lancashire: Bretherton	2	0	0	Ufford	10	6	
Cartmel	14	9	2	Northumberland: Alnwick	22	2	6
Chorley: Birkacre Mission Room	1	10	0	North Northumberland	51	4	1
Eccleston	1	7	3	Nottinghamshire: Laxton	1	14	0
Flockburgh	5	16	3	Nottingham, &c.	100	0	0
Grange-over-Sands	21	5	9	Oxfordshire: Baldwyn Brightwell	1	11	7
Heywood	3	0	0	Barford	5	5	0
Hindley Green	7	9	0	Cuxham	2	5	0
Kirkham	15	0	0	Great Rollright	7	12	3

Holwell	18	16	8	Cricklade	19	4
Oxford Cathedral	4	0	0	Potterno	7	18
Shropshire: Burwarton	2	2	0	Purton	4	5
Middleton Scriven	5	5	9	Seend	1	0
Shifnal	3	7	6	Telford Ewyas	1	11
Somersetshire: Ashbrittle	2	11	3	Winterslow	1	1
Bath, &c.	100	0	0	Worcestershire: Hallow	4	6
Bridgwater District	19	11	5	Rushock	2	0
Cheworth Mendip	1	0	0	Wyre	5	6
Chipstable	4	13	3	Yorkshire: Arthington	20	0
Combe Florey			10	Barby	1	4
Horington	7	11	11	Borobridge	18	13
Loxton	1	5	0	Brayton	10	13
Midsomer Norton	70	0	0	Bridlington and Bridlington Quay	7	7
Somerton, &c.	19	11	8	Holy Trinity	30	0
Westmore	13	16	0	Brownhill	4	3
Weston-super-Mare	300	0	0	Collingham	3	18
Staffordshire: Aston and Burton	3	4	4	Dewsbury	9	3
Betley	2	11	0	Elsecar	9	16
Colwich	2	8	0	Frickley	1	3
Hagley Church Union	4	11	0	Great Ouseburn	6	18
Leek Ladies	63	4	4	Holderness	27	4
Lichfield	46	0	0	Kilburn	2	10
Penkridge District	2	15	3	Kirkby Overblow	4	1
Rugeley	4	11	0	Little Holbeck: St. John's	1	16
Uttoxeter	20	16	2	Manningham: St. Mark's	22	6
Yoxall	9	16	8	North Cave, &c.	38	10
Sussex: Aldeburgh	7	11	4	Northallerton	1	1
Orford	23	7	0	Norton Lees: St. Paul's	4	0
Tannington	1	12	8	Scarborough	74	0
Surrey: Battersea: St. Stephen's	13	3		Settle	10	0
St. John's	1	1	0	Skipton	1	3
St. Michael's	5	8	9	Wakefield	80	7
Brixton: St. Matthew's: Juv. Assoc.	2	1	0	Wath-upon-Deane	5	2
Brockham	11	1	10	Wetherby	43	3
Byfleet	24	2	3			
Camberwell: All Saints	6	4	4			
St. Bartholomew's	1	1	4			
Caterham: St. Mary's	12	3	0			
Chiddingfold	3	8	6			
Clapham Park: All Saints	45	10	6			
Clapham	168	10	7			
St. Paul's	27	7	1			
Brixton Exhibition	10	0	0			
Coombe and Malden	4	0	0			
Coulston	9	8	3			
Croydon	24	10	6			
Gatton	11	2	2			
Gypsy Hill: Christ Church	250	0	0			
Kingston and Vicinity	6	7	0			
Kingston Hill: St. Paul's	7	12	2			
Kingston-on-Thames: St. John's	9	9	0			
Lambeth: St. Andrew's	5	0	0			
Mitcham	26	8	4			
Mortlake	22	2	0			
Norbiton: St. Peter's	17	19	0			
Peckham: St. Mark's	27	4	5			
St. Mary Magdalene	9	11	10			
Richmond	163	0	0			
Southwark:						
School for Indigent Blind	1	7	0			
Streatham: Immanuel Church	87	16	5			
Surbiton: Christ Church	71	14	0			
St. Matthew's	29	17	0			
Thorp	1	13	10			
Twickenham	22	3	6			
Upper Norwood: All Saints	1	16	0			
Weybridge	88	6	5			
Sussex: Burgess Hill	9	13	1			
East Sussex	1000	0	0			
Felbridge		11	6			
Slougham		7	9			
Tidebrook	18	2	4			
Weatham	9	17	0			
Warwickshire: Alveston	10	9	9			
Halford		1	10			
Ilmington	2	5	7			
Stivichall	2	1	6			
Ullenhall	4	17	1			
Warrington	2	3	10			
Westmoreland:						
Ambleside and Windermere	110	17	0			
Morland	7	0	6			
Wiltshire: Castle Combe	1	2	0			

Fitzherbert, Rev. R.	10	0	0
F. N. V.	50	0	0
Fowler, Sir R. N., Bart., M.P.	20	0	0
From Mrs. Turner, Westfield, Horton, near Bradford, "In memory and by the special desire of her late son, the Rev. John Turner, for some time a Curate at the Parish Church, Whitby".....	8700	0	0
From Readers of the <i>Christian</i> , by Messrs. Morgan and Scott	38	6	4
Gibson, H., Esq., Ongar	20	0	0
Hale, Mrs., Redhill	10	0	0
Hanning, Rev. C. H., Eastbourne	5	0	0
H. A. S., In memoriam	200	0	0
Hay, Col. and Mrs., for India	5	5	0
Hubbard, W. E., Esq., Beedcote	15	0	0
"In the Master's name, to provide a substitute".....	150	0	0
Lanfair, Rev. W. T., Weston-super-Mare	10	0	0
L. C.	35	0	0
Marryat, Miss, Weymouth	10	0	0
Martin, Rev. Cecil, Staveley	5	0	0
Maxwell, Miss	5	0	0
M. M.	10	0	0
Mumford, Mr. and Mrs. Geo., Sevenoaks	10	10	0
Oakes, Colonel, R.E.	10	0	0
Paton, Miss, Clapham	100	0	0
Payne, G. W., Esq., Ebury Street	10	0	0
Phillipotts, Miss F. R. E., Maida Hill	5	0	0
Poynder, Rev. C., Cotham	5	5	0
Returned by a returning Missionary, "Praise be to God".....	50	0	0
Robinson, Miss, Bedford Place	5	0	0
"Stafford"	20	0	0
Stirling, Captain J. W., Templeton	5	0	0
Swaby, Mrs. F., Pont Street	5	0	0
Swift, Miss, Eastbourne, per Canon Stewart	20	0	0
Thankoffering for very present help in trouble	5	0	0
Thankoffering, H. B.	10	0	0
Thompson, Sir Rivers, Malta	5	0	0
Thompson, W. J., Esq.	10	0	0
Touch, Major-General	10	0	0
Ullick de Burgh, Captain, Loughborough	5	0	0
Wane, Miss S., Hampstead	10	0	0
X. Y.	5	0	0
Gleaners' Union:			
Drawing-room Sale for China	9	0	0
Gleaners 9236 and 9237	10	0	0
Headland, Miss, Talbot Square	5	0	0
Wall, W. G., Esq., West Kirby	10	0	0
Wood, Rev. A. N., Mambaia	10	0	0

COLLECTIONS.

Austin, Miss E. E., Highbury Quadrant (<i>Miss. Box</i>)	1	1	1
Burman, Mrs., Towcester (<i>Miss. Box</i>)	1	5	0
Channing, Miss M., Castle Bellingham (<i>Miss. Box</i>)	1	10	0
Dimmer, Miss Esther E. (<i>Miss. Box</i>)	1	0	0
Holland, Mrs., Negro Miss. Box	2	5	7
Kilburn: Netherwood Street Sunday Bible-class for Women, by Miss O'Brien	1	15	0
Lantern Lecture on "My Tour in India," by John MacInnes, Esq.	1	12	10
Leach, Miss E. H., Streatham (<i>Miss. Box</i>)	1	14	9
Maingay, Miss A. A., for Japan	6	8	6
Missionary Box, Trinity House, Leices- ter, by M. E. N.	2	8	9
Peachey, John, Esq. (<i>Miss. Box</i>), Ebernoe	6	3	5
Pelham Institution Bible-class, by Miss S. Neve	1	3	6
Pettit, Miss E. J., Staines (<i>Miss. Box</i>)	15	0	0
Renard, Miss H., Baildon	10	0	0
The Study Men's and Women's Class, by Mrs. Prince	1	15	6
Gleaners' Union:			
Gleaner No. 101, Daily Mercies Boxes	15	2	

Gleaner No. 8728	5	7	4
Gleaner No. 9156, Daily Mercies Boxes	15	2	
Parlour Bible-class, by W. H. Dain	15	0	
Thwaites, Mrs., Malvern (<i>Miss. Box</i>)	11	1	

LEGACIES.

Abbott, late Jabez, Esq., of Alford: Exor., E. Riggall, Esq.	200	0	0
Bainton, late Miss Elizabeth, of Horn- sea: Exors., Messrs. J. and W. B. Bainton	100	0	0
Beddoe, late Miss Jane, of Bourton: Exors., Messrs. Joseph and James Beddoe	9	0	0
Cartwright, late Miss Isabella, of Tor- quay: Exor. and Extrix., F. C. Cart- wright, Esq., and Mrs. S. H. Hatley	500	0	0
Harding, late Miss Margaret, of Lyming- ton: Extrix., Miss A. E. Harding	45	0	0
Lumsden, late Mrs. Susanna, of Lower Berkeley St.: Exors., Rev. M. E. Browne, A. T. Bevan, Esq., and C. B. Davidson, Esq.	331	4	9
Middleton, late Miss Harriet, of Rame- gate: Exors., Rev. J. E. Brennan and C. E. Hampton, Esq.	69	15	0
Southby, late Thomas Hayward, Esq., of Carawell: Extrix., Miss E. Hayward Southby	100	0	0

FOREIGN CONTRIBUTIONS.

Canada: Domestic and Foreign Miss. Soc. of the Church of England in Canada	289	16	4
France: Croix	3	8	0
Lille: Christ Church	2	4	11
Nice: Trinity Church	6	7	0
Versailles	9	17	7
Italy: Naples	8	2	7
Palestine: Jerusalem: St. Paul's	10	6	
Russia: Riga	10	15	0
Switzerland: Davos Platz	25	0	0
Geneva: Holy Trinity	6	8	9

NYANZA MISSION FUND.

D. D.	5	0	0
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RUGBY FOX MEMORIAL FUND.

By Rev. J. Sharp	6	10	0
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HIGHER EDUCATION IN INDIA FUND.

J. S.	5	0	0
Touch, Major-General	5	0	0

SOUDAN AND UPPER NIGER MISSION.

E. J.	5	0	0
Perkins, Thomas, Esq., Hitchin	5	0	0
Mathieson, J. E., Esq., Mildmay	10	0	0
Sharp, Rev. Arnold M., Cambridge	5	0	0
"Thankoffering, E. G. B."	5	0	0

BISHOP OF THE NIGER'S FUND.

A Village Schoolmaster	100	0	0
Williams, George, Esq.	10	10	0

DISABLED MISSIONARIES' FUND.

Wigram, Rev. and Mrs. F. E., Hampstead (ann.)	105	0	0
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JERUSALEM BISHOPRIC FUND.

Blackden, Mrs., Bournemouth	10	0	0
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MEMORIAL CHURCH AT FRERE TOWN.

Oldfield, Rev. C. H., Burgess Hill	5	0	0
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GLEANERS' UNION.

Contributions (including "Our Own Mis- sionary" and 23l. 3s. 9d. for C.M.S.)	386	16	4
"Our Own Missionary": Petter, Rev. W. D. H.	5	0	0

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchlin Lane, London. Post Office Orders payable to the Lay Secretary, General Ciennell Collingwood.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MARCH, 1890.

"SENT FORTH BY THE HOLY GHOST."

A Sermon preached at the Ordination as Deacon, by Bishop Crowther, of Mr. Eric Lewis, B.A., in Trinity Church, Cambridge, Jan. 19th, 1890.

BY THE REV. HANDLEY C. G. MOULE, M.A.,
Principal of Ridley Hall.

"So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."—*Acts* xiii. 4



YOU remember the circumstances of this great missionary departure. Paul and Barnabas had laboured at Antioch, in a field of extraordinary fruitfulness and hope, and with noble results of blessing. But the heaven-sent conviction was strong upon that living Church that it must not only flourish at home but cast forth branch and fruit far off; and its pastors and members (so assuredly we gather from ver. 2) were deliberately seeking the will and way of God in this matter of missionary enterprise, holding solemn service and fast before the Lord. Then came the answer. How we know not, but in some way supernaturally certain, the Holy Ghost, living President of the assembly of the faithful, divine Vicar and Representative of Jesus Christ, spoke His will: "Separate Me Barnabas and Saul for the work whereunto I have called them." And prompt obedience followed. Again there was a solemn rite of worship and of fast; and hands were laid upon the two chosen messengers, not to give but to verify their God-given commission; and forth they went, down the river, across the sea, to Cyprus, to Pisidia, to the regions beyond, never more again to dwell in the old way at beloved Antioch. Called and separated to the missionary ministry they took it up in the name of Jesus and with the sacred God-speed of His Church, to return no more to the pastoral ministry at what was by comparison home. Spirit-filled, and Spirit-sent, they went out upon their way.

We are met upon an occasion which may truly be called a lineal descendant of that day at Antioch. A servant of God is here, humbly to affirm that he has been moved and called by the Holy Ghost to minister in the Church of Christ, in that first grade of the primeval ministry which is glorified and consecrated for ever by the names of the martyr Stephen and the missionary Philip. And here, by the voice and hands of a Chief Pastor who in his own person illustriously

reminds us of the victories of the missionary Gospel and of the glorious oneness in Christ of all the families of the earth, the Christian Church prepares to attest and verify our brother's call, to countersign his commission, to send him forth not only with the sacred advantages of apostolic order, but with a loving warmth of welcome and blessing, to the work for which not the Church but the Lord alone can call man forth. The Bishop is here to convey by the ancient consecrating act this great ratification and benediction. We are here, as believing members of the Lord's Body, to give all we can of love, and prayer, and promise of prayers to come, in glad consent to this man's going forth to the missionary ministry.

We thank God for the historical and for the spiritual continuity of the two occasions. We thank Him for the recognition in both, at Antioch and at Cambridge, of the claims and blessings of Church ordinance and order, things not indeed of the first and highest rank of divine truth, and never to be placed there, yet things which though secondary are none the less in principle divine. And we thank Him yet more for the reverent remembrance, at Cambridge as truly as at Antioch, of the absolute need of the antecedent power and call of the Holy Ghost in order that the missionary may be the missionary indeed. Who among us does not feel that certainty strong in the heart this hour? For *all* true work for souls it is absolutely and imperatively necessary that the worker should be one who indeed lives by the Spirit, and walks by the Spirit, and bears the fruit of the Spirit, and by the Spirit mortifies the deeds of the body, joined unto the Lord, one spirit. But this necessity, true for all true work for souls, is pre-eminently true for such a work as the missionary to the souls of the Soudan goes out to do. Nothing there, assuredly nothing, can even seem to be successful work for Christ that is not done by those whom indeed the Holy Ghost has sent, and whom the Holy Ghost has filled.

Do you know, my brethren, what the field is, what the work is, for which our dear brother is set thus solemnly apart to-day? Do you know what the opportunities and what the obstacles are in that vast and populous region now at length slowly opening to the knowledge, to the consciousness, of English Christians, and which we hear of as "the Soudan"? To many of us, I doubt not, as to myself till lately, it has been supposed to mean a more or less desert tract south of Egypt and watered or bordered by the Upper Nile. But we begin now to understand that the Soudan means an area which occupies well-nigh the whole huge breadth of Africa; a space from which a Russia might be taken and yet leave land behind; and that this great region counts its people by millions and millions. And over the whole of it has spread the stern faith of Mahomet, doubtless with varying degrees of hold upon the peoples, but everywhere apparently with success and energy enough to inspire them with that strange fanatical loyalty to the creed of the False Prophet which has always proved a terrible opponent or aggressor against a feeble or corrupted Christianity. The Moslems of the Soudan are at least so much Moslems that multitudes of them have died for their creed in battle with Christian armies; and such men

may fiercely resent and resist the spiritual invasion of a living Gospel.

To such a field our brother goes. With friends and co-workers in the Lord, a devoted fellowship, he will ascend the Niger to the Mahometan Soudan. And there his work will be to teach and preach Jesus Christ, the Son of the Blessed, God the Son of God, in all the glory of His Person, in all the efficacy of His finished work, in all the promises of His Spirit, to those who have learnt to recite with all the resolve of a fanatical and belligerent faith that God begetteth not nor is begotten, that God is God and Mahomet is His prophet. Is not this a supernatural work? Does it not demand indeed nothing short of the sending and the filling of the Holy Spirit of God, if it is to be done at all?

I do not for a moment wish to speak of the enterprise of Missions in the Soudan in the tone of foreboding and alarm. Experience shows that among the most fanatical of idolaters and misbelievers there is a mysterious disarming power in simplicity of aim, in transparent sincerity, in generous courtesy, in the noble tact of Christian love, and above all in a humble but courageous unfolding not of a partial, or disfigured, or beclouded Gospel, but of the full and glorious Gospel as it is the power of God unto salvation unto every one that believeth. I thankfully anticipate that there await our beloved brethren of the Soudan bright and beautiful surprises of peaceful triumph. Going as they go with the deliberate resolve not indeed to abandon the precious gifts of their English civilization but in every possible and lawful way to live among the tribes not as their visitors but as their equal brethren, and watching as they will watch always to speak the divine truth in love, and to witness to its power in a life of self-sacrificing kindness, I believe that they will have to tell us in due time of unexpected welcomes for themselves and glad recognitions of the glory of their Lord and of His Cross. He who was with Martyn at Shiraz, and who in later days has stood by our dear missionaries in Mahometan India, and in the towns and villages of Persia, and given them acceptance, and hearing, and respect, by the power of truth in love, will be with the young apostles of the Upper Niger and the Soudan. He will give them entrance and find them favour where the enemy seems to threaten most to withstand or overwhelm. But exactly here is my point. He must be with them, in a sense most profound, most vivid, most powerful. For courage in such a scene, for patience, for peace, for the power that flows like a river from the deep rock of spiritual peace, they must go continually and direct to the Lord God the Spirit; they must be possessed in their whole being by the calm overflow of the Spirit; they must be filled with God.

So they, sent forth by the Holy Ghost, and every day and hour led by Him and occupied by Him, shall depart from England, and come to the great River, and ascend its waters to that vast, fanatical, but to Jesus Christ most conquerable Soudan.

My brethren, I have thus attempted to put before you in some faint outline the particulars, the characteristics, of the field and of the

labour for which to-day the African Bishop sets apart, in Christ's name, the English Deacon. It is my earnest desire to engage by such a statement your thoughtful as well as earnest prayers for this our dear brother and his fellow-workers in this new and most important Mission. Without some definite information, we all know, it is impossible to bring prayer to bear with full force and weight upon the work of Missions in any field. And the conditions of *this* field are so remarkable, and the field itself so new, so unbroken, comparatively near as it is to us upon the globe, that I specially long to leave upon your minds some such impressions about it as shall give point to remembrance and detail to your prayers. But as I speak of the Soudan, this huge Inner Africa of the North, the mind goes out to that other vast region, almost equally (with a few great exceptions) untrodden by the missionary, the Inner Africa of the South. And I would remind you that at this same time, while our devoted brethren are about to track the Niger into the Soudan, another noble-hearted missionary company, all of our own Cambridge, are about to sail for that other spiritual wilderness, to penetrate in the Lord's Name the recesses of the Equatorial region in the track of Hannington, and to strive together, heart with heart and hand with hand, for the faith of the Gospel where Satan holds his seat amidst the lowest and most soulless forms of heathenism. I beseech your prayers for those young servants of God as well as for these. From two opposite sides they are seeking to pierce the darkness of Africa for the Lord Jesus Christ, laying home and health and life upon His altar for His work. Pray, dear brethren. Follow them up with prayer. It may be that ere very long, by the power of God's Spirit in them and in their work, we may see the two Missions converge upon one another in the centre of the Continent, and join hands there in their Master's name.

And Africa itself in its greatness of regions and of their needs does but remind us in its turn of the millions of India, and of China, and of the scarcely touched Arabia and Thibet, and of Persia where our few and devoted brethren are finding ever new opportunities and encouragements amidst many adversaries. The world is open to the missionary as never before; and, God be thanked, the men are coming forward for the work as never before in the history of our English Church. In many an Antioch of our land the Spirit is saying now, "Separate Me this man, and that man, this woman and that, for the far-off work whereto I have called them." And His servants through grace obey the calling, and rise up and go. And in many a happy home Christian parents in the strength of faith are made ready to say to their dear ones, "Go, for Christ has called you; we shall meet again in anywise before His throne, and in the gathering together unto Him."

So in growing numbers they go. And they go in a spirit of humble and happy sacrifice which seems to grow ever stronger and higher, and to find its joy, as many a missionary saint of our days and of the blessed past, like our own Martyn, has found it, in the very fact of the

work being so pre-eminently the work of the Cross, the path not of poetry and romance but of the sternest realities of temptation, and weariness, and long patience, and of anything but human popularity and praise.

We are passing into a great and memorable period in the history of Missions, for which God has paved the way through the steadfast toil and unapplauded sacrifices of our missionary forefathers and elder brethren. Everywhere now the believing Church of Christ in all its branches, in all its fragments, is being stirred by the breath of the missionary call. I know nothing fully like it in modern times, unless the glorious awakening of evangelistic ardour in the little Church of the Moravians, after generations of persecution. They, early in the last century, sent forth from their central home in Saxony band after band of young and wholly devoted evangelists to the West Indian Islands and their slaves, and the forest-rivers of South America, and the wild shores of Greenland; and they reaped, as the Church at large shall now surely reap, a rich harvest of blessing on their home-life and home-labour from those willing sacrifices for Christ in the heathen world.

So in the light of this heart-moving missionary ordination, in this dear church hallowed by the memories of Simeon, and Buchanan, and Corrie, and Thomason, and Henry Martyn, I press upon your conscience, and love, and prayers, the whole great missionary field and its needs, as seen at this solemn and blessed crisis of our time, and exemplified in this new enterprise.

And oh, my brethren, I press upon you, as what lies at the heart of the whole subject, the claims upon the whole being of each one of us, I say not of the mission-field, but of its Lord, of Him to whom every one of us by every possible right absolutely belongs. To Him each one of us who has in any living reality found Him, and come to Him, and taken refuge in Him, and entered into rest and peace in Him, has solemnly and specially said, "I am Thine; Thou hast bought me; I will not go out free." The missionary's forthgoing is no sentimental display of religious enthusiasm. It is a putting into grave, calm, practice in this particular direction of that simple, that profound avowal, "I love Thee; I am Thine; I will not go out free." There may be many in this church who shall yet, in quiet earnest, go and do likewise in the same spirit, by the same power, through Him that loved them and gave Himself for them. But there must be many more in this church for whom the line of the will of God lies and will lie amidst the common cares and duties of life at home. And for you too, dear brethren and sisters, the secret of the missionary's life is meant to be identically your own. You too are called to be the Lord's lightbearers if in any true sense at all you have the Lord's light. You too are called to lay the whole of your life and of your being at His dear feet, and in the gentle power of the Spirit to be His witnesses in just *this* corner of "the whole world."

Be it so then, in His name. We send our brother, our brethren, forth to the work whereto the Holy Ghost has called them. And we

promise them not only to uphold them with our prayers as they toil and suffer far off for Christ Jesus, but *to live and to labour with them* in the place of God's will for us, by the same Holy Ghost, for the glory of the same Lord Jesus Christ.

MISSIONARY WORK IN ITS BEARING ON SPIRITUAL LIFE.

A Paper read before the Durham Diocesan Conference.

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PURPOSELY, I presume, the thesis given to me is broadly drawn. I must begin by definition. I assume that by missionary work I am to speak of the evangelization of the non-Christian races of the earth rather than of those efforts made by the Churches to reach our own people, which are sometimes known as missions, and with which others present are far better able to deal than I. I assume also that by spiritual life I am to understand the life of those who have been renewed and are being sanctified by the Holy Ghost—whether as seen in the individual or the Church—the life in short of the man whom St. Paul terms πνευματικός, as distinguished from him who is only ψυχικός.

The least possible consideration is needed to prove the connection between the two parts of my subject—the work and the life. Spiritual life is manifested and can only be manifested in obedience to the will of God. To speak of a spiritual man not led by the Spirit of God is a contradiction in terms. He is spiritual only so far as the divine purpose is apprehended and fulfilled in and by him. But nothing is more plain in the revelation of that purpose than that it is the will of God that all men should be saved and come to the knowledge of the truth, and that the agency by which this knowledge is to be communicated has been given as a solemn charge to their fellow-men. I am stating an elementary and most obvious doctrine of Christian religion. Is it one which the Christian Church of this age has fully grasped?

Not long ago I read an article in one of the so-called Church papers, said to have a larger circulation than any of its kind, in which the writer derided what he was pleased to call the Protestant literalism with which a certain section of Churchmen interpreted the last command of our Lord to “go into all the world and preach the Gospel to every creature.” It is true that, with a candour not common to his class, he was so considerate as to admit that these Churchmen derived not a little strength even from their too literal observance of the precept. Their conceptions were narrow, but they were practical, crude but concise. The men were certainly mistaken, but they were evidently in earnest. Of course I shall not dispute such an authority. It would be hardly wise to ask what esoteric sense has been hidden for eighteen centuries behind the well-known words, waiting to be evolved by a writer of leading articles. With the holiest and best of all ages, with

Paul and Paulinus, with Aidan and Augustine, with Brainerd and Martyn, with Livingstone and Patteson and Hannington, I am still content to believe that my blessed Master meant what He said, and said what He meant, in language so plain that the simplest and dullest of His disciples should not mistake His mind. And I should certainly hold that obedience to this command is as true a test of spiritual life as to any other equally plain: for every failure to obey, whether by excess or defect, is not only a cause of injury to the soul's life, but is still more the proof of injury existing. Thus, if we find among our flocks those who disregard the Holy Table—are careless about prayer, are uncharitable or unholy, do we not admonish them by pointing out that these things are signs of the decline or even the absence of spiritual life? Shall we say less when no interest is shown, and no efforts made for missionary work? The precepts which enforce the one are as clear and as cogent as those which enforce the other. If it be sinful, for example, not to discern the Lord's body, is it less sinful to disregard the Lord's inheritance? If it be a sign of spiritual vitality to enjoy communion with God in prayer and His Holy Word, is it not as much a sign to communicate freely to others of that which we have received?

But all this is so self-evident that it will be better to put the case positively rather than negatively.

I. One of the first conditions of spiritual well-being is unselfishness. The law is formulated thus, "None of us liveth to himself, and no man dieth to himself." Whatever leads men to think of others, whatever carries them out of themselves in accordance with this law, reacts by producing increased vigour and vitality in the spiritual life—and all the more as the scope of its activities is enlarged. I am persuaded that no field supplies such sublime opportunities for the exercise of this principle as Foreign Missions. No work is a better antidote to the spirit of parochialism which infests even Christian benevolence. Of course I know what is to be said on the other side. Do I never hear of the charity whose middle and end seem to be as much at home as its beginning? Am not I a parish parson, do not I have perpetual appeals for destitute districts, dilapidated churches, distressed schools? Am not I pressed by demands for every sort and fashion of Diocesan organization? I admit it all. I would not that one penny less were given, or one whit less energy expended on home work. We want more, much more of the right kind. But I have yet to learn that the duty we owe to one is a reason for leaving the other undone. I have yet to learn that a quickened interest in Foreign Missions ever reduced the zeal to maintain good works at home. The evidence, indeed, is all the other way. It may not always be easy to distinguish cause and effect. But no one can doubt that the vital religion of any Church is not only measured but is multiplied also by its evangelistic energies. I never knew a case of a person or a parish warmly interested in missionary work, where larger blessings of spiritual prosperity were not returned—good measure pressed down and running over. Can it be otherwise? God will be no man's debtor. And the rule is in-

variable—"He that hath pity upon the poor" (and who poorer than heathen?) "lendeth unto the Lord; and look, what he layeth out, it shall be paid him again." On the other hand, it is equally certain that where Church or parish or person selfishly concentrates its charity upon its own interests, spiritual decline and death must follow. It was to such the ancient warning was given, "Be sure your sin will find you out." The law is one both of grace and nature: The leaf begins to fade on the tree the moment when the balance turns between absorption and exhalation. The vessels choked by excessive nutrition become the cause of their own decay. Spiritual organisms quite as much as physical suffer from hypertrophy. The remedy for both is the same. Is it not probable that the troubles which threaten to rend our Church have their origin in misdirected energies? If we had not spent on ourselves that which was due to others, if we had not wasted our substance in religious luxuries, if we had recognized our larger responsibilities with the same zeal with which we have pursued our lesser, might we not have been spared the unhappy signs which lead many of us sadly to think of another "Jeshurun," who "waxed fat and kicked"?

II. A second condition of spiritual well-being without doubt is unity. The prayer of the Great Head for union amongst His members must be answered. It is answered wherever His life passes into, and is manifested by His people. Not, as is often assumed, by visible uniformity, for such is not the oneness of the Father with the Son, but in the unity of the Holy Ghost, a fact far deeper and more real than any ecclesiastical or liturgical conformity. Missionary work, more than any other, makes for this happy end. When Christian men meet in front of the armies of the aliens, necessity draws them together. And more than this. The missionary, of whatever body, is, as a rule, one intensely in earnest, longing rather for the victories of his Master than of his particular Church. He has neither time nor heart to quarrel with his brethren. The matters which divide them are as nothing to those which they hold in common. Happily the political Dissenter and the exclusive Churchman are almost unknown in the mission-field. A spirit of charity and brotherly intercourse is found to be possible there of which we know little here. The voyage throws men together, and mutual prejudices and antipathies which we magnify at home are quietly unshipped and dropped overboard. Every important centre of missionary work in India, and probably elsewhere, has its missionary conference, composed of representatives of all societies, who meet for prayer and consultation, arranging their methods and boundaries so that there shall be no collision or overlapping in the work of each. One of the pleasantest and most profitable meetings I ever attended was a gathering of the Madras Conference under the roof of the venerable Bishop. Ephraim shook hands with Judah, and Judah spoke peaceably to Ephraim, without the reserve and constraint which those worthy tribesmen are in the habit of showing towards one another in their own land. I see in this the best hopes for the future of Christendom. If national Churches are to arise in India or China or

Japan, I do not think it will be by the reproduction of any one of the Western types, but by the fusion of many—could we wish it otherwise? It would indeed be a deplorable case of heredity if the daughters develop the unhappy divisions of their mothers. A Presbyterian missionary of long and wide experience in China told me that he quite expected to see all the various Missions in that country at no distant day grouped into two, possibly even one comprehensive Church. The problem of reunion, at least as regards Protestants, is nearer solution in the mission-field than at home. It is a significant fact that among the warmest advocates of such a reunion have been some of our colonial and missionary bishops. Who can estimate the gain that would come thereby to our spiritual life? The energies dissipated in mutual antagonism would then be conserved for inward development and outward aggression. The great Antichrists of the age would in vain assail a united Church. Its possibilities would only be measured by its opportunities. But if that day is ever to come, it will dawn in the East before the West. I expect to see the sunrise of the healing wings on the plains of India or the waters of Japan before it touches the shores of England.

III. Time allows me to suggest but one other thought. Missionary work stimulates spiritual life not least in contributing its quota to the body of Christian evidence. At a time when all that is supernatural is denied, when anxious minds are asking what is the value of religion which, by perpetual evolution, is to be ever changing its creed, and men are dreaming of some Christ that is to be, is it a small matter that we point to the repetition of apostolic results by apostolic methods and apostolic doctrines? The mission-field proves that the same Gospel has still the same power. While we are speculating, the missionary preaches; yearning hearts welcome the old story, and bow down before the Christ that is. Lives renovated, purified, ennobled, show that the age of miracles has not gone from the Church. To all the dreams and doubts of modern philosophy, the missionary will answer, "Solvuntur ambulando." The Gospel which can uproot hereditary instincts and triumph over ancestral religions, which transforms the savage into a saint, and subdues the subtlest intellects of the Oriental world, which is equally fitted for the sensual African as the cultured Asiatic, the Gospel for which martyrs are still willing to die, from Fuh-Kien to Uganda, from Uganda to Hudson's Bay, that Gospel is neither dead nor dying, nor likely to be so long as the world lasts.

Apart from the evidential value of such facts, have they not a reflex influence of great importance on the spiritual life of the Church itself? Whose faith is not strengthened as he watches the work of the Christian Missions? If the progress is not more rapid, it is of that kind which forces men to admit that the great hindrance is in ourselves. I marvel not that so little has been done, but that by so little on our part God has done so much on His. Foreign Missions are one great rebuke to the unbelief and selfishness in the Christian Church. I know men who have sacrificed all for Christ, who have endured not

merely hardship and suffering, but the snapping of the dearest earthly ties, the reproaches and scorn of those they loved most, and all this to adopt the religion of a foreigner, the religion which denies all compromises, and demands the surrender of the whole being. When I see this I am humbled to the dust. The contrast puts my easy Christianity to utter shame, but it stimulates me also and stirs me to larger hopes and more earnest prayers, for myself as well as for them. Whatever I may have done for them is more than returned by what they have done for me. I learn something of the Apostle's prayer, "That I may be comforted together with you, by the mutual faith both of you and me." But when will the Church at large see this? When will men recognize that in the spiritual world the measure of the in-come is the measure of the outgoings? "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

Out of 235 parishes in this diocese, 44 have made no contribution during the past year to either of the great Church societies, nor, as far as I can learn, to any other. And in many more cases the interest is of the most feeble and heartless sort possible. The educated classes are hardly touched, and missionary literature is all but unknown. An annual meeting thinly attended is perhaps the only occasion on which the subject is alluded to from one year's end to another. What does this mean? Forgive me for my boldness: it means a low condition of spiritual life, it means a loss of privilege, a loss of power by failure to fulfil plain responsibilities. Behind all our activity, behind the outward show of organization, behind our apparent prosperities, there is wanting something without which the rest are only as the wood, hay, and stubble of St. Paul's metaphor. I cannot presume to suggest the remedy; there is only one Source from which it can come. But when, as in our approaching Advent season, we think of and pray for the coming of our King, may the Holy Spirit remind us that there is one condition of His speedier return which He has put into the power of His Church, there is a sense in which we may even hasten the great day by preaching the Gospel unto all nations, at least, for a witness unto them!

IS MOHAMMED AS INNOCENT OF IMPOSTURE AS JESUS CHRIST?



CELEBRATED Oxford Professor, at the Inauguration of the School for Oriental Studies, on January 11th, spoke about the eastern religions; and in his speech, as reported by the newspapers, hazarded the following assertion: "Mohammed was no more an impostor than any of the founders of the great religions of the world." Christianity being one of the great religions of the world, the comparison obviously includes its Author also. What mainly concerns the Christian is this purport of the assertion: "Mohammed was no more an impostor than

Jesus Christ." Both Mohammed and Christ are spoken of as founders of a religion. We are accustomed to call the religion of Christ Christianity, and that of Mohammed Mohammedanism. But the learned Professor suggests to us to call the latter "Islam," because the Mohammedans call it so, from the belief that Mohammed did not originate it himself, but received it by divine revelation through the angel Gabriel. This is indeed very considerate for the feelings of Mussulmans, but a slight tax on the complaisance of Christians who have no faith in the actuality of the Gabrielic revelations. The Professor regards Islam (= surrender) as "the best name ever invented for any religion." We may, however, be permitted to observe that all depends on the question *what* is surrendered and to *whom* the surrender is made. The religion which exacts from slaves a fixed tribute for a Master, and a mute surrender to the will of that Allah who was made known by Mohammed, cannot rank as high as the religion in which the believers pray to God as "our Father," and are called upon to live not unto themselves, but unto Him who loved us and gave Himself for us.

But let us look a little more closely at the strange assertion, "Mohammed is no more an impostor than Jesus Christ." It is notorious that Mohammed claimed to be a true Prophet or Messenger of God, nay, the last and greatest, the Seal, of all the Prophets; that he posed as the recipient of supernatural communications from the angel Gabriel which were to be received as divine truths by the Arabs and by the world at large; and that he looked upon Christianity and all other religions as destined to be superseded by Islam. Every one will admit that if these claims are well founded, if Mohammed was really sent by God to replace Christianity by Islam, and the Gospel by the Coran, then he is not an impostor, and the Christians are in duty bound to believe in him. But if these claims are unfounded, if Mohammed was woefully mistaken in regarding himself as divinely commissioned to supersede Jesus Christ and to subject Christendom and the rest of the world to Mussulman domination,—then his assumed character is an imposture, and no one can be blamed for calling him an impostor. Some people hesitate to apply this term to Mohammed, because they doubt whether he deceived intentionally, or whether he did not rather honestly believe his erroneous utterances to be the truth. Such a distinction as this is unquestionably quite proper in estimating individual worth. But as far as objective truth is concerned, a character false in itself is not changed by being mistaken for a true one. If the position which Mohammed claimed for himself was a false one, he is a deceiver or impostor *in fact*, whatever his personal intentions may have been. If Christians call Mohammed an impostor, they do not mean that as an individual he was less honest than other Arabs, or that his iconoclastic zeal in spreading a kind of Unitarianism existed in appearance only, not really,—but rather that his assumed public character as the founder of a religion, destined to supplant Christianity, was in itself an imposture, because what was offered to the world as something far better than Christ and the Gospel was

something far inferior and even contradictory. A pretender to a throne to which he has no title is called an impostor, whether his pretensions are mere feints or the honest outcome of a mistaken belief. Islam, as claiming to be better than Christianity and entitled to take its place, presents itself to the world under a false character, and therefore its author appears in the light of an impostor. It would be an outrage to suggest that in this respect Mohammed and Islam are on a level with Christ and Christianity. They are separated by a gulf. Mohammed and Islam are not what they profess to be; Christ and Christianity are.

The learned Oxford Professor, evidently intent on speaking highly of Mohammed and on pleasing the Mohammedans, bestows unqualified praise on the honesty of the author of Islam, and, with no lack of assurance, represents the adoption of that kind of view as indicative of a high rank in the enlightenment of the age. He confidently affirms, as the result of a scientific study of religion, that the founder of Islam was not an impostor,—at all events not more so than Christ. What a bold and puzzling assertion! Does he mean to tell us that it is equally true when Mohammed calls his utterances divine communications through the angel Gabriel, as when the Lord Jesus declares, "The word which ye hear is not Mine, but the Father's who sent Me"? Is the Coran as correct in denying Christ's crucifixion and death, as the Gospel in testifying to His being crucified, dead, and buried? Is it equally true when, according to the Coran, Jesus said, "An Apostle shall come after me whose name is Ahmed," as when, according to the Gospel, He promised the coming of the Spirit, the Comforter? Was Mohammed's authorization to marry more wives than one, and to divorce them again at will, as much in accordance with the Creator's institution of marriage as Christ's declaration, "Whosoever shall put away his wife, and marry another, committeth adultery against her"? Had Mohammed the same authority for commanding his followers to bring about the universal dominion of the religion of Allah by fighting and bloody wars, as Jesus Christ for commissioning His apostles to make disciples of all nations by preaching the Gospel? It is hard to believe that any public teacher of a Christian University could wish to commit himself to such momentous errors.

Perhaps the learned Professor, in coming forward as the advocate of Mohammed, did not wish, as one would fain hope, to justify him as the founder of an anti-Christian religion, with all the palpable errors, impostures, and immoralities inherent in it, but merely to give him due credit as a determined promoter of Monotheism, a zealous patriot, and a successful chieftain. If so, one can only regret that he did not express himself in that sense with the clearness and decision which he knows so well how to use. Had he adopted this course, his speech might have lost in piquancy, but it would have gained in soberness and true enlightenment. Englishmen would hardly consider it a proof of enlightened patriotism indirectly to palliate an attempt to drive her Gracious Majesty the Queen from her throne, by extolling the guilty pretender, and by taking pains to present him to the world as honour-


able and honest in his aims, and, in fact, as no more an impostor than the Queen herself. Probably, if the renowned Professor had clearer and deeper convictions respecting Christ's rightful and absolute sovereignty in the realm of truth, as the eternal Word made flesh, his Christian loyalty would have prevailed over his learned zeal and kept him from posing as the champion of a most daring rival and adversary of our Lord.

S. W. KOELLE.

OUR LONDON UNIONS.

A DIALOGUE.

BY THE REV. HENRY SUTTON.

"HAT is the meaning of all this fuss about Unions? I can remember the time when the word was never mentioned. Excellent time that was, too; one was not worried out of one's life as one is nowadays." So says the Rev. Mr. Let-well-alone to his young friend, the Rev. Earnest-Workman.

"Oh, but you see things have changed; and now, if one wants to push a cause, one must found a Union. We see it everywhere—in political life, in parochial work, even in literary and social circles, Unions are in vogue."

"Well, the C.M.S. got on very well without Unions in my young days, and I don't see why it should not get on just as well without them now."

"Pardon me if I venture to differ from one so much my senior, and so much my superior in every way; but did the C.M.S. really get on so very well? Was there no cause for complaint? Did the Church of Christ realize its duty to the heathen as it ought to have done?"

"Well, if you put it that way, I am afraid I must admit that there was a good deal to be desired as to the way in which Christians generally regarded the missionary subject. Even those who had some zeal for the spread of the Gospel were content with a very small amount of work on behalf of Missions to the heathen."

"Does not that seem to show that something was needed to bring the missionary subject into proper prominence?"

"No doubt it does; and if you can convince me that Missionary Unions really tend to this end, I shall begin to think that there is something in this 'new departure.' How I detest that expression, by the way!"

"It will not, I think, be difficult to show that Unions of various kinds play a very important part in creating public opinion, in fostering zeal where it already exists, and in arousing in many minds a holy ingenuity as to ways in which interest may be increased, funds brought into the treasury of the C.M.S., and a more deep and intelligent spirit of prayer evoked. Now, however, I will confine myself to the Unions which have been established in London and other large towns. These are distinctly a new departure. County Unions have existed for some years. An attempt was made to found Unions of a similar type in London. The then Central Secretary, most ably and indefatigably aided by the Rev. J. M. West, did his best to establish Unions in the various parts of London. He forgot, as he himself is willing to admit, that the circumstances of London differ greatly from those of the country. In the country people see each other but seldom. They are glad of an excuse to meet one another. The meeting of a County Union has a real value in making acquainted with one another people who otherwise would never meet, and in

bringing together those who have much sympathy with each other but have small opportunity of giving it expression. The country clergyman, the layman of influence and position, both of whom really wish to know more about what others are doing, both of whom feel deeply their isolation in Christian effort—find the meetings of a C.M. Union times of spiritual refreshment, times when they are encouraged by the example of others, and made to feel that their labour is not in vain, for it is no isolated effort, but part of a mighty whole which must produce great results. In London, people meet much more often in certain limited areas, but they are almost more isolated from workers in the cause who are not connected with the same church, or do not move in the same social circle. If anywhere there was cause to complain that Christian Missions were not occupying the position they ought to do, either in the attention given to them, the money raised for them, or the enthusiasm they ought to call forth, it was in London."

"Yes, I have often noticed that, in proportion to its wealth, London has done little for Missions. I have noticed, too, as a matter of painful experience, that meetings in London, excepting the big affairs in Exeter Hall, are wretchedly attended."

"Quite so. The circumstances of London are peculiar. People are much engaged. It needs very special effort to get them out in an evening. Still, there has been for many years in London a large amount of earnest work for Missions. What was needed was that it should be more consolidated, that there should be something to draw isolated workers together, something to impress them with a feeling that even in this mighty city—or rather congeries of cities—it is possible to exercise an influence for good. It was his remembrance of the excellent work done in Sunday-schools and in children's services by a band of laymen organized and working together, which caused Mr. Sutton, who was then at the head of the home work of the Society, to view the matter with favour. I have, however, the best authority—viz. his own—for saying that, had he not been urged on by others, he would probably, amidst the distracting duties of his work, have never done more than give a modified assent to the proposal to form such a Union for London."

"There must have been difficulties in the beginning of such a work."

"Very great difficulties, some of which would have been felt much more painfully had it not been for the calm judgment and experienced help of the Metropolitan Secretary, the Rev. J. M. West. He knew the clergy well. He saw that any movement which should seem to ignore their legitimate influence in their parishes would be fraught with danger to the general interests of the Society. It was mainly through him that the work was so begun as not to arouse the wrath of their reverences."

"What were the first steps taken?"

"In October of the year 1882, an invitation was sent out, through the clergy, to the superintendents and Sunday-school teachers in all parishes which support the C.M.S., asking them to meet at Salisbury Square, with a view to considering how laymen can help the Society. By sending through the clergy all objections were at once obviated. If a clergyman thought it undesirable for his lay-helpers to attend, he could simply ignore the whole matter. As a general rule, the clergy were only too pleased to encourage the likely men in their parishes to attend."

"As a matter of fact, what sort of men did attend?"

"A large majority were quite young, but here and there a bald head was seen; and it was clear that of those present a certain number were men who had already done good work for the Society."

"One does not much see what was the advantage of the attendance of such men. They would have carried on their work without any extra pressure being put upon them."

"There I think you are wrong. It is the men who have done good work already who, in most cases, value the opportunity of meeting others of like mind. They are the men who most painfully feel that little is really done. They are anxious to hear how others work. Sometimes they are so convinced that their own ways of working are exceptionally good, not to say the best, that it is to them as new life to be able to speak about their methods. Then again, they like to feel that their work is not altogether unrecognized at headquarters."

"One of the diseases of the day! Every one wants notice. Why cannot people be content to do their work without worrying others to take note of it?"

"Is it not human nature? And we must not forget that, as the American saying has it, 'There is a deal of human nature in man.' Of course, the desire for notice may be of such a kind that it ought to be discouraged; but I don't know how you felt in your young days. I know I like a kindly word now and again."

"Ah! well! well! of course. I admit that I have sometimes felt a little vexed that my efforts in various ways have met so little recognition; but I discourage that sort of thing in the laity. This, however, is a digression. Let us return to our point. You think that the earnest workers really work better when they are drawn together and formed into a Union?"

"No doubt of it. These are days of great pressure. All sorts of new schemes spring up. Old societies are quite certain to suffer loss if they do not keep themselves well before the public. They need all the vigour of youth if they are not to be pushed aside. One has to remember, too, the influence of Salisbury Square itself. It is not easy to define it: it is a thing one feels. As one goes up the steps and enters the door, one must be strangely stolid if one does not feel a thrill of emotion, not unlike that which a pious Roman Catholic pilgrim may experience when he sees Rome for the first time. Unlike that pilgrim, the feeling will deepen by what is seen and heard. Many a Roman Catholic leaves Rome sad at heart because of the evil he has seen there. The more one knows the inner life of the C.M.S., the more sure one is that God is with her of a truth. Here let me say what applies with equal force to the other Unions which have their headquarters at Salisbury Square. It is by concentrating interest at headquarters that it becomes diffused throughout London. You cannot stir London as you can even large provincial towns. Men meet at railway-stations, or in 'buses, as they go to their business. They talk a little perhaps, but more generally hide their heads behind a newspaper. When work is over, they rush off to their suburban residences. It takes a good deal to induce them to leave home again. Hence the difficulty about meetings. It can be done; but it is difficult. Then different parts of London have little connection with one another. Men who live in London love the place, are proud of it, won't hear a word against it; but they have not the same sort of pride as the men of Liverpool, Manchester, or Birmingham have in their city. You may stir sections of London; but London, no. You saw it at the last General Mission. It was quite possible to go about London and not know that there was a Mission. To some extent this is true of all large cities; but of none so true as of London. Locally, much may be done; but as a whole the movement must be of gigantic proportions if it is to make itself felt. One felt it at the time of the F.S.M. for London. Had it not been for the daily prayer-meetings at Salisbury Square, at which were met people from

many parts, and at which information was given as to what was being done in different parts of London, there would have been hardly any perceptible movement. This illustrates what I mean. Interest must be focussed at Salisbury Square before it can radiate thence. Here, as in all kinds of work, there is action and reaction. The daily prayer-meeting at Salisbury Square during the F.S.M. week would have been a dull affair had there not poured in from all sides information about blessing given by God to efforts made in many parts of the metropolis. This stimulated prayer and praise. It roused hope, it developed energy. Those who were taking an active part in the work were stirred up to greater diligence; and they, in their turn, imparted a glow and life and warmth to the meetings they addressed during the rest of the day. If a similar effort is attempted again, I believe it will be still more successful, because there is now much more general interest in missionary work than has ever been felt before."

"Do you attribute that increase of interest altogether to the work of these Unions?"

"Not wholly to their work. Many causes go to the producing of any effect; we are often ourselves unconscious of what has induced us to care for subjects, or do work from which at one time we shrank either with dislike or indifference. Certainly the increase of missionary zeal in London is very marked. One sees it in the splendid meetings in May; in the ease with which a huge and representative gathering is got together at exceptional times; in the increased subscriptions."

"Stop a minute. Is that increase very real? Does it show itself in the parishes where members of the London Unions reside? Can it fairly be attributed to their influence, or do other causes contribute to the increase, if increase there be?"

"Let us take a few figures. In 1881-2, Middlesex gave, through Associations, 13,241l.; in 1888-9, 16,222l. These, at all events, prove increase of income. When one comes to analyse causes, the case is not quite so clear. There are certain clergymen who exercise a vast influence in the missionary direction—e.g. Mr. Webb-Peploe, Mr. E. A. Stuart, Mr. Abbott, Mr. Head, and others; but they would tell you that it is by fostering various Unions that their influence becomes effective. In all these parishes there has been for many years active work on behalf of Missions; but never has the work been so general, never have so many persons been affected by it, and therefore never, in my judgment, has there been such promise of future increase. No doubt other causes contribute to the effect. Africa looms large in the public mind. The Mission at Uganda has about it all the interest which belongs to sensational and tragic incident. A people of whose existence no one had heard but a few years ago suddenly spring up before us and attract our attention by their courage, their intelligence, their strange, and, in some cases, savage customs. The way in which King Mtesa and his people first became known to us, the very features of the country, the long march from the coast to the inland sea, the revolutions hardly less sudden and violent than the storms which sweep over that vast Lake, all impress the imagination. The wild fancies of Rider Haggard, which repel many of us by their absurdity, but impress others by their novelty, are paralleled, so far as they have in them elements of reality, by the actual facts at Uganda. Then again, the death of Hannington and the publication of his deeply-interesting biography have had their share in creating a missionary sentiment. Yet when all other causes—and there are many which I have not mentioned—are taken into account, I have no sort of doubt that the London Unions have contributed largely to the

formation of a fairer, more just, and more general sentiment in favour of missionary work."

"To one like myself, who remembers well the apathy of the public, the shrug of contempt with which people met one's efforts to interest them in Foreign Missions, all this is very interesting. You have not yet, however, told me in what ways this sounder sentiment on the subject is fostered by the London Unions."

"I attribute it to three main causes—(1) the eye, (2) the ear, and (3) a certain subtle influence of sympathy. Just now we are confining our attention to C.M. Unions whose members meet at Salisbury Square. There, close to the library door, they see a bust of poor Shergold Smith, one of the first to lay down his life in Eastern Equatorial Africa for Africa. There they see the picture of young Henry Martyn, whose face absolutely haunts me, so spiritual, so unearthly, so full of faith is that worn face. There they have before them the striking features of his first convert, Abdool Massih. There the men of the past, who had to walk by faith in the work they did for the heathen to an extent it is not easy for us to realize, look down upon them from the walls of the Committee-room. There they can see objects of interest from almost every land. There they may meet, coming in or going out, some one whose bronzed face tells a tale of a tropical sun, or whose emaciated form tells of a life spent in the Master's service. What a shock went through my own heart when I saw dear Bishop Sargent enter the C.M. House with step so feeble that I feared he would fall ere he had mounted the steps up to the doors. I recalled his fine, erect, manly form, his clear ringing voice, his striking personality, as he was when last in England. Add to casual *rencontres* of this sort the sight of men who come to tell to the members of the Unions what they themselves have seen, heard, suffered, done in various parts of the world, and you will see that through the eye alone there is much to deepen interest in missionary work.

"Then we must not forget the effect of what missionaries *say*. I believe that few of us realize how much we owe to the ear as an influence in spiritual things. No doubt God in His great goodness can and does compensate those who have lost their hearing by giving them aid in other ways, but I put it to any one who cares for missionary work, was not his first interest aroused by what he heard? Is it not also true that our interest is sustained and strengthened in the same way? A friend of mine was in his early days a very warm friend of Missions. So strong in him was the love for missionary work that when at Cambridge he wrote an able pamphlet on 'The Call to a Missionary Ministry.' He had seen and heard much at Cambridge, as well as in the house of his much-honoured father, to lead his mind in the direction of missionary work. Some of his earliest speeches were on the missionary subject. I met him some three or four years ago. He is now stone deaf. The only way in which one can communicate with him is by writing or by using the finger alphabet. His early life gave promise of a brilliant career. His father's name alone would have been to him a great help. He has undoubted talents, together with an appearance and manner which would win for him regard and affection wherever he went. His hold of divine truth is firm and real. He knows what he believes and why he believes it. But his deafness has been to him an insuperable barrier to obtain the positions for which in every other respect he is eminently fitted. Addressing me by my Christian name the last time I saw him, he said,—'I find it very difficult to keep up my interest in missionary work now that I cannot hear an address on that work.' Here is a man who has studied the missionary subject

in the Bible, who has the deepest sympathy with it, who has access to books and magazines which bear on the subject, a man who is by nature and habit a student, yet he finds that being unable to hear what is said is a terrible hindrance to keeping up a lively interest in the work of the Lord amongst the heathen. I am persuaded that one of the reasons why our Unions in London have been so successful is because the members have from time to time lectures and addresses on the missionary subject, given by those well acquainted with the work, or by men who have been in the mission-field."

"Of course, at Salisbury Square there are special advantages in this way. There are the Secretaries and many able London clergymen well up in the work, to say nothing of the missionaries at home on furlough; but how about your third point, which I think you somewhat grandiloquently call 'the subtle influence of sympathy'?"

"Well, I suppose you will admit that over and above the actual facts we acquire through our senses, there is an influence less easy to account for, but by no means less real, which comes to us through our surroundings—the mental, moral, and spiritual atmosphere which we breathe."

"That sounds tall talk, but I suppose you mean the sort of atmosphere of a big school, or a University, or of an active commercial community."

"Quite so. Now, just as boys who never acquire much learning, and young men at college who know a good deal more about athletics than the studies sacred to the place, get ideas from those with whom they mix—so is it with regard to missionary work. Ladies, young laymen, young clergymen, meeting in large numbers at Salisbury Square, talking over what they have heard, meeting others to the full as earnest as themselves, gradually and imperceptibly find their whole mental being permeated with love for missionary work. How largely this is a blessing to themselves from a spiritual point of view none can tell; but it of necessity becomes an influence in their lives. They talk to others. Thus they gradually draw into the charmed circle those who once were outside it. This is the way in which numbers grow. In the point of view of mere numbers, these Unions show nothing short of phenomenal progress. I do not know who originated the idea of the Ladies' Union, though I shrewdly suspect the germ of it was a word uttered by one friend at an Annual Conference of the Association Secretaries. That word was to this effect. There was a time when ladies largely helped the C.M.S.: many still help it. In many places, but for the aid given by some lady, the C.M.S. would be absolutely unknown. But their interest is being diverted into different channels. How can it be induced to flow once more into the good old channel of C.M.S.?"

"Acting on this suggestion the Rev. H. Sutton—again helped most materially by the Rev. J. M. West—took steps to secure the formation of a Ladies' Union. Never in his wildest flights of fancy could he have expected that that Union would in its fourth year number nearly 1200 members. The regular meetings of the Union are held on the third Thursday of the month. At these meetings the attendance is generally very large. In addition to these monthly meetings, special lectures are from time to time given by Mr. Stock. Thus in 1888 he gave three lectures on China, on Thursdays, November 22nd, 29th, and December 6th. Another course, on South India Missions, was given on February 28th, March 14th and 21st, 1889. These lectures are distinctly educational. Ladies take their note-books and carefully put down the main points dealt with. The attendance is very large, and both by way of actual information imparted and as a stimulus to further study, they are extremely valuable to the members."

"To what causes, over and above the fact that Salisbury Square is an attractive centre, has special means of interesting members, and can readily supply suitable speakers, do you attribute the success of these Unions?"

"First and foremost, taking mere natural causes, to the fact that great care was taken not to interfere with existing organizations. Secondly, to the fact that London was ripe for the movement, and that it suited its local idiosyncrasies. There were earnest souls longing for some way in which they might do more, longing for sympathy, longing to meet more with like-minded persons. Thirdly, to the excellent secretaries of each Union, without whose efficient aid they could not have been a success. But more than all, to the fact that these Unions have been proved to result in practical work for the great cause. Without this they would dwindle and die. The English mind is essentially practical, and not least are ladies practical. This has been made abundantly clear by the history of the Ladies' Union for London."

"Before you enlarge on this point I should like to hear a word or two about the Younger Clergy Union."

"There is no sort of doubt that this Union owes its existence to Mr. West. He saw that very few of the younger clergy were being brought within the influence of the C.M.S. Some of the London clergy are valuable members of the Committees which sit at Salisbury Square. Now and again, perhaps, some young clergyman whose interest had been aroused at home, or at the University, would be present at the General Committee, where every clergyman who subscribes 10s. 6d. to the Society has not only the right to be present, but also the right to speak and vote if he is so minded. The number, however, of younger clergy who exercised these rights was very small. They cannot afford the time to stay long enough to gain much good. Clearly there is no body of men whom it is more important to influence. Their present power is by no means inconsiderable, their prospective opportunities for helping on missionary work are large indeed. No Union needed in its inception more care. If there was some danger of giving cause of offence to incumbents in the case of laymen, much greater was the danger in the case of curates. Mr. West took great care not to run the new ship upon this rock. But there was need of much caution as to the younger clergy themselves. Some of them showed very quickly that they were well up in the laws which guided public meetings. It would have been fatal to future progress had any attempt been made to impose rules and regulations on the Union not thoroughly approved by its members. Anything like dictation would have met ready resistance. By allowing the members to choose their own officers, make their own laws, regulate everything according to their own wishes, always taking care that nothing was done to which exception could fairly be taken by the Committee of the Society, the new ship was launched, not indeed amidst cheers, or to the music of broken bottles, but by the aid of a cup of tea and a good deal of quiet, calm talk; and she bids fair to equal her rivals, or, rather, the other vessels of the fleet, in gallant work. By the way, tea forms an important feature in all the Unions. I should like to write a treatise on the influence of tea in promoting Christian and philanthropic work."

"What has tea to do with the lay-workers, I should like to know?"

"Oh, ignorant man! Do you suppose that young clerks and business men, who live for the most part a long way from their work, would be able to attend the meetings if they were not provided with a cup of tea and some bread and butter?"

"Who pays the bill, though?"

"Well, at first the Society did; and never was money better spent; but

now the Unions do this themselves. The Ladies' Union has afforded valuable help in this matter, both as to the pleasantness and the economy of arrangements. Over and above the fact that many of the young fellows have no money to spare, have to come straight from their shops or offices to the C.M. House, and certainly would never come if they had to go home first, home being in many cases 'a far cry,' the sociality generated by the stand-up tea is a great point. Here the Secretary, Mr. G. A. King, whose tall form towers above every one (I wonder he is not ashamed of making every one else feel small!), is to be seen with his pleasant smile and genial manner. Here, too, the chairman, Mr. Arbuthnot, wins his way to the hearts of the members by the kindly greeting he gives them. Here, nearly always, may be seen one or two of the Secretaries. Ah, tea is a great institution! Mind you, unless the Unions in the large provincial towns follow suit in this matter, they will lose one important element of success. The meetings of the Younger Clergy are held on the third Monday in the month, at 3 p.m., that being the most convenient time for them. They owe not a little to their President, chosen by themselves, the Rev. T. W. Drury, the Principal of the C.M. College."

"Now I think we might go back to the point at which I interrupted you to inquire about the Younger Clergy Union. You may, perhaps, be able to sum up the ways in which these Unions have proved themselves a practical power in a general sort of way."

"One advantage of this course will be that one will be able to show results common to all, as well as results peculiar to each of the Unions.

"Results common to all :—

"Much more knowledge of Church Missionary work on the part of members. This knowledge is gradually disseminated to a widely-increasing circle. A large proportion of the Lay Workers are Sunday-school teachers. Not quite in the same proportion, but still in a great many cases, this is true of the Ladies. Thus, Sunday-schools are getting the benefit of all this knowledge and enthusiasm. A stone thrown into a pond makes a circle, which gradually, in ever-widening circles, reaches the shore. We are far from reaching all we wish to reach, but information is being spread.

"Some of the Lay Workers, many of the Ladies, not a few of the Younger Clergy, have classes for adults. To the members of these classes information is given. Here and in Sunday-schools a good deal is done in the way of spreading missionary literature; not only the gratuitous publications of the Society, but those which are sold.

"Common to all is the fact that each active member inspires many who cannot themselves become members, with love for the work. Each member does something to disabuse those whom he meets of prejudice, to fix firmly in their minds facts which shall preserve them from becoming the prey of ill-informed or malicious calumniators of the work.

"Common to all is the fact that from their ranks have arisen those who have given themselves to the work. Here I should wish to guard myself from anything like over statement of the case. Some of those who have gone out had, long before they joined one of the Unions, dedicated themselves to the Lord's work abroad when the way should be made open. This, however, may fairly be said;—membership in one of these Unions fostered feelings already God-implanted. One has known cases of men and women who at one time were fully bent upon work in the mission-field, but who have had their zeal checked and chilled, so that in the end it seemed to die out altogether. Some seem to have been led to see their duty in this matter mainly through their connection with the Unions.

"The Lay Workers' Union is much to the front in this direction. There are now in the mission-field no less than eighteen; thirteen in connection with C.M.S., and five in connection with other societies.

"The Younger Clergy Union also may well be thankful for the living tie which binds it to the mission-field. A list of its members who are now at work abroad will interest you :—

Rev. T. Walker—Tinnevely, 1885—formerly Curate of St. James's, Holloway.

Rev. H. G. Grey—Quetta, 1887—formerly Curate of St. James's, Clapham.

Rev. C. E. R. Romilly—Travancore, 1887—formerly C. of St. James's, Bermondsey.

Rev. W. Weston—Japan, 1887—formerly Curate of St. John's, Reading.

Rev. H. C. Knox—China, 1888—formerly Curate of Holy Trinity, Richmond.

Rev. A. R. Steggall—East Africa, 1888—formerly C. of St. Thomas's, Islington.

Rev. R. Kidd—Lagos, 1888—formerly Curate of St. Andrew's, Lambeth.

Rev. Hsley W. Charlton—North India, 1888—formerly C. of St. Benet's, Stepney.

Rev. J. Hind—Japan, 1889—formerly Curate of All Souls', Langham Place.

"Since October, 1889, the Rev. A. E. Dibben has been accepted, and the Rev. S. A. Selwyn has undertaken temporary work in West Africa."

"I suppose that men who have had some experience at home as clergymen are especially valuable abroad?"

"Naturally. They seem likely to be strong missionaries, because there can be no suspicion in their case of desiring work abroad as a way of entering the ministry; and the call must seem to them very clear, or they would not give up home for foreign work. There is another important consideration—they cost the C.M.S. nothing in the way of preparation. If they should fail to bear the new climate, or to acquire a new language, or in any other way be shown to be unfitted for their new work, the case is very different from that of those who have been educated at the cost of the Society. Besides, it often happens to a young missionary, through the failure of health of a senior, to have suddenly thrown upon his shoulders a weight of responsibility which to a man wholly untried in the Master's work is peculiarly hard to bear.

"Another way in which the Lay Workers' Union has done practical work, is by providing addresses for Sunday and other schools. Some of the members are evidently destined to be first-rate speakers. It was very interesting to notice the way in which some of the members spoke at a meeting in December, 1889, when the Rev. H. Sutton gave an address on the 'Preparation and Delivery of Missionary Addresses.' What struck me most was the courage of some of the members. Englishmen, as a rule, are terribly afraid of histrionic display. They seem to think that there is something almost wrong in using means to make their speeches pleasing to their hearers in the way of delivery. To hear an earnest young fellow advocate, not only learning a speech by heart, but practising it and delivering it in the recesses of one's own room, not forgetting a mirror, was wonderful. If something of this sort were done, there would be fewer poor speeches, less absurd action, much gain to hearers.

"Learning by heart a speech! That reminds one of the old lines,—

"Ward has no heart, they say, but I deny it;
He has a heart, and gets his speeches by it."

"There is, no doubt, a strong prejudice against such a course, but I have often noticed that our really good missionary speakers make exactly the same speech on different occasions. When pains are taken to put what a man has to say in the clearest, most concise, and most suitable language, there seems no reason why he should not use the same words, except, indeed, experience leads to the choice of better.

"It is quite clear that if the demand for missionary addresses in Sunday-

schools and at Bible-classes is to be met, it must be by pressing into the service a large number of laymen. Ladies, too, may render essential service in this way. Many ladies have a great gift of speech. Whatever we may think of their exercise of this gift before a mixed audience, no one can object to their speaking to children or classes of young women."

"If I understand rightly, you consider that the advantages common to all the Unions are, roughly—(1) Definite knowledge of missionary work amongst the members; (2) wider diffusion of such knowledge (*a*) amongst private friends, (*b*) in Sunday-schools, Bible-classes, &c.; and, as flowing from all this, (3) deeper interest in the work, the formation of public opinion, and naturally larger giving, more prayer, more personal service."

"Exactly. It is not easy to tabulate results, but I may mention that the Juvenile Associations in Islington, which in 1882 remitted 712*l.* to the Society, increased that sum to 1000*l.* in 1889. Now it was in Islington that the Lay Workers began the system of simultaneous addresses in Sunday-schools, and in no other part of London are lay-workers so numerous. This 1000*l.* is one-third of the whole sum sent from Islington. Here, then, I think we may fairly say that a result peculiarly due to the Lay Workers is to be seen. The Ladies' Union has done much to encourage working parties, sales of work, &c. As to the special results of the Younger Clergy Union, probably the most apparent is that so many members have gone abroad; whilst indirectly much has been done in fostering C.M.S. work in parishes, and our future rectors and vicars have been educating themselves."

"You have said enough to satisfy me that these London Unions are a power for good. If the many members of these Unions are inflamed with the passion which makes saints—viz. the love of Jesus Christ—as De Broglie (quoted by Farrar in his *Lives of the Fathers*, p. 569) says was the case with Athanasius from his youth upwards, then may we hope that they will, like him, be ' manifold in their methods, single in their aims,' and then indeed shall we 'see greater things' than most of us now dream possible as to the amount of missionary enthusiasm which will display itself by the consecration of money to this the grandest of all causes, eagerness to volunteer for foreign service on the part of our ablest and most influential young men, and such results as are now beyond the dreams of those who most surely believe that God will fulfil His promise to His Son—'Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.'"

P.S.—One result of the success of the London C.M. Unions has been that unions of a similar character have been founded in other places. Norfolk, always to the front in work for the C.M.S., had a well-worked Ladies' Union before; but this is more like the ordinary County Union than the London Ladies' Union. It cannot have monthly meetings, but it has special meetings, which are very well attended, and it has done much to stir up interest and develop work of various kinds for the C.M.S. More after the model of the London Union are the Ladies' Unions for Cambridge and Sheffield. Lay Workers' and Junior Clergy Unions have been started and are doing excellent service in Liverpool, Manchester, Birmingham, Sheffield, and one or two other towns.

It seems clear that in large towns such unions are just what is needed to foster missionary zeal, and do for provincial towns what the London unions have done for the metropolis. No provincial town has the advantages possessed by London, but experience has proved that even without the special influence of Salisbury Square such unions are a very valuable help in securing better Anniversary meetings, a larger number of parochial meetings, more speakers for Sunday-schools, and a good attendance on any special occasion, e.g. farewell meetings to missionaries.

INSTRUCTIONS OF THE COMMITTEE TO THE WEST AND EAST AFRICA PARTIES,

Delivered at a Special Meeting of the General Committee, Jan. 21st, 1890.

I. DELTA AND LOWER NIGER.

INSTRUCTIONS TO THE REV. F. N. EDEN, THE REV. H. H. DOBINSON, AND
MR. P. A. BENNETT.

T is not often that the Committee have the pleasure of welcoming into the ranks of their missionaries a Vicar and his Curate at the same time. No sooner had you, brother EDEN, accepted the Committee's invitation to undertake the Secretaryship of the Southern, the "Delta and Lower Niger" Mission, than your colleague, Mr. Dobinson, offered to accompany you, and his offer was thankfully accepted. You will be located, in the first instance at least, together at Onitsha, the base of the Main River section of this Southern Mission.

Mr. Robinson has already sailed for the Mission, to carry into effect certain arrangements in connection with the reorganization of the Mission in preparation for the introduction of the new arrangements. He will, on the completion of his task, hand over to you the Secretariat and Accountantship of the Delta and Lower Niger Mission, on his assuming his new position as Secretary of the Soudan and Upper Niger Mission.

Your position as Secretary of the Mission is one of peculiar responsibility. As in the case of those who have preceded you, you will endeavour, as a son with a father, to support and assist the Bishop to the uttermost. While you will be the Committee's representative and official correspondent in the Mission, it will be your duty periodically in this capacity to visit the various stations throughout the Mission. The administration of this Mission is entrusted, under the episcopal superintendence of the Bishop, to a Finance Committee of which the Bishop, Archdeacon, European Secretary, and European Accountant will be *ex-officio* members, and on which additional members, European and African, will be shortly appointed. Of this Finance Committee you will be the Secretary and executive. But unlike your predecessors you will have a full share in the direct ministerial and evangelistic work of the Mission. You will be the resident missionary in general charge of the station at Onitsha and surrounding district, and there will be associated with you, in addition to Mr. Dobinson, the African clergyman now in charge, the Rev. A. C. Strong, and such other African agents as the Finance Committee may arrange.

The training of suitable Ibo young men as agents, which the Committee have decided shall be carried on at Onitsha, under the superintendence of one of the European missionaries, in a manner which shall qualify them for residing and labouring as brethren among their fellow-countrymen, will be one very important part of your charge. The introduction, at as early a stage as possible, of the Native Church Council system, in a form suitable to the circumstances of the Mission, and the evangelization of interior tribes east and west of the River, especially throughout the great Ibo territories reaching to Bonny,—are matters which will require earnest attention. The adjustment of the various departments of work, pastoral, educational, and evangelistic, will be a matter for arrangement after your arrival, in accordance with the principles and plans in operation in other mission-fields where European and Native agents work in association.

The Committee desire that in many respects simpler and more economic and more spiritual methods may be adopted throughout the Mission. Several regu-

lations have been adopted with this object in view, which have been already communicated to you. But this will be of little avail without that personal influence and example of the devoted missionary leader, exemplifying in his own life and service the beauty of holiness and the energy of a living faith and purpose, consumed with the zeal of God's house, spending and being spent in his Master's cause, not counting his life dear to him if he may fulfil the ministry entrusted to him. Such a life will condemn the formalist and sluggard, and will stimulate and encourage the earnest worker to real self-sacrifice and thirst for souls. Such a life and influence must be God-given. Only as you abide in Christ can you thus exhibit the mind of Christ or exercise the power of Christ. As you dwell in the Mount in His presence will you come forth with the brightness of Divine love and peace and power.

You, brother DOBINSON, are assigned, as the Committee have already intimated, to Onitsha, where your long-standing desire of labouring in company with Mr. Eden in the mission-field will, the Committee trust, be happily realized. Till a separate arrangement is made for the Accountantship you will relieve Mr. Eden as far as possible in the duties of that office. The Committee have no special instructions to give you regarding your missionary work. In the various departments of work at Onitsha and the surrounding districts you will find ample scope for your energies. You will work under the general superintendence of Mr. Eden, while your special duties will in due course be assigned to you by the Finance Committee. You will yourself feel the absolute necessity of a familiar acquaintance with the vernacular so essential to successful labour, and to this you will lend your best energies. A wondrous mission is entrusted to you—God's mission to convert and enrich mankind; entrusted to you also as an earthen vessel, necessarily frail and helpless in yourself, but nevertheless a *chosen* vessel unto Christ, whom God in His mercy qualify as a vessel unto honour, meet for the Master's use!

The desire to be engaged in active work in Africa has long been on your heart, brother BENNETT. In various ways you have for the past three years, either directly under the supervision of the Committee, or indirectly under the training of one of their friends, been preparing for the missionary service which, in God's providence, has at length, the Committee believe, opened before you. Your long experience of African life and character, as well as of direct missionary work under varied circumstances at home, will, the Committee trust, have specially qualified you for the work to which you are assigned. You go as a lay agent to work under the direct guidance and general superintendence of Mr. Eden, probably at Obotshi or elsewhere, as may be arranged for you by the Finance Committee. The interesting movement towards Christianity at Obotshi sprang from the spontaneous efforts of Onitsha Christians, and notwithstanding serious opposition and dangers and political complications, it has maintained a considerable measure of life and vigour. The Committee believe that the presence of a whole-hearted, loving, sympathetic European missionary may do much to foster and encourage the confidence and energy of the Native Christians, while the place itself will provide an admirable centre for vigorous aggressive evangelistic work interiorwards. You will need great patience, holy self-control, tender consideration, and much faith. Fear not; the Gospel entrusted to you, in the hands of the Holy Spirit, is the power of God unto salvation. That Spirit can quicken dead souls, and as you prophesy in His name can breathe into very dry bones that they may live. As you cease from self, cease from trust in schemes of man's devising, and lean wholly on the convincing, converting, sanctifying power of that Spirit, so shall God be glorified in many sons and daughters of Africa, and your joy shall be fulfilled.

II. SOUDAN AND UPPER NIGER.

INSTRUCTIONS TO MR. GRAHAM WILMOT BROOKE AND MRS. BROOKE, THE REV. ERIC LEWIS AND MISS LEWIS, AND DR. C. F. HARFORD-BATTERSBY.

The Committee are glad to welcome you, brother WILMOT BROOKE, into the ranks of their missionaries, with whom your association was but of a limited character when last you sailed for the Niger. You go now in the full sense as a missionary of the Society, and as joint leader with the Rev. J. A. Robinson of the Soudan and Upper Niger Mission. Your varied experience in different parts of Africa, your long-felt desire, and your reiterated attempts by various routes, to reach the Mohammedan tribes of the Soudan, and the knowledge you have acquired on the spot of the conditions of life and the prospects of Mission work in the countries approached from Lokoja, combine to qualify you, in the Committee's opinion, in a peculiar measure for this prominent share in the conduct of the Mission to which they have appointed you. They have selected Mr. Robinson as their special representative in and Secretary of the Mission. They entertain no doubt that the perfect understanding between you will, by God's blessing, make you as one man in the practical conduct of the Mission.

While the general lines of operation are clearly defined in your minds, and the methods distinctly formulated, it will be quite impossible to forecast the future, or to determine the exact course or rapidity of the development of the enterprise. That there are apparently very definite openings, and that God appears by His Providence, as experienced during the course of the late deliberations, to have set His seal to the enterprise, there is abundant reason to be satisfied. That there will be peculiar difficulties and dangers in any new advance, any new aggressive work in the further interior beyond Lokoja, is also evident. But he would be a bold man who ventured to predict the exact measure or form of difficulty or of success. It is indeed a venture of faith, but it is based on the plain command of the Master, on His call to you for this special work for Him, on the undoubted efficacy of the Gospel of the Lord Jesus Christ which is the power of God unto salvation to every one that believeth, and a certainty of the presence with you of the Holy Spirit in His sevenfold grace. Therefore you go assuredly gathering that the Lord hath called you, and that in whatever way He may appoint the Holy Ghost will work with you, confirming the Word with signs following.

The Committee would impress upon you the need of holy self-control, of subordinating your own will and judgment to the indications of the Lord's will, which the Holy Spirit will reveal to you in the prayerful study of the Word of God, that divine resource of the Christian missionary as of every worker for the Lord, and of the providential circumstances of His ordering as they shall unfold around you. It is the Lord's work, and it must be undertaken and handled reverently, begun and continued as in His sight, for His sake and glory. It is a work which many devoted servants of the Lord are watching with keen and prayerful interest, in some quarters possibly with anxiety or even misgiving. Let no hasty or incautious step discredit or imperil the holy cause.

Your relations with the Royal Niger Company will need great tact. Friendliness there may rightly be, a kindly appreciation of the help and courtesy received at their hands; but no undue intimacy will be desirable, or any interference with the politics of the country. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing doubting."

The Committee doubt not that a useful sphere of work will open out before your wife, who, with Miss Lewis, will be the first European lady missionaries in

these Niger territories. In Lokoja, as in other parts of the great mission-field, God is calling His handmaids as well as His servants. But it is an untried field; and as your duties will probably in the near future call you frequently and for lengthened periods away from Lokoja, it is a comfort to know that Mrs. Brooke will have a companion in Miss Lewis, and that Lokoja, as the base of operations and of the Medical Mission, will generally, the Committee trust, have a resident European missionary. May you indeed be "helpers together in prayer;" fellow-helpers unto Christ's kingdom.

You, brother ERIC LEWIS, have long looked forward to joining Mr. Brooke in his proposed work in the Soudan. The Committee rejoice that they are able to welcome you also into the ranks of the Society's missionaries, and to be the means of giving you the opportunity of realizing your desire and prayer. They heartily congratulate you on the peculiar interest of last Sunday's solemn service, that you should have had the happiness of being set apart to the sacred office of the ministry by one himself the fruit of the Society's labours—himself redeemed out of Africa unto the Lamb, and under whose Episcopal supervision you will labour. Your ordination in Trinity Church, Cambridge, by Bishop Crowther, will help to illustrate the oneness in Christ of the Church in Africa and in Europe, as well as the spirit of fellowship and co-operation which you and all who go with you desire should subsist between the European and the African fellow-labourers in the Lord, in whom "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all."

The Committee have no special instructions to give. You will work under the direction of those to whom the conduct of the Mission has been entrusted. The particular duties will depend on the circumstances of the case, and these duties will be arranged for you in due course. The study of the language, whether Nupe or Hausa, whichever it may be decided you should in the first instance learn, will be your primary duty. The Committee need scarcely remind you, and all their brethren here present, that without a familiar acquaintance with the vernacular of the district where you work, it will be impossible for you to have heart-to-heart intercourse with the people around you, or to acquire that intimate knowledge of their character and ideas and life as will enable you to understand their needs, or present your message to them aright. The Committee bid you go forth, assured that it is the Holy Ghost Himself who has separated you to His service, and called you to it; that He is sending you forth, and that, filled by Him, you may with great power bear your witness for Christ.

You, sister MISS LEWIS, have also been assigned to the Soudan and Upper Niger Mission, for which you offered yourself to the Society. But previous experience in Christian work among Mohammedans in Algeria will have been a useful preparation to you for the work which the Committee trust now lies before you at Lokoja and its neighbourhood. What exactly that work may be will be determined under the direction of the leaders of the Mission. Meanwhile your primary duty will be the acquisition of the language selected for your study. It will be a great comfort to Mrs. Wilmot Brooke, as well as to your brother, to have your companionship and help in the Lord, and the Committee pray that God may grant you a sufficient measure of health and strength to enable you to endure the strain of the climate and the work, and give you the joy, not merely, as Phoebe, of succouring many fellow-labourers, but also of winning many souls from among the African Heathen and Mohammedans to present before the Lord. The Word of Promise will have its message of assurance for you: "On My ser-

vants and on My handmaids in those days will I pour forth of My Spirit, and they shall prophesy."

To you, brother HARFORD-BATTERSBY, the Committee have entrusted the charge of the Medical Mission which they desire to see established at Lokoja. The Committee have long contemplated such a Mission. In 1882, for a few months, Dr. Percy Brown carried on medical missionary work at Lokoja at the Society's house on Mount Stirling, which was greatly appreciated, many coming from long distances to avail themselves of his skill. Since he was called away no successor has been located in the Mission. The present proposed extension of the Mission into the Soudan seemed to the Committee a favourable opportunity for re-attempting a Medical Mission, which they believe may have, in a peculiar degree, the effect of softening the prejudices of the Mohammedan community and of bringing them into contact with the Gospel. The re-arrangements in the Mission provide at the very moment, in the large building known as the "Preparandi Institution," vacated by the Archdeacon consequent on Lokoja having been constituted the base of the Soudan and Upper Niger Mission under the new scheme, a building ready to hand and admirably adapted for use as a hospital, and which, not being needed under the altered arrangements for any other purpose, is immediately available for this special use. The Committee also regard it as a providential circumstance that the termination of your own engagement simultaneously with the adoption of these proposals should have allowed you to offer your services, already secured to the Society, for this particular post, to which the Committee have thankfully assigned you.

The Committee need scarcely remind you of the essentially spiritual character of your mission as a medical missionary. They are thankful to know that a love of souls, and a readiness to utilize your influence for winning them for Christ (especially among the young), have already characterized your life and work. But there is a very real danger lest the interest and toil of the medical work should unduly absorb the time and attention to the detriment of the spiritual; a danger which, perhaps, is scarcely realized till the missionary finds himself, in spite of himself, absorbed by the stress and variety of medical duties as they increase upon him. But the presence and example of Him who never forgot the welfare of the soul in the treatment of the body will be your comfort, your safeguard, and your strength.

While the Committee have no cause to fear dissension or difficulty among the brethren appointed to work together in the Mission, they feel it desirable, in view of any possible misunderstanding on the subject, to state that while the conduct of the medical work will be under your charge, you will remember that it is but one department of the Mission, which, if it is to prosper, must be a homogeneous whole, in which all the various departments must find their due proportion and place, and to this end that all arrangements must be made in consultation with, and be under the control of, those in whom the responsibility of the conduct of the Mission generally is entrusted.

May a double portion of the spirit of your honoured father be upon you! In a life consecrated, as his was, to the Saviour to whose presence he has departed, may you rejoice in the service of his Master and yours, and find the joy of the Lord evermore to be your strength!

III. YORUBA.

INSTRUCTIONS TO THE REV. H. TUGWELL AND MISS AIMÉE LAURA WRIGHT.

Though the Committee have already taken formal leave of you, Brother TUGWELL, at the General Valedictory Dismissal in October last, owing to the delay in the date of your departure you have not yet received their Instructions. They are glad once more to welcome you here to-day, in company with this goodly band of African missionaries.

You have been assigned to the Yoruba Mission, with the object of your

eventually taking charge of the Secretariat and of Christ Church, Faji. In your lengthened and faithful parochial service at Petworth, you have earned to yourself a good degree, and gained a valuable experience in view of the important duties so soon to devolve upon you. Though your ministerial work at Christ Church, Lagos, where the services are conducted in English, will not absolutely require a knowledge of the vernacular, the Committee need scarcely remind you that, if you are to understand the mind and character of the people among whom you will work, and to grasp the general circumstances of Mission work throughout the Yoruba country (and you will scarcely be qualified fully to discharge your duties of the Secretariat without a knowledge of these things), you must be able to speak mouth to mouth and heart to heart with the Natives of the country. Your primary task therefore will be to bend your best energies to the acquisition of the language. For this purpose you will not be asked to assume the Secretariat immediately on your arrival. Time will be given you for the study of the language and of the Mission, probably in Abeokuta, under Mr. Wood's immediate direction, if this can be conveniently arranged, while Mr. Harding will temporarily reside at Lagos as Acting-Secretary. You will, moreover, have the great advantage of learning from Mr. Wood and Mr. Harding the details of the duties which will eventually be entrusted to you. The Committee have no further instruction to give you.

You will find at Lagos a vigorous Native Church, and in the interior considerable Christian communities; but side by side with much external religiousness a sadly deficient standard of spiritual life and devotion, an inadequate sense of the existence and sinfulness of sin, and but a feeble missionary spirit. That God might graciously use him in deepening the spiritual life of the West African Church, its pastors and people, the Rev. S. A. Selwyn has gone on a few months' visit to Sierra Leone and Lagos. You will arrive shortly after the close of his visit to Lagos. You will have, later on, a special opportunity, as minister-in-charge of Christ Church, of seeking to carry on the work which he will have begun; and if only God bless the effort, you may, directly in individual souls, and indirectly in fostering the Christian life and missionary spirit of the congregation, be helping materially in preparing for the Saviour's service those who shall be the evangelists and pastors to their own fellow-countrymen. A Church spiritually strong in Lagos will mean a spiritual power throughout the Mission and the coast. "It is required in stewards, that a man be found faithful." "He that is faithful in a very little (*R. V.*) is faithful also in much." "Be thou faithful unto death, and I will give you the crown of life."

The Committee have assigned you, sister Miss WRIGHT, to the Abeokuta Mission, where they have decided once again to send lady missionaries, the demand for whom has of late been very urgent. The Committee have already appointed one lady, Miss Tynan, to this station. You will reside with her under the same roof with the Rev. J. B. and Mrs. Wood. It is not possible for the Committee to give you any definite instructions beyond those given to Miss Tynan, viz. that Mr. Wood will indicate to you and decide for you the duties to which you may most profitably devote yourself. You will begin under very advantageous circumstances. In Mr. Wood you will find an experienced counsellor, and in Mrs. Wood and Miss Tynan devoted workers, who will welcome you with Christian love and joy. Abeokuta is, after all a heathen city, with only small centres of light in the midst of prevailing darkness. Live yourself in Him who is the Light, and so shall your light shine for your Master, and His Name be glorified.

IV. EASTERN EQUATORIAL AFRICA.

INSTRUCTIONS TO MR. DOUGLAS A. L. HOOPER AND MRS. HOOPER, MR. G. L.

PILKINGTON, MR. G. K. BASKERVILLE, AND MR. J. D. M. COTTER.

A special interest attaches to the Cambridge party here to-day, who sail on Thursday for East Africa. Educated in your respective Colleges, but all specially

trained for Christian work under such sympathetic guidance at Ridley Hall, you go forth to live and work together, if God will, in the closest intimacy and fellowship.

You, brother HOOPER, came to England for recruits to return with you to the Lake. Your engagement, in God's providence, to one already consecrated and assigned to Africa, so far modified this plan that your own immediate return to the Lake was difficult. You still urged the Committee's sanction to your advance, if not to the Lake, to some district removed from the coast. To this there was no difficulty if satisfactory arrangements could be made temporarily at least for your wife, and if the circumstances allowed of an advance. The old route to the Lake appeared, owing to political complications, to be practically closed,—for how long it was impossible to foresee. The road through the British zone being gradually opened by the British East Africa Company seemed the probable road for the future. To advance gradually along that route appeared the Society's natural policy. The Committee proposed that you, brother Hooper, with any others whom God might move to join you, should advance as it might prove possible along this route, and investigate the country from a missionary point of view, and occupy, at least tentatively, some suitable centre in the Ulu country, or elsewhere, as in God's providence might be indicated. Almost immediately your three Cambridge companions came forward to join you, and were thankfully welcomed.

It was the Committee's desire, and your own, that an earnest effort should be made to commence operations on this route on somewhat different methods from those hitherto adopted; that a larger number should settle together, living unostentatiously in simple dwellings, with as little display as possible of material wealth; constantly itinerating in the surrounding districts—and this with the purpose of emphasizing the spiritual object of the Mission; endeavouring to let the Natives clearly understand that the European missionary was no source of wealth, had no political motive, no selfish aim; but had come simply to bring them a message of life from God; to tell them of a Saviour whom he himself has found, and who will save them, to illustrate His power in his own life and prove his unselfish sincerity by self-sacrifice in their behalf.

But while these arrangements were maturing, the intelligence reached the Committee of the change of affairs in Uganda, of the return of brothers Gordon and Walker to the charge of the Christians at Sesse, of the possibility of an early reoccupation of Uganda, and of the need therefore of taking immediate steps for reinforcing the diminished party at the Lake. The questions at once arose, Who should constitute the reinforcing party? On what methods should the reoccupation of Uganda or the establishment of some new station on the shores of the Lake be attempted? Were there sufficient forces available for more than a single enterprise, for more than one party? Was not the first and immediate call that for a vigorous effort to re-establish on the soundest, healthiest lines the suspended Mission in Uganda?

Under these circumstances, it is difficult for the Committee to give you, dear brethren, very definite instructions. They bear in mind your original desire of attempting the newer methods referred to in a new locality, such as Ulu or Kavirondo, where there may be eventually a fair probability of success. They realize the great advantage of establishing those methods as the accepted methods along this which must be the Society's main route to the Lake district in the future. But they cannot divest themselves of their responsibility for the Uganda Mission itself, where God has given them marked tokens of blessing, where there

are converts in considerable numbers needing teaching and support, where there is a field as nowhere else in Central Africa white as unto harvest. The Committee cannot but feel that reinforcements for the Lake demand their primary attention. But difficulties abound—abound that the work may be of God and not of man. To Him they would humbly and confidently look to indicate to the Committee and to their brethren His will, to open His way for the advance, to show the route to be taken, to grant the leader or leaders so urgently needed for the advance party or parties.

The Committee can at present only instruct you to proceed to Frere Town; there to wait and watch; to make all possible inquiries regarding the several routes for advance; prayerfully, in the light of these inquiries, and of the entire circumstances as you can understand them on the spot, to make such proposals to the Committee as God may lead you. The Committee trust they may be able to send you shortly further and more definite instructions.

The details of your work will need great care and prayer. The Lord must give you the grace of caution and patience and self-control—the subjection of your will to His in everything. A firm conviction that you are following this guiding must not shut off a loving consideration for the views and plans of others. To his own Master each worker standeth or falleth. The Lord can work by many means; if only placed in His hand, He can, if He will, turn them to His purposes. Your relations with the British East Africa Company will need great tact. Friendliness there may rightly be, kindly appreciation of the help and courtesy received, but no undue intimacy will be desirable, or any interference with the politics of the country.

You, brother Hooper, will probably accompany the rest wherever it may be decided to advance, to return in due course to Mrs. Hooper, who will in the first instance remain at Frere Town. How soon and how far into the interior the Committee can consent to permit ladies to advance and reside cannot at this moment be decided. The Committee assure you that the question, which must depend on circumstances on which the next few months may throw considerable light, shall receive their prayerful consideration. It may be that ere you return from the Lake and are again ready for advance, the Committee may be in a position to form a definite opinion. You can at least leave the issue in His hands who sanctioned your union, and will show you where and how He would have you give Him your joint service in the Lord.

The Committee are thankful to know that you, brothers PILKINGTON, BASKERVILLE, and COTTER, while in responding to what you felt to be God's call to you, you had before your mind the advance along the new route *via* Ulu to the Lake, you have fully recognized the claims of Uganda and the Lake district itself, and are prepared, should the exigencies of the case require it, to forego your original purpose and to form part of the reinforcing party for the Lake. The field is of the Lord's choosing; the plan of campaign is His. The ordering of the attacking squadron is in His hands. You are His soldiers, and glory in your Captain. As His soldiers, you wait His command. Following Him in loving, trustful obedience, He will lead you to the victory you desire.

The Committee earnestly pray that your fellowship one with another in the Lord may be unimpaired, happy in itself, and a witness to all of the power of Christ. "Watch and pray, lest ye enter into temptation." "The enemy soweth tares." While your strength will be in your abiding in Him and His abiding in you by the power of His Holy Spirit, still "let each esteem other better than himself;" ever treat each other with due respect; do not forget the Christian courtesies and decencies of life; have a proper care for your health; let sanctified common sense actuate all your practical work. "See that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil." So in a humble walk with God He will grant you your hearts' desire.

MAMBOIA IN 1889.

JOURNAL OF THE REV. A. N. WOOD.

[THIS Journal has only lately come to hand, although its dates are June and July last year. It refers to the first alarms at Mamboia about Bushiri's doings, and describes Mr. Wood's removal to Kisokwe to join Mr. J. C. Price and Mr. Cole. Although we have published several letters later in date, there are many interesting facts in this journal which forbid our putting it aside.]



WEDNESDAY, June 19th.—

Usual morning service: afterwards translating; slow work with the *Venite*, referring to the Hebrew, which seems rather strange after being neglected so long. Mwana-machimu and Lupanga (two Christians baptized here by Mr. Cole in 1886) came up for instruction. Had a nice time with them and two other Christians who are on the station. The young men from the village of Kisabi came up in the evening for reading, and stayed for evening prayers.†

About 9 p.m. a young man came up, saying the headman at the fort in the valley had sent him to say he had some *very important* news to communicate respecting me, but could not inform me unless I first sent him down a small present. I thought it was simply a made-up affair in order to get some cloth, so I did not feel at all disposed to send anything. However, I thought and prayed over it, and something seemed to say, "Send him something, and thereby you will prove what sort of a friend he is." I accordingly sent him down a small present.

Thursday, 20th.—Abdullah, the headman of the fort, sent up with the *important* news that Bushiri was at Mukondogwa, and was purposing to kill both the Germans at Mpwapwa, and take us English prisoners to the coast.

Friday, 21st.—About 4 a.m. was awakened by some one knocking at the shutters of my bedroom. "Surely," thought I, "Bushiri has not yet arrived." I called out "Nani?" (Who?) and found that Abdullah and his companions had come themselves to see me. They said that the news had come to them through two of Bushiri's men, who came the other day from the Mukondogwa Valley. Bushiri's men report him to be on the road to Mpwapwa, and collecting an army of Natives on the road.

Saturday, 22nd.—Out in afternoon, visiting and inviting people to church.

Sunday, 23rd.—Very good attendance this morning; several leading men present. Several people also from the valley. Spoke on Daniel iii., "There is no other God able to deliver after this sort." Service in afternoon, and catecheticals in the evening.

Monday, 24th.—Translating. Lot of visitors. Service, school-work, teaching young men in evening.

Tuesday, 25th.—Before service had an hour at Masai with Madii; after service, busy at the *Te Deum*, translating into Kimegi. Very difficult to find equivalents for some of the words in Kimegi; for instance, "apostles," "prophets," "martyrs," &c. Msagalla, a big chief, came in. Had some plain talking with him, but with apparently very little effect. Went for a run in the afternoon round the hill to Inonga, and came home by Mifulu.

Wednesday, 26th.—One hour and a half at Kimegi, and one hour at Masai. News came in in the evening that hostilities had already commenced at Mpwapwa, and that one of the Germans was killed; the other had escaped.

Thursday, 27th.—To-day the two men I had sent to Mpwapwa came in, saying that "the Arabs made an attack on the Germans Sunday night, killed the two watchmen, and also Bwana Mdogo (the little master). Lieutenant Giesse fled from the window, and ran to the mission-house, but found Price out, as he had gone over to Kisokwe on the Sunday evening. He then went to the chief's tembe."

It appears the brethren got my letter in good time before the attack, but looked upon the news as rubbish. (Mr. Cole, however, believed it, and sent a note to the Germans to have both roads watched. He said he would do so on the following Monday. Alas! the Monday proved too late.)

Saw our head people, who advised me

to sleep in a Native tembe on the hill, as Bushiri would probably pay me a visit in due season.

Friday, 28th.—Fair night in tembe. Went down to the house in the early morning and went on with work as usual. Kanawema came up in the evening, saying Bwana Heri, of Saadani, was coming to fight us, and was only two days' march away.

Saturday, 29th.—Busy all day with visitors and teaching boys. Had plenty of proof that our chiefs are friends to us on account of our goods, and not on account of our message.

Sunday, 30th.—Had service in the house, speaking on "A place prepared for us by a Saviour's love." Children's service afterwards. They are very attentive, and the work among them gives one great encouragement. Would that I had more time to devote to them! To-day Bwana Heri ought to make his appearance, if the report is true.

Wednesday, July 3rd.—Had a nice service last night in the chief's tembe, all the young men coming in, and manifesting great interest in what was told them. Sleeping in the chief's tembe. Went down and got my camp bedstead from the house, as I rolled out of the hammock last night in my sleep.

Thursday, 4th.—Heard to-day that Bwana Heri was at a village near the coast, and not near Mamboya.

Friday, 5th.—Am having some powerful times in the tembe in the evening. Last night it was full, and the women and girls standing in the porch. Spoke on "Light and darkness." I trust the Lord will bless my stay here. Many are hearing about the truth who have never heard about it properly before.

Sunday, 7th.—Went down at early morning, and had usual service with a house full of people—crowded. Lot of visitors in the afternoon. In the evening met a man with a note from Lieut. Giesse, who was encamped at Inonga, about two miles at the back of the mission-house. Went over to see him. Poor man! Bushiri has "very much frightened him." I hope he will get safely to the coast. He intends travelling by night, and calling on the French at Mondolo, in Useguha. Returned, and slept at Luandi's tembe.

Monday, 8th.—Busy building; my friends at the village helping me gra-

tuitously. In the evening was sore troubled with toothache, so summoned up courage, and got two stumps out with my knife! Excruciating pain, but relief afterwards.

Wednesday, 10th.—Heard to-day that the French at Mondolo had fled, and that a party of rebels were in possession, and that another party were marching on to Mamboya to fight me. They will have very easy work if they do come.

Thursday, 11th.—The villagers helped me wonderfully to-day at building. One young man brought me some flour to eat, and a lot of native rope and a load of grass for the tembe. Heard to-day that the war was over, and that a letter had been sent up to stop Bushiri. Found our church fallen down.

Sunday, 14th.—Two services in the tembe; encouraging time. While we were at evening service, Tofiki came up with two letters that had just arrived from Mpwapwa. As this was the first communication respecting Bushiri I had received from the brethren, I was very eager to hear the news. It was to the effect that Bushiri had ransacked and burnt the Mpwapwa mission-house, Price having escaped to Kisokwe. The Mpwapwa people had acted very deceitfully. Both Price and Cole request me to go over and stay with them at Kisokwe, as Bushiri had left Mpwapwa, and in all probability would pay Mamboya a visit.

Monday, 15th.—Left Tofiki in charge, with instructions to put what things he could away in the tembes of the Natives. I had previously put away some provisions, clothes, &c. Started in pouring rain to go across the Masai plain to Kisokwe, with two guides and my three men. Had a continuous march of six hours, and got into Gayilo, the large village of Sekwao, to put up for the night. He is the son of the Sayid of Mamboya, and is half a Masai, his father being a Masai and his mother a Mmegi. His village is by far the largest I have yet seen in Africa. He wanted to kill a goat for me at once, but I told him I must be off in the morning, so he need not trouble. He brought me a large pot of "uji" (gruel), sweetened with honey, and a lot of porridge, milk, vegetables, beef, and giraffe-meat. My men were in clover, and thoroughly appreciated his kindness. Sekwao put me up in his store-

room, a place frequented only by himself and his wives. It is rather an annoying custom which these people have, viz. it being unlawful to eat beef and drink milk at the same meal. I had been drinking a lot of milk, and thought of tasting the beef, but Sekwao requested me not to, or the cow whose milk I had been drinking would surely die! I acceded to his request, but told him, nevertheless, it was all rubbish.

Tuesday, 16th.—Woke up this morning wondering where I was; soon found out, however, and made ready for a march through Masai Land. Sekwao, however, advised us not to start till mid-day, and then we should be able to pass the Masai villages in the evening without any fear. If we went through in the daytime, they would most likely take all we were carrying, and very likely the clothes we were wearing. My men advised me not to risk it, so I acceded to their request, and occupied myself mending my hammock and talking to the people. Some young girls, who have not long had a kind of circumcision, were very gaily dressed, and adorned with wire, beads, &c. I asked Sekwao why he allowed them to follow the Gogo custom in this respect. He said because the women and young girls were so anxious for it. Started at 2.30, and had a nice walk across the plain. Saw some beautiful animals, such as giraffes, elands, and other kinds of antelopes. Saw about ten ostriches, and various kinds of large birds. Marched on till about 8 p.m. It being very dark, and as we began to feel tired, I suggested a rest. We accordingly sat down on our loads, but were soon disturbed by a loud snorting and tramping of elephants, which had come to drink close by us at a little pool. Not knowing which way they would return, we waited anxiously for their retreat, which turned out to be favourable for us. Had they returned our way, I think we should have been trodden to mince-meat. There seemed to be a lot of them. After they had left, we went to the pool, and lost the right path. Followed a Masai cattle-path, and nearly entered one of their villages in our ignorance. Being rather tired, and the road lost, I suggested we

should wait till the moon rose. This being agreed to, we made our way into a thick forest, where we could make a fire and warm ourselves, for we were very cold. We accordingly did so, and, after the moon was up, started on our journey, and reached the path in about a half-hour's time. Saw a pair of enormous, fiery eyes peering at us through the grass. Not deeming it wise to fire on account of the Masai, we passed along. Probably it was a leopard; I think a lion would have made a spring at us. Passed a party of Waseguha, who were resting in the forest, having chosen the night-time for travelling, like ourselves. They were very frightened, and made off for the forest, leaving us in possession of their goats. We, however, soon called them back, and assured them of our good-will. Leaving them, we marched on to a place called Cherlwe, and as it was midnight we with difficulty obtained admission. The people threatened to raise the wacry. However, when they understood who we were, they opened to us.

Wednesday, 17th.—The woman at the tembe where I slept was up early this morning grinding some flour, which she made into porridge for me before I left. She apologized for having no "mboga" (vegetable) with it. I gave them a little cloth for their kindness. Marched for some time through villages and shambas, and fell in with a party of young Masai (El Morau). They wanted (of course) cloth, and everything else I had, but got nothing. They were naked, with the exception of a little piece of skin over their shoulders. They seem to be circumcised in a manner peculiar to themselves; certainly they are different to the surrounding tribes. Shortly after leaving them, passed a beautiful waterfall, and a party of the old Masai making places for their cattle to drink out of.

Arrived at Kisokwe about 4 p.m., and was glad to find the brethren all well. Had a long talk over "the present distress," and then we unitedly joined in prayer and praise to Him who had kept us so far, and whom, we believe, will still keep us.

THE MISSION-FIELD.

WEST AFRICA.



WE have not before noticed the re-opening of the Sierra Leone Grammar School after its enlargement, which took place on April 30th; the very day, as the Bishop remarked in his address on the occasion, of the Society's Annual Meeting at Exeter Hall. There are 147 pupils in this school, of whom 71 are boarders. In December last, just before the Christmas holidays, a "Re-union Concert" was given, when about 200 former pupils who happened to be in Freetown were present. The Native Principal, the Rev. O. Moore, writes:—

It was a remarkable gathering. One old pupil is a Native pastor, another is Acting-Principal at the College, another a minister in one of the Methodist connections; there was the Acting Queen's Advocate, the Postmaster, an Assistant Colonial Secretary (the first Native

holding such a post under Government), the Acting Colonial Surgeon, the Army Schoolmaster, doctors and lawyers in full practice, besides others in other walks of life,—all were in the hall, answering to the call of "old boys."

Owing to the Rev. F. Nevill's death, the Rev. E. Leversuch, upon reaching Sierra Leone, was requested to assume the duties of the Secretaryship temporarily, and, by the Bishop's kind invitation, he took up his residence at Bishops court until the Bishop's return from Lagos. The Rev. S. Spain, the Native tutor, who once before, during a five months' absence of Mr. Nevill in 1886, had been left in charge of the Fourah Bay College, was appointed Acting-Principal *pro tem*. Mr. Nevill wrote of him, before his fatal illness commenced, as "a backbone of strength" in the College. Regarding the students who were presented for the Durham Certificate of Proficiency in General Education, and for the B.A. Examination, in September and October last, Mr. Spain writes:—

You will be pleased to hear that we have received very welcome news of success in two previous examinations this year. In the Certificate of Proficiency Examination, held in September last, one of the students was a candidate. He passed very successfully, taking a First Class in English, Euclid, and Algebra. Two of the girls in the

Annie Walsh sat the same time. I am sorry to add that both failed.

In the First Year Arts Examination, in October last, five men sat, and all passed successfully. How glad Mr. Nevill would have been to receive such good news! Mr. Price will be glad to hear it, as all of them did their Greek with him.

The ladies for this Mission, Miss E. Dunkley and Miss H. Bisset, whose arrival at the beginning of November was referred to in our January number (page 57), immediately commenced work at the Annie Walsh Institution, enabling Miss Nevill to return to England at once, as was so necessary after her recent mental and physical strain. Miss Bisset wrote, a few days after her return to her old work:—"It is wonderful how easily we have settled down to the work in the school. Miss Dunkley has fitted into her place as if she had been there for some time." And, more recently, Miss Dunkley has written:—

Freetown, Jan. 1st, 1890.

Now I have been here two months I feel better able to speak of my work than I did when I last wrote to you, and even now the time is very short, and I still have much to learn. In the few weeks I have been here I have had great cause for thanksgiving; I have been kept in perfect health, and

strength has been given to me to accomplish rather heavy work, notwithstanding the great heat, with no more fatigue than I should feel in England. The weight of responsibility and consequent anxiety are much more trying than actual work, and at times would be overwhelming but for the "little sanctuary," where one can lay down

every burden and care at the feet of the loving Care-bearer. Perplexities and difficulties are very frequent, but in every case the promise of help and guidance has been fulfilled. I think one realizes the perpetual presence and fellowship of our Lord more fully, and is more ready to put the "government upon His shoulder," in this far-off land than at home, when surrounded by earthly friends and advisers.

I am so glad that the second of this month falls on Thursday, as I know we shall be specially remembered at Salisbury Square; for we do indeed need the prayers of all at home very much, and the assurance that they are praying for

us is a source of comfort and strength in the hour of trial.

I hope, while striving for the secular improvement of the school, I may not put into the background what is of supreme importance. We need much grace, that we may not only do whatsoever we find to do with our might, but to do all to the honour and glory of God. The girls all seem interested in their Bible-lessons, and at their own special prayer-meeting, on Saturday morning, some offer prayer with great fervour, and, I believe, have given their hearts to the Lord; but I should like to see a higher tone in the school—their lives more in accordance with their words.

YORUBA.

The Rev. J. B. and Mrs. Wood, the Rev. S. S. Farrow, and Miss Tynan arrived at Lagos at the beginning of November. Mr. Farrow proceeded to Abeokuta in company with the Rev. T. Harding, who had been down to the coast for conference, early in December. The Bishop and Mrs. Ingham reached Lagos December 11th, and the following week went forward with Mr. and Mrs. Wood and Miss Tynan to Abeokuta. Mr. Kidd was to escort Mr. Selwyn to Abeokuta on the latter's arrival.

Miss Tynan wrote from Lagos a few days after reaching there:—

The town looked so nice as we came in, and it is really very nice indeed on land. We went through one of the markets on Wednesday evening, and we have been down on the Marina a few times. We saw Breadfruit Church; but it was delightful yesterday at Christ Church, the services ever so hearty; the people seemed to put their whole hearts into the responses and singing. We went also to see the Sunday-school belonging to Christ Church; also to the one under Mr. Wright's care. It was especially interesting, as there were some old white-

headed men and old women, and they seemed so attentive, so earnest to be taught. On Friday we were at a prayer-meeting, where Native pastors and others led in prayer; and they did offer up such fervent ones. A new class was begun yesterday in Christ Church Sunday-school—one of Kroo-boys. I was so glad of this, the Kroo-boys seem such fine men; we had a great number on board the *Calabar* helping, after Sierra Leone, and it could not help touching one to know such fine hearty workers knew nothing of their Father in heaven.

The Lagos Female Institution, which presented its first class for examination by the Government Inspector for the first time in 1888, when the work was declared excellent, has obtained a still more satisfactory report at the examination held last November. Miss Goodall writes:—

Lagos, Dec. 21st, 1889.

The report of H.M. Inspector is very favourable; you will get a copy of it. Every one is pleased with the reading;—"the best on the coast." I am particularly pleased with the "passes" in industrial work, for we had not intended to present this branch, not thinking it possible to come under their regulations. But I happened to name it to Mr. Sunter, and the girls being at that moment washing and ironing, &c., he asked me

to take him round to see them, and he said, after making all inquiries, that they were quite eligible. Later on he saw some of them at work baking for our new arrivals at the mission-house: the result was these "passes." The girls deserve them thoroughly, for they are industrious and careful over all their work. I am also very pleased at the mention of the lower standards, which he kindly examined very thoroughly at my request, though at

present the regulations do not admit them to inspection. They did very well, and I am hopeful it will help our junior department numerically. Our dear girls have worked really well throughout the year; we knew that before he told us, but it is as well to have it from a stranger; it does good in many ways, and, I hope, will encourage the parents to send their girls at a younger age. The Governor and his wife were present at the public examination, and he was very interested. He was so pleased with the cooking that he has offered us a prize of 2*l.* 2*s.* for the best-cooked dish. We have not yet decided what is to be cooked. I suggested that he should divide his prize and give half to a Native dish and half to an English dish; and I think he will do so. Mrs. Denton wrote to me afterwards to express her pleasure and interest. She says, "How much

every one admired their general demeanour and the good tone throughout." I know you will be glad to hear this, and that they deserved it. I find them very ready to take any word I may have dropped about their dress, &c., and a set of girls more neat and simple in attire you could not have seen; no finery, no jewellery. The Bishop and Mrs. Ingham have remarked on this also; also on their manners.

You will hear later fuller accounts of all, and also of the needlework competition. We had little hope here, for the Convent school generally has very excellent work and they have eight European ladies there; but for plain needlework we were far ahead of any one. I was very pleased, for Miss Higgins's sake, as well as for the credit of the Female Institution. The Institution took six prizes altogether.

NIGER.

The Rev. P. J. Williams has sent an account of his itinerations during last year among the towns and villages in the neighbourhood of Lokoja. The Igbara language was the one chiefly used. The people of this tribe were formerly numerous and powerful, possessing large walled towns on the banks of the Niger, but the largest of these towns have been destroyed by the Mohammedan Nupea, and the people are grievously oppressed by excessive taxation. Mr. Williams says, "The Mohammedans are real scourges in these parts; as grasshoppers they have devoured the whole land, and the sword and oppression have demolished and laid desolate once beautiful and thriving towns, and scattered the inhabitants amongst theirs and other nations." The recollection of the late Dr. Percy Brown's medical work at Lokoja, which survives in the neighbourhood, was shown at one place by the hearty appreciation of an illustration Mr. Williams used in answer to the chief's argument that "the custom of our fathers should be followed." Mr Williams replied:—

"When the late white doctor was at Lokoja, every one from the towns far and near left their Native doctors and brought to him their sick, and he did many of them good. Why were they not satisfied with their Native doctors, but accepted the prescriptions of the new and strange doctor?" "True, true," echoed out the whole of them in the

crowd, with a hearty laugh. "In the same way," added I, "all the prescriptions of your former doctors are unavailing to give your souls the cure they need before God. The Word of God, which you do not possess, gives the true and only means of salvation for sinful man, therefore accept this new and only way."

The Rev. J. A. Robinson, who left England January 18th, reached the Canary Islands in time to meet Mr. Packer, who arrived there from the Niger on January 29th. The latter was suffering from fever, and his homeward journey was to be delayed at Teneriffe by medical orders.

EASTERN EQUATORIAL AFRICA.

The voyage of the *Arawatta*, in which the Revs. H. K. Binns and F. Burt and Miss Gedge sailed in November, was protracted by a few days owing to the vessel running aground at Lamu, on the East African coast. The missionary

party arrived at Mombasa on December the 6th. All received a very cordial welcome.

A most interesting letter has been received from Miss M. R. Gedge, written a few days after her arrival at Frere Town in December. She speaks in warm terms of the work and the workers there. She had already begun a little work herself by learning Swahili hymns and singing them to the sick in the hospital.

Colonel Euan Smith visited Mombasa again on December 30th, in company with Mr. Stanley, and was entertained with singing by the school-children.

Letters from the Revs. A. N. Wood and J. C. Price, the former dated December 2nd and the latter December 24th, have been received. Mr. Wood states that Mr. Price had been ill, but the latter makes no reference to this in his letter three weeks later. He was living in a Native hut at Mpwapwa. Mr. Wood says:—

I am able to take the service in Kigogo, but cannot manage the preaching. It is similar to the Kimegi, but there are many important variations, and one has to be careful. For instance, the Wagogo say for "Let us pray," "Chilombe." If I said this very word in Kimegi, it would mean, "Let us slander." There is also an important difference in the formation of the relative pronoun. I have only one of my

boys from Mamboya, so am not getting on with Kimegi translation very fast.

I am keeping up the catechumens' and Christians' classes; the former on Mondays, the latter on Tuesdays. One feels one is being supported by the prayers of Christians in England, and I sincerely hope peace will soon be restored to this troubled land. My health is excellent, and makes me feel especially thankful to the great Giver of all good.

The Rev. H. Cole has returned, accompanied by the Rev. J. E. Beverley, to Mpwapwa. During Mr. Cole's visit to Frere Town, he saw through the Mission printing-press the Gospel of St. John and a small book of hymns in Chigogo. He was greatly pleased with the efficiency of Mr. Pratley's Native apprentices, who reflect great credit, he remarked, on their teacher.

We have no direct news from the Victoria Nyanza. The newspaper telegrams regarding Uganda are noticed on another page.

Mr. Douglas Hooper sent a note from Port Said, dated Feb. 6th, stating that the health of the *Kaparthala* party was excellent. He added, "The Lord is giving us splendid opportunities on board. To-night, although not Sunday, the captain and officers are coming to hear of what things the Lord hath done for us. The crew cannot understand English. All are very kindly disposed."

PALESTINE.

Of the Palestine party who sailed in October, nearly all, viz., the Rev. C. H. V. Gollmer, Miss Newton, and Miss Wardlaw-Ramsay, suffered from fever upon their arrival, but it is hoped they are now restored, as no reference has been made to them in recent letters. Miss Armstrong wrote soon after her return of encouragements in her work among the women of Jaffa. About forty Moslem women are assembled weekly for Bible instruction. Miss Armstrong proceeds:—

In their own houses they ask many questions, and often want to know how they can find the Saviour. On one occasion lately, when several Moslem women were together, and our Bible-woman was speaking to them about Jesus being the Son of God, one of

them started up, and asked her how she dared to say He was God's Son; when the others all answered together, "Because He really is the Son of God, and she comes to tell us how we must be saved."

PERSIA.

Dr. Bruce reports the arrival of Miss Eustace, sister of the C.M.S. medical missionary, Dr. Eustace, and Miss Vansittart, of the F.E.S., at Julfa, on Nov.

22nd, after a journey of much trial and privation over the Persian mountains, the weather being bitterly cold, and scarcely any shelter to be had at the halting-places.

The Rev. C. H. and Mrs. Stileman, Miss Valpy, and Miss Wilson all write very cheerfully from Baghdad, which they reached early in December. Miss Wilson unfortunately sprained her foot just before landing at Bushire, which confined her to the house for a time after their arrival at Baghdad. She and Miss Valpy were about to commence a women's Bible-class with the help of an interpreter.

The Rev. Dr. Bruce visited Baghdad in January, travelling from Julfa *viâ* Shiraz and Bushire and the Persian Gulf, a journey of over five weeks. This is his third visit, and, contrasting the prospects of Mission work which he now observes with what he found on his former visits, he says, "What hath God wrought! There is a door open on every side. There are very many most hopeful inquirers—far, far more than in Ispahan. There is also much more religious liberty here than in Ispahan."

NORTH INDIA.

The missionary reinforcements for North India reached Calcutta at the end of November and beginning of December, and the Rev. C. H. Gill returned from Australia about the same time with health apparently restored, but forbidden by the medical authorities to contemplate Bengal as his permanent sphere of labour. He has, however, resumed temporarily the leadership of the three lay evangelists, whom he finds to have made good progress in the language since his illness separated him from them and the work at Shikarpur. The Rev. W. Wallace is located also at Shikarpur for the present, and the Rev. I. W. and Mrs. Charlton at Krishnagar. The Rev. F. B. Gwinn is qualifying himself for his future work among the Santals by first studying Bengali in the Krishnagar district, and the Rev. F. Etheridge has proceeded with the Rev. A. J. Shields to Godda, where he is prosecuting the study of Hindi.

Among the numerous visitors who have thronged to India during the recent cold season, two at least, Canon Wilberforce and Lord Radstock, may be specially noticed. Canon Wilberforce, although travelling for his health, has yielded not infrequently to the importunate requests of missionaries and others to speak on the subject of temperance, &c. On January 2nd he addressed, contrary to medical advice, a large meeting in the Calcutta Town Hall, when, it is stated, over 2000 persons, most of them Natives were present. The *North India C.M. Gleaner* says:—

We were specially thankful for the way Canon Wilberforce used the occasion for presenting Christian truth (especially the revelation of the Trinity in its moral and spiritual aspect) to an audience who were mainly non-Christian. At the conclusion of the meeting a resolution was carried by acclamation

in favour of local option. Pledges were then taken. Two hundred and thirty-four persons signed in the room, and many others who could not press forward to the crowded tables carried away pledge-cards to sign in their own homes.

Lord Radstock also addressed large meetings in the Albert Hall, Calcutta, on December 30th and 31st and January 1st. The audiences consisted chiefly of English-speaking Bengali gentlemen, and the Hall was placed at Lord Radstock's disposal by Mr. Krishna Behari, sen., of the New Dispensation. The subjects of the addresses were, "Man's need of God," "Man meeting God," and "God come to Man." On the last night a spirit of deep earnestness and solemnity was

very manifest. The *North India C.M. Gleaner* says:—"The signs were such as impressed us with the fact that there were souls present seeking after God, and that God was finding them."

At Bhagaya, in the Santal Mission, the Rev. A. Stark conducts a boarding-school for Pahari boys and girls. His daughter, Miss Mary Stark, who assists as mistress in the girls' school, in which there are twenty-one boarders, says there are indications of brighter days in the uphill work of instructing and influencing for good the Pahari girls under her charge. One incident she mentions—

About the close of 1883 I was obliged to expel one of the girls for continued insubordination and the evil influence she was exercising over the whole school. Her father was very poor, and her mother an invalid in the last stage of consumption. We arranged to supply her with strengthening food daily, so this girl used to be sent to our house to fetch it; but instead of taking it home, she was in the habit of making a meal on it herself. But her heartlessness did not end here, for, horrible to relate, she used to say to her mother, when lying helpless and weak, "Die, die soon; there is a home for you in the grave-yard!" After this unfortunate woman died, a little baby brother was left for her to bring up; but instead of giving the child the milk which was sent for its use, this unfeeling sister drank it up daily, till at last the poor little thing dwindled away. For two years she remained away from school, and was only re-admitted at the father's earnest entreaty, and her faithful promise of good behaviour. I am happy

to say she has redeemed her promises and her character.

Not long ago she and four others came to me, saying, "It is now one month since five of us have been laying by daily a small quantity of rice from our allowance before it was cooked. We have thus saved 14 cups ($3\frac{1}{2}$ seers), and have come for your permission to sell it. We wish to give what we realize from the sale at collection next Sunday." With a heart brimming with thankfulness, I gave them the permission they sought, and on Sunday they modestly threw in their mite (5 annas) into the collection plate.

After service, desirous of encouraging them, I stayed back in the church and played the harmonium while they sang in Pahari—

"Whatever, Lord, we lend to Thee
Repaid a thousand-fold will be;
Then gladly will we give to Thee,
Who givest all."

The words flowed from their hearts, and they sang with much feeling and earnestness.

PUNJAB AND SINDH.

Lord Lansdowne, the new Viceroy of India, lately visited the Society's Mission School at Peshawar, known as the Edwardes Mission School, and the Rev. W. Jukes presented an address in the name of the missionaries, to which his Excellency replied, "It gives me very great pleasure to receive this address at your hands, and to become acquainted with the schools of which I have heard so much, and which have achieved for themselves so well-deserved a reputation. I am glad, as head of the Government of India, to express my appreciation of the good work which the Afghan Church Mission has performed in this connection." Turning to the scholars, his Excellency added:—

If I could venture to give you a word of advice on an occasion like the present, I should be inclined to ask you to remember that education in the true sense of the word means a good deal more than book learning, and that your object should be to obtain, while you are studying here, that larger kind of education which consists not merely in proficiency in your school work, but in the acquisition of those qualities

which are indispensable in order to make either a good schoolboy or a good citizen. Loyalty, respect for authority, modesty and self-respect, truthfulness (I see the words honour and truth written upon the scroll which decorates the wall above your heads), and a keen sense of honour—these are lessons which no amount of reading will teach effectually unless it be supplemented by other influences.

The following account of the baptism of a young Brahmin convert in connection with the Batala Mission School is contributed by "A.L.O.E." to the pages of the *Punjab Mission News* :—

We had an interesting baptism here on November 10th, a young Brahmin from the Mission School, which we call the "Plough," coming boldly forth to confess the Saviour. The "Plough" is scarcely a suitable name, as this is the third sheaf which has been brought in on it.

Notice having been given of the intended baptism to the family of the convert, and the tidings spreading through Batala, a crowd gathered before Anarkalli (the Baring School for Christian boys), in which the young convert had to bear the ordeal of an interview with his father. A much larger crowd assembled at the church. A barrier had been hastily made to divide off the part into which the heathen are admitted from the rest of the church, but this portion was so densely crowded, one line of turbaned heads rising above another, that but for the energetic efforts of two or three young converts who acted as amateur policemen, the slight barrier would have been crossed by numbers. Both the side doors were thronged with spectators; on either side of the bench on which sat K. L., the candidate for baptism, was a former pupil from the "Plough," one rescued from Mohammedanism, one from Hinduism, both we believe faithful soldiers and servants of Christ. On the same bench was B., also formerly a Brahmin, the first man who had dared to be baptized in bigoted Batala, and who had to endure terrible trials afterwards. To him the service must have had peculiar interest.

Notwithstanding the necessity of repeated requests to the crowd to be quiet, and remember that they were in the house of God, the usual afternoon service proceeded without any sign of haste or excitement. The usual chants were sung; again and again the loud "Glory be to the Father, and to the Son" rang through the church. Both

the lessons were read by Dr. Weitbrecht. We may hope that Hindus benefited by hearing of the idolatrous Belshazzar's feast, and Mohammedans by listening to St. John's solemn assertion of the Divinity of Christ.

Afterwards came the Baptismal service. As the font was only about a couple of yards from the barrier, the young candidate had to make his declaration of faith and renunciation of his former "false religion," directly in front of angry relatives, and numbers of others with whose faces he must have been familiar from childhood. But he never flinched for a moment from the trial; every answer was made in accents clear and distinct as by one in whose soul there was neither a doubt nor a fear.

The most trying and exciting time was when the newly-baptized, after warmly returning the grasp of many Christian hands, had to be taken out of the church, and back to Anarkalli. A vehicle was waiting outside, but how to get him to it, *into* it, and off and away in it, was no easy matter. The animal which drew the *tum tum* was only a hired ekka horse, which could not be expected to show the mettle of a Bucephalus, and there was a vigorous attempt on the part of the Hindus to prevent the departure of K. L. The scene was exciting, but our Christian boys vigorously pushing behind, Mr. Corfield urged on the horse, and managed to carry off the convert in safety.

One of the pleasing incidents of the day must be mentioned, the loving greeting given to the youth whom he has been successfully training for Christ, by the Rev. Nobin Chunder Dass, the head-master of the "Plough." Perhaps none of the witnesses of the baptism had more cause to rejoice than he. May the Lord grant many such days of thanksgiving to the master of the "Plough"!

A Christian Mela was lately held at Kotli, an out-station of Narowal, which it is hoped may be an annual event. The description of this, the second in this place, is thus given in the *Punjab Mission News* :—

The mela was much like other melas, and yet most unlike. There was the usual tom-tom being banged furiously,

the usual dust, the usual shops where digestibles and indigestibles of all kinds were being sold for the delectation

of the people, the usual eating and drinking (the latter confined to water and tea only) and laughter and merry-making—but the unusual feature was, it was all being done to the glory of God. The mela was a mela of Christians. Here and there were parties singing *bhajans* (hymns) to various Native accompaniments, in another part of the field a Christian *bhangra* was going on. The *bhangra*, be it known, is an indigenous dance, to the accompaniment of a drum, with an impromptu song, the dance being in keeping with the cadence of singing. Usually the songs are, to say the least of it, of an extremely foolish nature. In the present instance Christian hymns and Gospel truths took the place of the old songs, and the result was a most effective preaching in a most decent and orderly way to very large crowds. Here we have perhaps an undeveloped mine for Gospel work.

By-and-by it became time for the chief function of the day. There are a large number of Mission schools, about nineteen, if we remember right, in the villages. Each school had sent its best

boy in each class to compete for the championship in religious knowledge. Nothing could be more cheering than the extent and depth of the knowledge displayed by the eager candidates—each one the representative of much religious knowledge in his village and section of the district. It was a long work to get through the competitors, but the attention of the delighted crowd never flagged for a moment. Mohammedans, Hindus, Sikhs, Christians, listened with rapt attention, and were most interested in the way their children acquitted themselves. The proud honour finally passed to a Mohammedan lad from Mandranwala, and a Christian boy from Firozeki came in an excellent second. Distribution of prizes, races, and high jinks generally, then became the order of the day. As evening began to close in, very successful preachings were held all over the ground. In the evening about 500 Christians assembled for public worship in the open air. The field was prettily lighted up by earthen pans filled with oil and cotton seed. The service was conducted by Mr. Bateman.

We are indebted to the same source for the following:—

On November 21st, Babu Protap Chundur Muzumdar, the Brahmo leader, who was visiting Lahore, gave a lecture on "Jesus Christ, the Guide of Indian Youth," in English. The lecture was the first of a series of fortnightly lectures which will be delivered in the College Hall during the cold weather, and was well attended, amongst those present being a number of European ladies and gentlemen. In the course of his speech, the lecturer laid great stress on the usefulness of Bible-reading as a text-book, and exhorted the Native students to read the precepts of Christ diligently, and adopt them in their daily life. He referred to the greatness of Christendom, and the progress made by the Christian countries in science, &c., as being wholly due to the teachings of the Bible. The Native student, he said, could find no better text-book than the Bible for morality, literature, philosophy, or any other branch of learning.

Speaking on the subject of morality, the lecturer said that one great point in

the teachings of Christ was that He treated morality and holiness as distinctly separate from one another. The act of committing a sin and having the intention of committing it are shown as one and the same thing. If a person had in his mind to murder another, it might be said that he is a murderer, for though he does not commit the deed, yet the very fact of his having inwardly expressed a wish to do so was a sufficient justification to conclude that he will commit the deed hereafter. Hence, to be virtuous and moral, it was absolutely necessary that the sanctuary of the man's heart must be filled with purity. Christ's teachings were mostly in reference to the state of the human heart and the inward emotions of the human mind, which are the basis of the Christian religion. The purity of heart was an undeniable text-book for morality; and the only way to aspire to that great virtue was the diligent study of Christ's precepts as laid down in the Bible.

SOUTH INDIA.

We announced last month the arrival of the Rev. J. Barton at Palamcottah on November 21st. In a letter dated December 23rd he writes with deep thankful-

ness of the spirit of true unity and brotherly love he found prevailing throughout the Mission, and the readiness of the Native Christian community to welcome any suggestion that may be made to them for the general good. During the month covered by his letter he had been actively engaged in making himself personally acquainted with every part of the Mission. The first few days were spent in the customary receiving of addresses from all the different sections of the community, including a great gathering of pastors and agents, who assembled in great force, about 380 in number, from all parts of the district to welcome him, and with whom he subsequently held a two days' conference. The remainder of the month was occupied in visiting the pastorates in the various centres, and in holding Church Councils for the discussion of steps to be taken for the future administration and development of the Native Church. Of Mengnanapuram Mr. Barton writes :—

I have been pleased, and I may say agreeably surprised, at what I have seen thus far, especially in Mengnanapuram, where I have been spending the last six days looking into everything, meeting all the clergy and agents, and visiting such of the pastorates as are within easy reach. Old Mr. Thomas's

good work of a previous generation, 1837-68, is still bearing fruit. There is a wonderful amount of life and activity here, and this district has for many years supplied agents to every part of the mission-field, and will, I hope, do so to a still larger extent hereafter.

In the *C.M. Gleaner* for last December a picture was given of the Madras Divinity Class which the Rev. H. D. Goldsmith has trained for Holy Orders. The class numbered seven, three of whom were presented for the Oxford and Cambridge Preliminary Theological Examination for Holy Orders in 1888, two obtaining a first-class, and the other a third-class. In October last three others of the class were presented, and in January the results were communicated. Marumudi Devanandam, a native of the Telugu country, sent to the class by the Ellore Church Council, and John Samuel Peter, B.A., who gave up Government service prospects with the view to taking holy orders, obtained a first-class; and John Saththianadhan, eldest son of the Rev. W. T. Saththianadhan, of Madras, was placed in the second-class. The seventh member of the class was D. Anantam, B.A., for seventeen years a worker in connection with the Noble School, Masulipatam, who was ordained in March last year. Mr. Goldsmith may well be encouraged by these results of his labours.

The Sarah Tucker Institution at Palamcotta and its Branch Girls' Schools scattered over Tinnevely, which have been so zealously worked for some years by the Rev. V. W. Harcourt, and before him by the Rev. A. H. Lash, are now under the charge of ladies of the C.E.Z.M.S. in behalf of the C.M.S. Miss Askwith and Miss Swainson have been sent out, and are doing excellent work.

In August a high-caste convert in connection with the Tinnevely College was baptized. The Rev. H. J. Schaffter, the Principal, writing a few weeks afterwards, said :—

We have a small band of earnest inquirers who come regularly to church and Sunday-school, and show openly to the heathen that, when they come of age, they will confess Christ. I never had such attentive students at the

Bible-class every day as I have now during my twenty years' experience of educational work, and the very slight excitement caused by a high-caste boy being baptized is surely a sign of the times.

CEYLON.

Letters are coming in which speak with much appreciation and thanksgiving of the work done by the Rev. G. C. Grubb and his companions in November and December. Some extracts are given in this month's *Gleaner*.

The Rev. E. J. Perry, formerly a master in the Merchant Taylors' School, who went out in September to succeed Dr. Hodges, Principal of Trinity College, Kandy, has sent an interesting letter, in which the following occurs :—

I was told by friends who had travelled that I would find Native Christians, almost without exception, time-serving, money-hunting professionists. This is a gross libel as far as Trinity College is concerned. Some of the boys and masters here are most real and genuine, without any show or excitability. Let me give two examples. I got up at 5.30 one morning, and went round the school, and found one of the elder boys having prayers with the servants when every one else was in bed. They jumped up on my appearance, and made a feint of doing something

else; but I believe this takes place daily, except when, as he told me afterwards, the servants are too lazy to get up at five. Again, I could not make out how one young man without any means could undertake a five years' training as a doctor, and only after breaking down an amount of fencing could I extract the truth that one of the masters was going to pay for him. Naturally, many of the Natives, old and young, lack backbone in religion as well as morality; but they must be judged relatively to the surrounding atmosphere.

The Rev. J. W. Fall, who was Curate of Walcot, Bath, and followed Mr. Perry in October to assist him as Vice-Principal of the College, conveyed his first impressions in a letter which will be found in this month's *Gleaner*. The three facts which have most forcibly arrested his attention are :—(1) that heathenism is a terrible reality; (2) that Christianity is a real power; (3) that the Natives of Ceylon need precisely the same truth and the same sermons as people at home.

MAURITIUS.

Many friends will be glad to hear that good accounts come from the Rev. A. Downes Shaw, who is now working in Mauritius under Bishop Royston. The climate suits his family, and he finds plenty of work to do for the Master.

Three Mohammedan converts were baptized at Curepipe in the Mauritius by the Rev. C. A. Blackburn in June. One of these, Daniel Abdul Wahid, was a Maulvi of the Wahabi sect, who was born at Surat. He went to Mauritius ten years ago and settled at Rose Belle, where his proselytizing zeal gained over to his own sect the chief Imam of the mosque, who belonged to the Sunni sect. Hearing of the conversion of an old friend (also a Maulvi) at Bombay to Christianity led him first to write a letter of expostulation, and then to study the claims of Christ for himself. The result was that he was convinced himself. He then persuaded Moses Durbaree Jaffir Khan, the Imam above referred to, and his brother, Isaac Muhammad Shahadat, to embrace the faith of Christ. The late Imam is a well-educated man, and has studied since he became an inquirer not only the Bible, but also the *Mizan-ul-Haqq* and other controversial books. These three, with their wives and children, seventeen in all, were baptized on June 30th. The Rev. H. D. Buswell says :—

There are other inquirers amongst the intelligent Mohammedans, and as the leaders are doubtful and anxious as to whereunto this may grow, they are purchasing Bibles and other books with

a view to equip themselves for defence and attack. They are distributing, and have sent to the converts, pamphlets against the Bible.

SOUTH CHINA.

Dr. and Mrs. Van Someren Taylor, and also Miss F. Johnson and Miss Apperson of the C.E.Z.M.S., arrived at Fuh-Chow on November 29th. The Rev. H. M. and Mrs. Eyton-Jones lingered a few days *en route* at Hong Kong, where they were much impressed with the work being carried on by Mr. and Mrs. Ost. The Fuh-Chow Sub-Conference has assigned Mr. Eyton-Jones to reside at

Fuh-Ning while studying the language, with the view to labour in that district. Dr. and Mrs. Horder and Miss Ridley reached Hong Kong December 13th. The Rev. E. B. Beauchamp made a short interruption to his journey at Singapore.

At Pakhoi the Rev. W. and Mrs. Light have been alone, as regards European companions, since Dr. Horder came home in June last year. In his Annual Letter he writes joyfully of seventeen adult converts baptized, besides three children, during the year. "One point," he says, "about all these seventeen persons is that they can read well, and so are able to weigh matters for themselves."

The greater part of September was spent by the Rev. Ll. Lloyd in visiting the scattered bands of Christians and examining the schools in the Hing-hwa district. At Sang-Pang-Taing, a village near Kieng-Sang, the most southerly station in the district, a meeting of the District Church Council was held September 14th to 17th. At this place seventy persons had joined the congregation since Mr. Lloyd's visit of the previous year (see *Intelligencer* for March, 1889). Several of the delegates to the council were provided with sleeping accommodation by a well-to-do heathen, and Mr. Lloyd found some Christian tracts in this man's reception-room, and an illustrated Life of Joseph was posted on the walls. Of the Christians here, Mr. Lloyd writes:—

It was most gratifying to learn that this Sang-Pang-Taing congregation have subscribed a sufficient sum to wholly pay their catechist's stipend, rent and repair their chapel, and give \$10 to the General Fund besides. Would that all our converts, north and south, might be endued with a like spirit of liberality!

I was specially interested in an old man of seventy-five, whom I baptized last year. He is excessively poor, his whole income not averaging \$1 = 3s. a month, and yet he gave \$1 towards the catechist's support. He has no house-rent to pay, for he lives under the shelter of a friendly rock by the side of the road, being protected from the wind by rudely-plastered mud walls. I could

not but rejoice that he had heard of another Rock beneath whose shade he might rest securely.

Another member of this congregation, whose history is a striking proof of the power of the Gospel, specially struck my attention. His clean, honest face almost seemed to say that no unworthy motive could have induced him to join the Christian Church. On asking who he was, I found that until a few months ago he had shown great hostility towards Christianity, declaring, as an elder of his village, that any one joining the Church should be expelled the village. Now he himself is in his turn ridiculed and despised, especially by his wife and near relatives.

MID CHINA.

Bishop Moule visited Chu-chee in November, and baptized ten adult converts, and confirmed sixteen candidates in the Western district. The Rev. A. Elwin writes:—

I have just returned from a fifteen days' trip to Chu-chee, during which I visited every Mission station, travelling in the district itself about 120 miles, either on foot or by sedan-chair. The Bishop was my companion the first week. He went with me to Dyke Head, where we baptized nine persons, their ages ranging from seventy-six down to nineteen. We examined a very intelligent applicant for baptism from

a place five miles beyond Dyke Head. I also examined an applicant five miles beyond Hill Mouth, exactly in the opposite direction. If we take up these two places, to which the providence of God seems to be clearly leading us, it will add twenty miles, ten in each direction, to our walk. How are we to overtake this work? Do send us a man for Chu-chee.

NOTICES OF BOOKS.

THE EVOLUTION OF RELIGIOUS THOUGHT IN MODERN INDIA. By HERBERT BAYNES, M.R.A.S. London: S.P.C.K.



R. BAYNES has dedicated to Christian missionaries a little book of 128 pages, full of information, but with a title too long and too loose to fit it. The greater part of his work relates to religion, not in modern India, but in ancient. He begins with Vedic times, and comes down to the "New Dispensation" of Keshab Chandra Sen. But he does very little towards tracing the evolution of thought, of one form of religion out of another, through the three thousand odd years that are covered by his sketches. In truth, what could be done in so small a space, on a subject so large, and in many points so open to diversity of opinions? It is quite enough, surely, to give us the facts, leaving out the philosophic application to them of the principle of evolution. But even as to facts, Mr. Baynes's sketches of the successive religious phases of Indian thought are quite too brief to be satisfactory. Much may be learned from them, no doubt, which may be very useful to missionaries in India, or to young men on their way out. But thoughtful men will not be content with the smattering of knowledge they may thus acquire. Sir M. Monier-Williams's *Indian Wisdom* is not an easy book to read, but it is better worth studying than any brief manual can be. Nor is Mr. Baynes's book an attractive one, especially at first sight. It bristles with quotations, in Sanscrit, Zend, Pali, Hebrew, &c., translated, indeed, but also transliterated, after a fashion which we presume is German, for it is not one accepted or commonly known in England or in India. We do not quite understand, however, why Mr. Baynes expects his readers to be acquainted, not only with German, but also with Dutch. For he leaves his extracts in both these languages untranslated, while he gives the English for his Greek, and both transliterates and translates his Hebrew. To be generally useful, the book needs to be at once simplified and expanded. But the tone is good, and there is no want of clearness in the testimony to the divine authority of Christianity, or to the need of preaching the Gospel to the Indian nations. W. R. B.

PHILOLOGICAL BOOKS FOR MISSIONARY USE.

The S.P.C.K., continuing its useful labours, has, through the agency of its Translation Committee, just put forth the following books:—

(1) Introductory Handbook to the Yao Language, Eastern Equatorial Africa, by the Rev. Alexander Hetherwick, of the Church of Scotland Mission at Blantyre.

(2) Swahili Tales, by the late Bishop Steere, Eastern Equatorial Africa; in parallel English and Swahili pages. Most useful to our C.M.S. missionaries labouring in that region.

(3) Life of Mahomet, and History of Islam, in Swahili, by the Rev. M. Madan, of the Universities' Central Africa Mission.

(4) Portions of the Book of Common Prayer in the Nishkah language, in the Diocese of New Caledonia, North America, by Mr. J. B. McCullagh, C.M.S. missionary on the Naas River.

(5) The Gospel of St. John in the Zhimshi language, spoken at Metlakatla, in the Diocese of New Caledonia, by the members of the C.M.S. Mission. The Synoptic Gospels have already been published by the S.P.C.K.

(6) Prayers in the Dakota language, for the use of the Sioux Mission at Manitoba, Canada, in the Diocese of the Bishop of Rupert's Land.

(7) Book of Common Prayer in the dialect of the Cree Language spoken by the Natives of the Diocese of Moosonee, prepared by Bishop Horden.

Notice is made from time to time of such publications, that missionaries in the field may be aware of the existence of such books. Opportunity is also taken to express the gratitude of this Society to the S.P.C.K. for the kind attention manifested to all our requisitions. With the united help of the British and Foreign Bible Society, the Society for Promoting Christian Knowledge, and the Religious Tract Society, English missionaries enjoy a great advantage, both by the economy of their missionary funds, and the supply by these great Societies, each within its own peculiar department, of their literary requirements.

R. N. C.

LETTERS TO THE EDITOR.

HANG-CHOW MEDICAL MISSION.

THE Annual Report has just arrived, and on looking under Hang-chow I find a chronic phrase—"No report from the Hospital has been received." As a matter of fact, I have sent you faithfully a yearly report ever since I arrived in China; therefore I think you scarcely do me justice. Friends will gather from your insertion that I *never* send home any account of the work at the Hospital. Mrs. Main, who takes full charge of the female ward, has also sent you from time to time interesting reports of her work in the shape of "Hospital Notes."

The work goes on here quietly but effectually. We have several inquiring patients at present, whom we hope to see happily converted. A China Inland Mission brother-missionary writes me to-day from one of his out-stations as follows:—"We are having good times here. We hope to baptize a man next Sunday named Yan-kwoh-eng. He was in your hospital some months ago, and he says you are a 'hao nyng,' and that he remembers your telling him 'to trust in Jesus for the pardon of his sins, and that Jesus died on the Cross for him.' He is thirty-five years of age, and a field-labourer."

Hang-chow Hospital, Nov. 23rd, 1889.

D. DUNCAN MAIN.

[We regret the mistake in the Annual Report.—ED.]

"A WELL-PREPARED FIELD."

DEAR SIR,—The article in your February issue entitled "A Well-prepared Field," very vividly describes the state of mind existing in the English-speaking Natives of India in the great centres of education. One statement in the paper needs, I think, some modification, viz. that in which it is said that "our American friends are more quick than we are to seize this great missionary opportunity." This observation seems to ignore the efforts already put forth in the same portion of the field. Our own most devoted missionary, the Rev. Richard Pearson Greaves, went out in 1856 with a special view to work in this sphere. And most admirably qualified for it he was: but his very ardent spirit, and the fact of his possession of splendid linguistic powers, caused him to break loose from what I think appeared to him the trammels of only English work; and he became not only an accomplished student, but a most fluent and idiomatic speaker of the Bengali language; and thus his sphere of work gradually extended much beyond that to which he was originally assigned. The constitution of the Cathedral Mission College (which it will be remembered was wholly a C.M.S.

institution) was directly intended to meet the needs of the community alluded to. A part of the scheme very wisely planned under Mr. Barton's advice, was the provision of lectures, &c., for the educated classes, entirely distinct from the curriculum of study. The Scotch Church and Free Church of Scotland have been constant in their efforts in the same direction. It was in connection with the former, I believe, that at the instance of Dr. Norman Macleod, after his visit to India, a well-qualified missionary was sent to Calcutta. I fail to recall his name, either from memory or from reference to my diary; he was not, however, able to remain long. The journals of our Calcutta missionaries and others in large cities show that they are not forgetful in house-to-house visitation of the claims of the educated Native classes in whose very midst they are located. All praise (under God) to the brethren of the Y.M.C.A., and may God bless their efforts. They are going to a "Well-prepared Field;" but it is to a field on which already at least some most earnest and highly-qualified labourers have entered; and some over whom, at least in such cases as that of Richard Pearson Greaves, the eye of memory still sheds a tear of grateful sorrow.

February, 1890.

ALBERT P. NEELE.

A CLERGYMAN'S EXPERIENCES.

AFTER my ordination, three and a half years ago, my work lay in a small sea-side town with a population of about 4000, mostly connected with the fishing trade. In the beginning of 1887, I was asked to take the Local Secretaryship of the C.M.S. I found this was—like, I fear, many other places—a parish where a little interest was aroused two days in the year in Foreign Mission work. i.e. on the C.M.S. Sunday and the following day, when the annual meeting took place; besides which, about a month before the time to send in the subscriptions, it seemed suddenly to dawn upon some one that the subscriptions *must* be collected, and this business was consequently taken in hand as a *very* disagreeable task that had to be got through, as an idle boy sits down to write his 1000 lines of imposition, the reward of his idleness; the result being that the people looked upon the collector in somewhat the same way that they looked upon the tax-gatherer, as one who *must* be given something, but to whom they would delight to give the smallest possible amount. Of course there are exceptions, who help to prove the rule. In God's wonderful love, He enabled me to raise the subscription, some 10*l.* in the month or so that was left me in my first year; and the second, with very little effort, but a little organization, I was enabled to double the amount (chiefly through boxes and quarterly meetings), which brought us to the head of the list of our Associations in the neighbourhood.

I then left for a larger sphere of work. My next parish, in regard to its real interest in Foreign Missions, I found to be worse than the last. Again I was asked to take the local Secretaryship, but only a few months before the subscriptions must be sent in. Here, again, I was "marvellously helped," for with very little effort I was enabled to raise the subscriptions from 30*l.* to 80*l.*, mostly small subscriptions, and this amount might easily be increased to 100*l.* a year by a little organization, and keeping up a missionary interest all the year round instead of only for a few weeks.

After a short time I left to engage in Parochial Mission work. I always seek when conducting a "Mission," before its close, to bring before the people at one of the services our responsibility in regard to the heathen and Foreign Missions, my great desire being that some may be led to offer themselves for Foreign Mission work.

I have, in the last few months, been given a small parish of my own, and last Sunday—the first Sunday in the year—I had my first of the regular collections on behalf of the C.M.S., and although the weather was *very* much against us, we had larger collections than, I believe, have been taken on one Sunday in the church for a good number of years.

Dec., 1889.

R.

NOTES ON OTHER MISSIONS.



THE LONDON MISSIONARY SOCIETY, borrowing an idea from the *C.M. Intelligencer*, points out that of every 1*l.* contributed for missionary work 17*s.* 1½*d.* is expended on the direct work of the Society abroad; the administration and collection of funds, 1*s.* 10*d.*; preparation of missionaries, 1*s.* 0½*d.* The largest proportion of the direct missionary expenditure is spent in India, viz. 5*s.* 0½*d.*; to Madagascar 2*s.* 9*d.* goes; to China, 1*s.* 10*d.*; to Africa, 2*s.* 2½*d.*; to South Seas, 1*s.* 7½*d.* The rest is expended in the West Indies, New Guinea, in ships, and in female Missions.

The BIBLE SOCIETY has formed a "Helpers' Association," with a view of extending its work at home. The objects are "to gain and impart information regarding the Society's work, and to perfect and to extend organization in co-operation with the District Secretaries."

Mr. Harmon and Mr. Jones, missionaries of the BAPTIST MISSIONARY SOCIETY, report a remarkable work in the northern counties of Po Hsing 'Pu 'Tai and Pin Chou in China. Whole villages turned out to listen to the Gospel; idols are torn down and burnt. Twelve stations have been established, with about 350 learners. There are other stations on trial, and there are a large number of other villages applying for enrolment.

Another Congo missionary has been called away, Mr. John Brown, of Stanley Pool. His two years' work showed marked zeal and devotion.

The Rev. J. W. Stevenson, of the CHINA INLAND MISSION, writing from Shanghai, reports for the month of November, 1889, fifty-one baptisms; while at Nank'ang there was a serious riot. There was most encouraging tidings from the Kwang-sin River, Kiang-si. The work is stated to be extending rapidly.

The AMERICAN BOARD OF FOREIGN MISSIONS (Congregationalist) reports that in the year 1888-9 it had 93 stations and 1023 out-stations; 178 ordained missionaries, 17 unordained, 175 missionaries' wives, 144 other women, 183 ordained Natives, 511 other Native preachers, 1373 Native teachers, 323 other Native helpers; 360 churches; 33,220 members—added in the year, 4609; Native contributions, \$117,974, or 23,595*l.*

The income of the Missionary Society of the AMERICAN METHODIST EPISCOPAL CHURCH amounted last year (1888-9) to \$1,130,137. The Society has Missions in Africa, South America, China, Germany, Switzerland, Scandinavia, India, Malaysia, Bulgaria, Italy, Mexico, Japan, Korea, California. It has in connection with its Foreign Missions, 148 missionaries, 121 wives of missionaries, 353 ordained and 441 unordained Native missionaries, 916 Native teachers, 69 foreign teachers, 594 local preachers, 44,432 members, 16,863 probationers, 112,928 Sunday scholars.

The American Methodist Bishop Taylor, in a report of his new Mission in Africa gives a list of 10 stations in the Cavalla River District, 10 in the Cape Palmas District, and 10 in the Congo. [*Regions Beyond*, Mr. Grattan Guinness's organ, states that Bishop Taylor's attempts to colonize the Congo District are a sad failure, and that no missionary work at all is being done.—Ed.]

The programme of the General Conference of Missions at Shanghai in 1890 comprises the following subjects:—The Scriptures, the Missionary, Women's Work, Medical Work and Charitable Institutions, the Native Church, Education, Literature, Comity in Mission Work, and Relation to Government.

J. P. H.

THE MONTH.



WE are now within one month of the end of the Society's financial year. Seeing, however, that about half the entire income is received in this last month of March, it is obvious that any forecast taken now must be quite uncertain. But we may say that up to January 31st there was, on the ten months, compared with the similar period last year, a decrease of 6788*l.* under the head of legacies, and an increase of 4312*l.* from other sources, making a nett decrease of 2476*l.* But last year's receipts had the advantage of 5736*l.* contributed to wipe off the previous year's deficit; so these two sums (together 8212*l.*) must be further made up if the total of "Ordinary Income" is to equal that of last year.

We desire to "take no thought (i.e. anxious thought) for the morrow." "The Lord will provide." But He expects to be asked; and if we approach Him in believing prayer this month, we may confidently look for the hearts of His people to be inclined to pour in, even in the last week, offerings sufficient for all our need.

It is known that several clergymen are at this time seriously considering whether God's call to foreign service is not for them individually. We are requested to suggest to them that this time of the year is specially convenient for receiving offers of service. The locations of men going out in the autumn are fixed if possible in May, when the needs of the whole field are carefully reviewed. Those who have been accepted in March or April, whether for specific posts or countries, or for any work to which they may be appointed, can then be taken account of in distributing the available force.

The number of clergymen, i.e. men already ordained before coming to the Society, accepted in the year 1889, was *twenty*. This is the largest number on record, but we hope 1890 will excel it.

THE dangers to the Native Christian communities from the growth of Sacerdotalism in the Church of England in India have been repeatedly alluded to in our pages and in the Society's Annual Reports. Several recent incidents have caused increased solicitude among us, and a Sub-Committee has been carefully considering the position. The Committee will most assuredly use their legitimate influence to the utmost to protect both the Society's missionaries and its Native clergy and congregations from any imposition upon them of either teaching or ritual inconsistent with Evangelical truth and simplicity of worship. They will set forth Scriptural doctrine fearlessly, and warn their people against all that is contrary to it; and they will watch with jealous vigilance lest any divergent tendencies should appear within the Society's ranks.

And we venture to predict that they will do this distinctly as good and true Churchmen. They will not abandon, nor disparage, the precious heritage of truth which the Church of England has received from the Fathers of the Reformation, which those fathers received from the primitive Church, which they found proved by "most certain warranty of Holy Scripture," and which they enshrined in the Articles and Formularies that are still our own. If a godly missionary (not one of the Society's training, but who joined it as an already ordained clergyman) takes occasion from certain ritualistic manifestations to cast away that heritage and join another body which always had great attractions for him, we deeply regret to lose his services. But we are

not going to withdraw for one moment our claim, not only to a recognized place in the Church, but also to be, in a very special sense, the true representatives of the martyrs and confessors who compiled our Prayer-Book. The Church of England has no monopoly of peril through the liability of her children to error. There is no Christian body on earth that is exempt. And while we long to see a real Native Church of India standing forth before the world as the fruit of the combined labours of Protestant Christendom, it is one special function of the Church Missionary Society to contribute towards the formation of that future Native Church the influences derived from what we solemnly believe—despite all imperfections—to be the most Scriptural of all Churches..

AN allusion to the Society by Archdeacon Farrar, in the recent debate on Brotherhoods in Convocation, has caused some inquiry. The short report of his speech in the daily papers, in which he was made to say that the C.M.S. "required celibacy and poverty of its missionaries," was absurd upon the face of it, and could scarcely mislead any one. We supposed at first that he must have referred to the proposed bands of associated evangelists, whose members are to live together for economy's sake, and remain unmarried while attached to those bands (which need not be longer than they like). But it seems from the fuller report that he had rather in view the "marriage regulations" for ordinary missionaries, under which, as last revised, a man goes out unmarried, and serves three years, and passes the language examination, before marrying. We are glad to see that Dr. Farrar considers the meagre "allowances" paid to our missionaries as equivalent to "poverty;" and he seems to have completed the triplet of mediæval virtues by adding "obedience," which the Committee certainly expect to a reasonable extent. How far these conditions of service in a great Society resemble the "vows," dispensable or otherwise, of a regular "brotherhood," is another question altogether. If Convocation had accepted Canon Bernard's amendment to substitute for "dispensable vows" the words "terminable engagements," the resemblance would have been less disputable.

TELEGRAMS from Zanzibar to the newspapers state that Mwanga has regained the throne of Uganda, and massacred the Mohammedans, and that the "Europeans" are in the ascendant. This term may include the French priests and Mr. Stokes, and possibly one of the British East Africa Company's exploring parties. After the letters published in our January number, we need have no fear that the C.M.S. missionaries have taken any part in the struggle; and if some of our Christians have done so, it is hard to blame them, and we can but trust that—as years ago in New Zealand—they may have been enabled to show that war may be carried on with Christian mercy and forbearance.

By the death of the Rev. James Chancellor, Vicar of St. John's, Derby, and Rural Dean, the Society has lost a valued friend. For twenty years he was the active Secretary of the Derby Association, always ready to plead the missionary cause in the town of Derby and its neighbourhood, glad to exercise hospitality to deputations, and so zealously supporting the Society amongst his congregation that the largest contributions within the borough came from his parish.

IN a recent number of *Medical Missions at Home and Abroad*, there was an

interesting list of medical missionaries now on the rolls of the different societies, viz., Free Church of Scotland, 22; C.M.S., 19; English Presbyterians, 13; Scotch United Presbyterians, 10; L.M.S., 10; China Inland Mission, 6; Established Church of Scotland, 5; I.F.N.S., 5; Wesleyans, 4; Baptists, 3; S.P.G., 3; Miscellaneous, 25; Total, 125. The C.M.S. list (slightly corrected) was as follows:—

V. Ardagh, L.R.C.S. & P., Metlakahla.
 E. J. Baxter, L.R.C.S. & P., East Africa.
 H. M. Clark, M.B., C.M., Punjab.
 C. S. Edwards, M.R.C.S., L.R.C.P., East Africa.
 B. Elliott (Rev.), M.A., M.B. Dublin, Palestine.
 Marcus Eustace, M.B., B.Ch., Persia.
 F. J. Harpur, M.A., M.B., B.Ch., Egypt.
 H. Hickin, M.B., C.M., Hang-chow, China.
 E. F. Hoernle, M.B., C.M. (late of Persia).
 E. G. Horder, L.R.C.S. & P., South China.
 A. Jukes, M.R.C.S., Punjab.

D. Duncan Main, L.R.C.S. & P., Hang-chow, China.
 A. Neve, F.R.C.S. Edin., Kashmir.
 E. F. Neve, M.D., F.R.C.S. Edin., Kashmir.
 S. T. Pruett, M.D. Durh., M.R.C.S., East Africa.
 J. Bigg, M.B., C.M., Fuh-Kien, China.
 H. M. Sutton, M.R.C.S., L.R.C.P., Baghdad.
 S. W. Sutton, M.D. Lond., Quetta.
 B. Van S. Taylor, M.B., C.M., Fuh-Kien, China.

To these must now be added Dr. Colborne, M.D. Lond., M.R.C.S., L.S.A., who sailed in January for South China; and Dr. C. F. Harford-Battersby, B.A., M.R.C.S., L.R.C.P., who has just sailed for the Upper Niger. Three other medical missionaries are accepted, and will (D.V.) go out shortly, viz. Dr. Bailey, Dr. Browning, and Dr. Mears; and Mrs. Mears being also fully qualified, this will raise the total to twenty-five.

THE Rev. R. Collins, Kirk Burton Vicarage, near Huddersfield, has been appointed by the Committee a lecturer on Buddhism, in connection with the James Long Lectureship Fund. Mr. Collins laboured as a missionary of the Society in Travancore from 1854 to 1867, and in Ceylon as Principal of the Kandy College from 1871 to 1878. A contribution to our pages by Mr. Collins on "Buddhism in Ceylon" was published in the *Intelligencer* of November and December, 1881. Friends desirous to arrange for one or more lectures should communicate with the Rev. R. Collins at the above address. He will be specially glad to avail himself of opportunities of addressing students in colleges, public schools, and training institutions.

THE Secretaryship of the Africa Prayer Union, until recently held by T. F. Victor Buxton, has been undertaken by Miss Greer, St. Elmo, Trinity Road, Scarborough, to whom all communications should be addressed. It will be remembered that this Union was formed in 1888 at the suggestion of some friends of the late Bishop Parker at Cambridge. Each member is (1) to pray definitely, on one day in the week, for the spread of the Gospel in Africa; (2) to read regularly about one or more of the African mission-fields; (3) to correspond with some African missionary. The subscription is one shilling a year, and a quarterly paper is sent to each member. The Rev. John Barton is President, and the Rev. H. W. Webb-Peploe Vice-President.

In the paragraph in our last number about the January Conference of Association Secretaries, we omitted to say that the Rev. J. Wilkinson, Rector of St. Michael's, Bristol, who accepted the office of Hon. Association Secretary for Bristol in June last, was also present for the first time.

A TEN DAYS' DEVOTIONAL GATHERING AT ALLAHABAD.

[THE following article was contributed by the Rev. H. M. M. Hackett, Principal of the C.M.S. Divinity School at Allahabad, to the Localized North India Edition of the *C.M. Gleaner*. It will be observed that he calls the meeting a "Retreat," a word not liked by many among us; but whatever may be thought of the *word*, the *thing*, as here described, will be heartily approved by spiritually-minded Christians. Some would have called it a "Convention;" but again, it is the thing, not the name, that is of importance.—Ed.]

THE idea of the Native clergy meeting in the Divinity School for a season every year for spiritual and intellectual upstirring is of long standing. In the Conference of 1882 it was "resolved that it is very desirable that all Native pastors connected with the C.M.S. in these Provinces should have an opportunity from time to time of retiring from their work to the Divinity School, Allahabad, for quiet thought and prayer under the guidance and direction of the Principal, and that this be recommended to the notice of the Chairman of the Church Council."

This was reiterated in 1884, when the objects aimed at were specified to be "for further instruction, and, above all, for spiritual up-stirring." But notwithstanding these resolutions, no actual step was taken till 1888, when the Conference approved "of the intention of the acting Principal of the Divinity School to invite the Native clergy to retire there for spiritual instruction and refreshing." It is only just, however, to state that this resolution did not meet with the approval of all the missionaries. Some seemed to think that the Native clergy would not be willing to receive instruction at the hands of any of their European brethren. This was contradicted on the spot by a Native clergyman who happened to be present, and all our experience during the Retreat has gone to show that not only are the Native clergy *willing*, but they are earnestly *desirous* of getting all the help possible from their European fellow-workers.

I desire to give as clear a description of the Retreat as is possible in a short compass, in order that others may perchance profit by our experience. The following Native clergy were present:—

Rev. D. Mohun	.	.	Allahabad.
" J. Richard	.	.	Annsfield.
" A. M. Levi	.	.	Lucknow.
" W. Seetal	.	.	Agra.

Rev. Mark Drummond	.	Allahabad.
" B. Tobit	.	Faizabad.
" N. R. Bakhsh	.	Agra.

And from the Punjab—

Rev. T. Howell	.	Pind Dádan Khán.
" Kharak Singh,	.	Amritsar.

Besides these ordained clergymen, we had Mr. Timothy Noah, the first student who passed out from the Divinity School, and Mr. Isaac Vincent, at present preparing for Holy Orders.

In addition to these, our assistant teacher, maulvi, and ten students were present, and the three students of the Lahore Divinity School. We had altogether twenty-six regular attendants during the time.

We commenced with Holy Communion at 11 a.m., Wednesday, November 20th, when I gave the address. The Rev. F. A. P. Shirreff, Principal of the Lahore Divinity School, undertook the real burden of the work, but Dr. Hooper sent three most valuable papers from New Zealand upon "The Attributes of God," "Man created in the Image of God," and "The Incarnation." The Rev. J. P. Ellwood, of Jabalpur, contributed some practically useful papers upon "Prayer," "The Study of Scripture," and "The Responsibility of the Ministry." And I myself gave a lecture upon "Miracles." Besides these, some of the clergy gave useful lectures upon practical points. Rev. D. Mohun on "The Mutual Relations of the Clergy," Rev. W. Seetal on "Reading," the Rev. A. M. Levi on "Pastoral Visitation" and "Parochial Tracts," and the Rev. Kharak Singh on "The Arya Somaj."

After each paper was read, or at intervals in the reading of it, a pause was made for discussion. Many useful suggestions were elicited in this manner, and the exact meaning of the lecturer was brought out.

Each morning we had service in our chapel at 8 a.m., when a series of addresses was delivered by Mr. Shirreff upon the Epistles to the Seven

Churches. Evening service was at 6.30 p.m., after which each of the visitors in turn gave an account of his work, which was followed by prayer for the special objects brought forward. This was by no means the least important or interesting feature of our gathering. For myself I can only say that I listened with the deepest interest to the various addresses, and I know that the acquaintance with each others' work brought all closer together in the bonds of sympathy, and there can be no doubt but that it will tend to promote intercession one for the other.

One day, Wednesday, November 27th, was set apart as a "Quiet Day." We commenced the day with Holy Communion, at which service I gave the address. We sang a translation of the well-known hymn, "And now, O Father, mindful of the Love," which has only lately been rendered into Hindustani by Miss Fallon of Faizabad. The other services during the day were Morning Prayer at 11 a.m., Litany at 3 p.m., and Evening Prayer at 6.30 p.m., at all of which Mr. Ellwood gave the addresses.

Our Retreat came to a close on Friday, November 30th, with a service at one o'clock, at which I gave a short address, summing up the work of the preceding ten days, after which we all recited together the Nicene Creed and Te Deum.

The importance of this gathering in its present and future results cannot well be exaggerated. In the first place we have at last got the nucleus of a book upon Christian doctrine. Dr. Hooper's three masterly papers are of

themselves a great boon to the Native Church, and as these and the other principal lectures are to be printed, their usefulness will not be confined to those who happened to be present. One practical result was the outcome of one of the papers by the Rev. A. M. Levi, —a Committee has been appointed, consisting of the Revs. A. M. Levi, T. Howell, W. Seetal, N. R. Bakhsh, and B. Tobit, to prepare and issue parochial tracts for distribution amongst the Native Christians.

If we had any doubts as to the way in which this Retreat would be regarded by the Native clergy, our experience on the last day was sufficient to disperse them. After the last lecture had been delivered, one after another of the clergy present rose and testified to the profit which he had received. One said, "We have attended the Native Church Council for years, but we never received there the spiritual and intellectual profit which we have obtained here." This expression of opinion was entirely spontaneous, and was evidently the result of a real experience. . . .

This is a very imperfect sketch of our deeply interesting and important gathering. I wish I could give some idea of the importance which I believe attaches to it. Not only were we all drawn closer together, but European and Hindustani fellow-workers were lifted up nearer to their common Master. It is the testimony of all that "it was good for us to be here," and we confidently believe that a special blessing came to those who "feared the Lord, and that thought upon His Name." H. M. M. HACKETT.

A CHINESE TRACT ON THE BIBLE.



THE Monthly *Record of Work* of the Religious Tract Society prints a letter from the Secretary of the British and Foreign Bible Society, in which occurs the following passage:—

There seems to be something in the Chinese which renders it peculiarly difficult for them to understand our Scriptures, at least on the first reading. The truths and facts they reveal are so new and strange to them, and their caste of mind is so intensely secular and materialistic, that, in the opinion of many, some preparatory statements respecting the origin and nature of the Bible are highly desirable.

A tract of the kind needed has been prepared by Archdeacon A. E. Moule, and has been accepted by the Religious Tract Society for wide circulation in China. The whole tract is printed in that Society's *Monthly Record of Work*, from which we copy it, as follows:—

In the world there are more books than can be numbered, and writers of books are a very numerous class, yet, although their writings contain myriads of words, they are not able to write a single sentence on any subject outside of human experience.

Now, however, a book has appeared called the Holy Book. It is not of human origin, nor is it a book that man could have thought out by his natural powers.

This Book is divided into two parts, called respectively the Old and New Covenants, these parts being sub-divided into many sections and chapters. The earliest portion was written about 1800 years before Jesus came into the world, that is, in the time of the Shan dynasty; the latest portion, which completes the whole Book, was written about 100 years after the Incarnation of Jesus, that is, in the time of the Han dynasty.

The Old Covenant was written before the birth of Jesus, and foretells things concerning Jesus. The New Covenant was written after the time of Jesus, and therefore it truly records His matters.

Again, this Book was not written by one man, nor at one time, and yet from beginning to end it agrees one part with another; it is a complete unity. Thus we may see that it is not made by man, but that God inspired holy men and used them as instruments in making it.

The purpose of this Book is to cause men clearly to understand that God is the Creator of all things, and that He rules heaven and earth, and that He bestows on man a nature by which he may know his duties. Moreover, the way of salvation, and retribution after death, are clearly and fully stated in this Book.

The most important matter in the Book is that God's Holy Son, Jesus Christ, came into this world, lived a life of suffering and died on the cross, so that through His merit men might be redeemed from their sins. After three days He rose from the dead, and ascended to heaven to be the Eternal Saviour.

Those who believe in Him can escape from sin and obtain happiness. If you take the teachings of Jesus to transform a nation, the nation will become rich and powerful. If you use these teachings to rule the family, the family will soon be peaceful. If it is used to instruct all people under heaven, not only would the people be peaceful, but the customs would be sincerity itself, and all things would be renovated.

This truth is a religion established from above, and we certainly cannot do without it.

We Westerns, knowing all this, and in obedience to the command of our Lord to "go into every country and preach the Gospel to all people," have come to China to proclaim the truth. We are urged by our love for the hearts of men, and desire that China may obtain equal blessings with us. We only desire that you should carefully examine for yourselves and see the true value of what we preach. Do not reckon this Book to be a foreign production, and therefore reject it, nor lightly esteem it because brought to China by foreigners. If you look at this Book in its true light, then you will not be far from obtaining the blessings of which the Book speaks—that is, peace and happiness, true merit, the grace of salvation, and the hope of heaven. Are not these benefits such as both Chinese and foreigners require?

If you reject this truth and seek after other things, I fear that in desiring to escape from misery you will obtain misery; in seeking happiness you will, on the contrary, lose it.

If the ways of happiness and misery are not clearly known, nor the way of salvation, you will be like a person walking on a road that leads away from the right path. The farther he walks the further he goes wrong, the more deluded does he become, and danger lies before him the longer he walks.

I am truly grieved on your behalf, for the Bible says that "there is none other name under heaven given among men whereby we must be saved," except the Name of Jesus.

I trust that those who see the Holy Book will, with a humble heart, receive its teachings, for God will send His Holy Spirit to help you, and you will then have the happiness of eternal life in store for you. Is not this excellent?

HOME WORK OF THE SOCIETY.

THE WEST AFRICA PARTY: MORE FAREWELL MEETINGS.

Liverpool.—It was felt that we stood upon no common ground at the Valet-dietary Meeting in St. George's Hall on February 7th. The Bishop of the Niger, was once more leaving Liverpool for Africa; it was felt, too, that in definitely entering upon the Mission to the Soudan the Society was venturing upon a new departure, not merely in aim, but in the means to be employed; above all, He, who is Head over all things to the Church, with us according to His promise, so guided the proceedings that they were marked throughout by that high spiritual tone which the Society is so anxious to foster at all its meetings.

The Bishop presided. The large Concert Hall was filled to its utmost capacity, scores of men having to stand throughout. On the platform were crowded many of the principal clergy of the city, together with Messrs. Clarke Aspinall, C. A. Mather, E. Bird, W. Roughton, H. G. Vernon, Reginald Radcliffe, T. Fairclough, and others. The singing was led by St. Luke's choir.

The Chairman, who for fifty years has been closely connected with the Society, assured Bishop Crowther and his companions of the deep sympathy of all present in their work, and of their hearty desire to help them, not merely directly but indirectly, above all by their fervent prayers. They were saying good-bye, but they would not forget them, a great work lay before them, and they would look continually for reports from them. He then read a letter which had been addressed to him by Mr. Stanley Rogerson, a well-known Liverpool merchant, and Chairman of the African Association, expressing much interest in the Mission, and the desire of his company, which trades in the Oil Rivers, to give it any help in its power.

The missionaries, the Revs. H. H. Dobinson, F. N. Eden, and Eric Lewis, Dr. C. F. Harford-Battersby, Mr. P. A. Bennett, Mr. Graham Wilmot Brooke, and Mrs. Brooke and Miss Lewis, were then introduced, one by one, to the Meeting by the Rev. A. E. Barnes-Lawrence, and it is needless to add that each in the few moments allotted struck the highest key-note of consecration and self-surrender. A Society served by men like these need not fear the future. Very touching it must have been to the Chairman to hear Dr. Harford-Battersby say that to his Lordship's sermons from time to time at the Keswick C.M.S. Anniversary, while he was yet a lad, it was undoubtedly due in part that he stood that night before them a missionary himself. It was a meeting of praise throughout, but Mr. Wilmot Brooke did well to strike a minor key in asking whether it was not a matter for humiliation that he and his party, "six young persons," were all that the Christian Church had ever sent forth to evangelize the eighty millions of the Soudan. Bishop Crowther was the last to speak, and the Chairman led us in earnest closing prayer.

It was a great meeting, as full of promise for the future as it was the answer to many prayers in the past, and Mr. Mather and the Lay Workers' Union may be rightly thanked for their entirely successful effort.

A. E. B.-L.

Carlisle.—On Wednesday evening, February 5th, the Rev. H. H. Dobinson, one of the three missionaries who on the following Saturday sailed for the Soudan and Upper Niger Mission, gave a farewell address to his Carlisle friends in the County Hall, in that city. He had been invited to do so by a dozen of his friends—young gentlemen of position in the city and district, with whom he had "chummed" at school or fraternized in cricket and football fields. The Bishop of Carlisle (Dr. Goodwin) presided, and was supported by nine of the gentlemen who had organized the meeting. There was a numerous audience, including the Bishop of Barrow-in-Furness, the Rev. A. A. Hodges (father of Dr. E. N. Hodges),

and Mr. Dobinson's father, who is County Treasurer of Cumberland. The right rev. Chairman, in calling upon Mr. Dobinson, said the circumstances under which he spoke were of deep interest to all Christian people, and of especial interest to the inhabitants of Carlisle; and he felt sure that all their hearts and prayers and best wishes were with him in his great undertaking. Mr. Dobinson thanked his young friends who had given him the opportunity to speak. They had met often for games, and had played many an up-hill game; and he could not help thinking some up-hill games would have to be played in Africa, which could be won by being fought out with Carlisle persistency. Having described the needs of the Niger district, the circumstances of the Mission, and the work he hoped to engage in at Onitsha, he proceeded to give some of the reasons which had induced him to go out to the Niger; his first and chief being that he was quite sure that God's Holy Spirit had called him to go and help his African brothers. A vote of thanks for the address and sympathy with his purpose were given Mr. Dobinson, on the motion of Mr. John MacInnes (son of Mr. Miles MacInnes, M.P.), seconded by Mr. C. Courtenay-Hodgson. The Bishop, in presenting the compliment, spoke of his interest in African Missions, in consequence of his intimacy with Bishop Mackenzie, and the fact that he was Chairman of the Universities' Mission and the Bishop Mackenzie Memorial Mission.

Manchester.—A Meeting to take leave of three members of the Soudan and Upper Niger Mission party, Mr. G. Wilmot Brooke, Dr. C. F. Harford-Battersby, and the Rev. Eric Lewis, was held in the Y.M.C.A. Hall on January 23rd. At the request of the Local Secretaries, Mr. Stock took the chair, and explained the scope and purpose of the new Mission. The three brethren then spoke successively, and were afterwards addressed by the Rev. Prebendary Macdonald. The attendance was small, but there were local circumstances that accounted for this, and the proceedings were by no means damped by it.

THE OXFORD ANNIVERSARY.

The Rev. Canon Christopher gave his Annual Church Missionary Breakfast in the Clarendon Assembly Room on February 1st, and there was a very large attendance, about 320 invitations being accepted. The large room was insufficient to accommodate the whole of the guests, about a hundred of whom breakfasted in a new temporary room which has been added in the hotel yard in Frewin Court. Canon Christopher presided, and among the company were—The Archbishop of York, the Bishop of Oxford, Dr. Hodges, of Queen's (Bishop-Designate of Travancore and Cochin), Archdeacon Palmer, the Regius Professor of Divinity (Dr. Ince), the Regius Professor of Hebrew (Dr. Driver), Dean Ireland's Professor of Exegesis (Rev. W. Sanday), the Oriel Professor of the Interpretation of Holy Scripture (Canon Cheyne), the Regius Professor of Medicine (Sir H. W. Acland, K.C.B.), the Sedleian Professor of Natural Philosophy (Rev. Bartholomew Price), the Chichele Professor of Modern History (Montagu Burrows), the Rawlinsonian Professor of Anglo-Saxon (J. Earle), the Professor of Chinese (Rev. Dr. Legge), the Laudian Professor of Arabic (D. S. Margoliouth), the Provost of Queen's, the Rector of Exeter, the President of Magdalen, the President of Trinity, the Principal of Hertford, the Principal of St. Edmund Hall, the Principal of Wycliffe Hall, the Principal of Mansfield College, the Hon. and Rev. Canon Fremantle, Theological Tutor of Balliol; Rev. A. G. Butler, Tutor of Oriel; Rev. J. B. King, Tutor of Oriel; Rev. C. H. Daniel, Bursar of Worcester College; Rev. E. T. Turner, Registrar of the University; Rev. T. H. Grose, Tutor of Queen's; Rev. R. G. Livingstone, Tutor of Pembroke; Rev. W. A. Spooner, Tutor of New College; Rev. R. W. M. Pope, Censor of Non-Collegiate Students; T. W. Jackson, Esq., Vice-Provost of Worcester College; Rev. Dr. Pope, Teacher of Tamil and Telugu; the Warden of St. Edward's School; the Vice-Principal of Wycliffe Hall; Dr. Krebs, Librarian of Taylor Institution; Rev. R. S. Mylne,

Lecturer of Pembroke College; Rev. A. L. Mayhew, Chaplain of Wadham; Dr. Murray, Editor of the English Dictionary, &c., &c.

The Archbishop of York gave the address. He said when he first received the invitation of their friend, that apostolic man who was on his left (Canon Christopher), who could not quite hear him when he praised him—(laughter and loud applause)—it seemed to him that, notwithstanding the pressure of other engagements, he ought to come and state what the Church Missionary Society had to say in its own defence. He was furnished, by the kindness of the Secretaries of the Parent Society, with publications which they thought might do good. There was not in these publications one single allusion or syllable, so far as he knew, in which they put themselves on the defensive at all. Two years had elapsed, and then they were dealing with objections, but all the publications which were sent to him were dealing with work, and work was the answer to objections. They could not argue that a thing did not live if they saw it live; they could not argue that there was no force or strength left in it if they found it was battling with the forces of the world and overcoming them. He admitted that the progress was slow, but if any one said they were not in this day encouraged by what was passing around them in Mission work, then he would recommend him to read a little paper, entitled "A Brief View of the Principles and Proceedings of the Church Missionary Society," which was, to his mind, the most complete refutation of all these objections. (Applause.) There was material for the greatest thankfulness, and also for a certain glad surprise, because they had to admit that the expenditure upon Mission work was upon the most modest scale. His Grace then proceeded to touch upon the mode in which the Society carried on its operations; they had always been most fortunate in their Secretaries. Was such a Society deserving of the confidence of Christian people? That gathering was almost a unique spectacle, and those who heard him were persons perhaps of various ways of thinking and of different schools of thought. Christians of all classes were agreed that they were under the living guidance of the risen Christ, and that Society was endeavouring to live out that, and to live upon it. Was this a Society or not which in the present state of opinion and Christian backsliding they wished to see prosper or decay? He for his part said he wished it to prosper.

The Bishop of Oxford thanked the Archbishop for his presence and address, and pronounced the benediction.

The Annual Sermons were preached on the Sunday in several churches. The Archbishop of York occupied the pulpit at St. Aldate's in the morning, and took for his text 2 Cor. v. 14 and 15, and delivered an earnest discourse on the power of Christianity to a large congregation.

The Annual Meeting was held on the Monday evening in the Town Hall. Sir C. E. Bernard, K.C.S.I., late Chief Commissioner of Burma, presided, and there was a large attendance. The Chairman made a very cordial speech, in which he especially referred to the Farewell Meeting at Exeter Hall for the Africa parties, at which he had been present. He was proud to say that he had amongst his sisters and brothers-in-law at the present time seven active working missionaries. (Applause.) During the many years he had been in India he had been allowed to see a good deal of missionary work in the various provinces, and for two years he had seen something of the working of the Church Missionary Society at home. He could only wish that the honest critics of the work of the Church Missionary Society would spare time to attend the Committee's meetings in Salisbury Square, and the Sub-Committees, and he was sure they would be made welcome. He pointed out the wide range of the mission-field at the present time, and referred to the encouraging prospects of the work which was being carried on in Japan, China, Africa, and India. The Rev. Dr. Hodges and the Rev. J. C. Hoare spoke on India and China. Canon Ince proposed a vote of thanks to the Chairman. Sir W. W. Hunter, in seconding the motion, said that personally he had listened with very great pleasure to that wonderful *résumé* of missionary work which Sir Charles Bernard gave them in his brilliant opening speech, and he listened with peculiar

pleasure to it, because he felt, as many of them there must feel, that they were not cognizant of the exact facts, and he knew that the speech was delivered by a man who during thirty years of Indian life had never been known to exaggerate or to say one word because it was pleasant, but because it was true.

Bristol.—A Meeting for Prayer in connection with the Bristol and Clifton Union for Prayer and Work was held at the residence of Miss Charles, Worcester Villa, on the 28th of January. The meeting occurred at the usual period, but it was specially arranged as a Valedictory Meeting, to commend to God's care Miss Aimée L. Wright in the immediate prospect of her departure for missionary work in Abeokuta. The chair was taken by the Right Rev. Bishop Marsden, who briefly reviewed the history of the Abeokuta Mission. An address was given by the Rev. J. Wilkinson, Rector of St. Michael's, who first described some of the urgent needs of the work as gathered up by him in his recent attendance at the Secretaries' Meetings in London, and then spoke words of encouragement and counsel to Miss Wright. It was stated during the meeting, as an interesting circumstance, that in the short period of the existence of the Bristol and Clifton Union at least three of its members had gone or were on their way to engage in direct missionary work.
A. P. N.

Colchester.—The Annual Sale of useful and fancy work and other articles of the East Essex Auxiliary of the Society was held on Thursday afternoon, January 9th, at the New Corn Exchange. The spacious building was tastefully and effectively decorated for the occasion. Through the exertions of the Rev. O. A. W. O'Neill (Senior Chaplain to the Forces), some fine Union Jacks were lent to the Committee, and were utilized in concealing the offices surrounding the Exchange from the visitor's eye. The stalls were nicely arranged round the building, and were laden with a large and choice selection of useful articles, sent by various kind friends. Refreshments were served by a number of lady helpers, and entertainments were given, consisting of musical selections, recitations, &c. The total receipts from the sale amounted to 105*l.* 13*s.* 10*d.*, a slight advance upon the result of last year.

Edinburgh.—A Meeting on behalf of the Society was held on January 20th in the saloon of the Royal Hotel, Princes Street. The chair was occupied by Dean Montgomery, Edinburgh. The treasurer of the Edinburgh Auxiliary of the Church Missionary Society (Mr. R. L. Stuart, W.S.) reported that during the past year there had been collected in Edinburgh and forwarded to headquarters in London a sum of 475*l.* The Rev. A. M. Joseph, of Antigua (a gentleman of colour), the Rev. J. Redman, C.M.S. missionary from Sindh, and others addressed the Meeting.

Glastonbury.—The Anniversary Sermons and Meetings were held in this town on January 19th and 20th. Three sermons were preached at St. Benedict's by the Deputation, the Rev. G. C. Williamson (Assoc. Sec.), that in the afternoon being specially for the young. The collections during the day amounted to 7*l.* 17*s.* 3*d.*, being a slight increase upon last year. On the Monday evening the meeting was held in the Town Hall, which was packed with a most attentive audience. The chair was taken by Stanley Austin, Esq., of the Abbey. In the absence of the Vicar (Mr. Grant) from ill-health, the financial statements were made by the Curate, the Rev. A. Richardson, who also spoke, specially recommending his audience to read carefully the Report of the Society. Mr. Williamson then gave an address upon the present state of events in Africa, illustrating his remarks by a large map of that country.

Minehead.—A practical and useful meeting in connection with the Somerset County Union was held at Minehead on Jan. 28th; H. O'B. O'Donoghue, Esq., a Vice-President of the Union, in the chair. The meeting was opened with prayer by the Rev. C. Sainsbury (senior Curate), the gathering having for its principal object the further extension of C.M.S. work and interest in West Somerset. Most appropriate addresses were given by the Rev. C. D. Russell,

Rector of Bleadon, and the Rev. Prebendary Beresford, Vicar of Wells. Conference followed, and the outline of a paper on "Different kinds of Missionary Meetings," by the Rev. F. A. Dixon, was read (in his absence) by the Hon. Sec. of the Union. In the evening a more open meeting was held and largely attended, and addressed by the Rev. G. A. Allan and the Rev. G. C. Williamson; the Rev. C. Sainsbury presiding and opening the meeting with prayer, as before, and some valuable observations. The occasion proved one likely to deepen missionary interest, and to promote the cause of the Society in the locality.

G. A. A.

Sleasford.—On Sunday, January 26th, Sermons on behalf of the Society were preached at the Parish Church by Bishop French (late of Lahore) and Rev. W. H. E. McKnight. On the Monday evening a meeting was held in the schoolroom, the Bishop Suffragan of Nottingham in the chair, who, in a very earnest and stirring address, reminded those present that they were met together in God's name and for the purpose of carrying out the work which God willed that they should do in order to further His cause and promote His honour amongst those of their fellow-creatures who as yet were in ignorance of Him and of His blessed Word. Bishop French then gave some very interesting details of the Society's work in India and other Eastern countries.

Taunton.—The Annual Meeting of the Taunton C.M. Juvenile Association was held at the Temperance Hall, High Street, on Tuesday evening, January 28th. The spacious hall was crowded with children, and the fact that over a hundred were turned away is a striking proof of the interest taken in missionary work by the young people of Taunton. The Rev. W. H. Askwith presided, and in his remarks said that the work of the Juvenile Association during the past year had been very encouraging. He mentioned that over 17*l.* had been collected at the juvenile stall at the Sale of Work, which was a larger amount than had ever been collected before. The Rev. G. C. Williamson, Assoc. Sec., gave a lecture on "China," illustrated with dissolving views.

In addition to the above, the Society's cause has been advocated during January and February, by Sermons and Meetings or by either, at Horsted Keynes, Bicester, Louth (Holy Trinity), Shepshed, Blackhill (St. Andrew's), Hampstead (St. John's), Shipton Gorge, Northwood, Swanwick, Southsea, Pocklington, Henley-in-Arden, Barrow-on-Soar, Richmond (Surrey; Juvenile), Long Ashton, Chobham, Swanage, Cromer, Stony Stanton, Barnstaple, Bournemouth (Holy Trinity), Rhosddu, &c.

NOTES OF THE MONTH.

ARRIVALS.

Punjab.—The Rev. A. W. Bailey left Karachi on Dec. 29, and arrived in London on Jan. 17.—The Rev. H. G. Grey left Bombay on Jan. 10, and arrived in London on Jan. 27.

South India.—The Rev. V. W. and Mrs. Harcourt left Madras on Jan. 11, and arrived in London on Feb. 13.

DEPARTURES.

Yoruba.—The Rev. H. Tugwell and Miss Aimée L. Wright left Liverpool for Lagos on Feb. 8.

Niger.—The Rt. Rev. Bishop Crowther, Mr. and Mrs. G. Wilmot Brooke, the Rev. Eric Lewis and Miss Lewis, Dr. C. F. Harford-Battersby, the Revs. F. N. Eden and H. H. Dobinson, and Mr. P. A. Bennett left Liverpool for the Niger on Feb. 8.

Eastern Equatorial Africa.—Mr. and Mrs. Douglas Hooper, Messrs. G. L. Pilkington, G. K. Baskerville, and J. M. Cotter left London for Frere Town on Jan. 23.

BIRTHS.

Travancore.—On Jan. 3, the wife of the Rev. J. Thompson, of a child. (Sex not given.)

Japan.—On Feb. 8, at Preston, the wife of the Rev. W. Banister, of a son.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee (Special), January 21st, 1890.—The Committee took leave of Bishop Crowther, returning to his diocese. He was addressed by the Honorary Secretary, and replied. The Committee also took leave of the following Missionaries:—Mr. and Mrs. Wilmot Brooke, the Rev. Eric Lewis, Miss L. W. Lewis, and Dr. C. F. Harford-Battersby, proceeding to the Sûdan and Upper Niger Mission; the Revs. F. N. Eden and H. H. Dobinson and Mr. P. A. Bennett, proceeding to the Delta and Lower Niger Mission; the Rev. H. Tugwell and Miss Aimée L. Wright, proceeding to the Yoruba Mission; Mr. Douglas A. L. Hooper, returning to the Eastern Equatorial Africa Mission, accompanied by Mrs. Hooper; and Mr. G. L. Pilkington, Mr. G. K. Baskerville, and Mr. J. D. M. Cotter, proceeding to the same Mission. The Instructions of the Committee were read by the Rev. R. Lang. The gentlemen having severally replied, an address to the whole party was given by the Rev. W. H. Barlow, B.D., and they were commended in prayer to the favour and protection of Almighty God by the Rev. Canon Money.

Committee of Correspondence, January 21st.—The Rev. W. Latham was present, and conversation was held with him on the subject of the work in the North-West and Central Provinces of India, with which he had been connected since 1882. Mr. Latham had taken much part in the work of higher education in Lucknow and Jabalpur, and gave an encouraging account of the results of such work. He remarked as his experience that converts from the Mission Schools for higher education were more stable than others, and he encouraged the Committee to pursue that work with earnestness and vigour.

On the recommendation of the Sub-Committee in charge of the Missions in North India, Punjab and Sindh, and South India, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, February 4th.—The Secretaries reported that General Touch had kindly consented to undertake the duties of Secretary during the absence of the Rev. R. Lang in Palestine. The Committee gladly availed themselves of General Touch's kindness.

The Rev. J. A. Harriß, of the Bombay Mission, was appointed Principal of the Divinity School, Poona.

The Committee received with sincere regret an intimation from Dr. Pruett of the necessity of his retiring from the service of the Society in consequence of the state of Mrs. Pruett's health, and expressed the hope that she might in time be so much better as to enable him to resume his duties as a Medical Missionary.

A statement was presented from the Venerable Archdeacons F. B. Clarke and S. Williams, of New Zealand, requesting a special grant for strictly evangelistic purposes for the reclamation of the Hauhaus and followers of Te Whiti and Te Kooti, some twelve thousand in number, whose hostile feelings towards the British since the war have hitherto precluded such efforts. The Committee made a special grant, for two years, not exceeding 100*l.* per annum, on condition that an equal sum for that purpose be raised locally.

The Committee had an interview with the Rev. J. H. Horsburgh, recently returned home, on their invitation, from the Mid China Mission. Mr. Horsburgh reminded the Committee that the Society was only at work in three, or at the most four, of the eighteen Provinces of China, and that notwithstanding the efforts of other Societies, there were still large portions of the population of China unevangelized. He urged also the great desirableness of plans which, both by European example and in other ways, would specially call forth among the Chinese Christians themselves certain particular manifestations of missionary zeal and activity, — while at the same time he spoke with the warmest appreciation of some of the present Chinese agents and of the Missionaries with whom they laboured.

Funds and Home Organization Committee, February 7th.—The Secretaries reported that the Annual Conference of Association Secretaries had been held at the Church Missionary House, on Wednesday, Thursday, and Friday, January

15th, 16th, and 17th, and that from the Reports of the Association Secretaries, it appeared that 6785 sermons had been preached during the year, of which 1686 had been preached by the Association Secretaries, and about 1000 by Missionaries on the Deputation staff; that therefore over 4000 had been preached by the parochial clergy. That 2828 meetings had been held, at 1607 of which the Association Secretaries had themselves been present.

The Secretaries reported the approaching acceptance by the Rev. R. Palmer, Association Secretary in the Midland District, of the Rectory of Chilthorne, Somerset. The Committee gratefully acknowledged the conscientious services rendered by Mr. Palmer in the foreign field for nine years, and as an Association Secretary for eleven years, and agreed to arrangements for his assisting in the Deputation work in the county of Somerset.

The appointment of Mr. E. M. Anderson as a Lay Assistant in the Home Organization Department, in which he had worked for six months, was confirmed and made permanent, it being understood that he will work partly in the Editorial Department to superintend the Gleaners' Union.

General Committee, February 10th.—The Committee accepted a sum of 206*l.* 15*s.* 11*d.* raised at Bournemouth as a memorial to the late Miss Mary Burrows, and received through Miss Crichton Stuart, Secretary of the Bournemouth branch of the Gleaners' Union, to be invested and the interest used for maintaining a scholarship in the Bishop Poole Memorial Girls' School, Osaka.

The Secretaries reported that the Right Rev. J. L. Randall, Bishop Suffragan of Reading, had accepted the office of Vice-President of the Society.

The Committee took leave of the Ven. Archdeacon Richardson about to start for Palestine in behalf of the Society. The Archdeacon was addressed by the Honorary Clerical Secretary and the Chairman, and having responded, he was commended in prayer by Bishop Alford.

The Rev. H. G. Grey, from Quetta, having been obliged to return home for a short time in consequence of a severe attack of illness, was welcomed by the Committee, and spoke on the subject of the Quetta Mission which he had joined at the end of 1887. He spoke of the languages (chiefly Persian and Urdu) which needed to be acquired for dealing with the people in Quetta and in the villages around it; of the hopeful work that was being done in connection with Dr. Sutton's Medical Mission, and of certain Native agents whom they had been able to make use of.

The Committee heard with much regret of the death of Mrs. Charles Kemble, an Honorary Life Member of the Society. They recalled with much thankfulness the warm love for the Society shown by the late Mrs. Kemble, which manifested itself in the energetic and self-denying manner in which she kept up interest in the Society and its work in the Malmesbury district, and the cordial hospitality she always extended to the Society's representatives.

It was resolved to recommend to the Committee of the William Charles Jones India Native Church Missionary Fund to make the following grants to Native Church Councils in India:—*North India*: Calcutta, Rs. 658. *South India*: Palamcottah, Rs. 750; Mengnanapuram, Rs. 1000; Suvishapuram, Rs. 400; Dohnavur, Rs. 300; Pannevillei, Rs. 400; Nallur, Rs. 500; Surandei, Rs. 300; North Tinnevely, Rs. 750.

On the recommendation of the Henry Venn Native Church Fund Committee the following grants were made:—Under the head of Native Churches, for assisting in maintaining and developing their pastoral work:—Madras Native Church, 18*l.*; Tinnevely Provincial Church Council, 42*l.*; Travancore Provincial Church Council, 20*l.*; the Mauritius Church Council, 50*l.*, being an increase of 20*l.* in consequence of the sudden diminution of the Government grant. Also, under the head of Native Missionary Associations, in connection with Native Churches to assist them in carrying on missionary work:—Sierra Leone Native C.M. Association, 85*l.*; Lagos Missionary Association, 8*l.*; Punjab Missionary Association, 10*l.*; Cotta Missionary Association, 15*l.*; Jaffna Missionary Association, 17*l.*; Tamil Cooly Native Missionary Association, 14*l.*; making a total of 279*l.*

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the assurance that the silver and the gold are the Lord's, and that He will supply us with just so much as is really needful for His own work. Prayer for faith to trust Him in this matter; and that He will incline the hearts of His people to send in such gifts as He desires this month. (P. 201.)

Thanksgiving and prayer for our Medical Missionaries (p. 202).

Thanksgiving for good news from Sierra Leone (p. 186), Lagos (p. 187), Baghdad (p. 190), India (pp. 190—194), Mauritius (p. 195), China (p. 196).

Prayer for the preservation of Evangelical truth in the Church in India (p. 201).

Thanksgiving and prayer for the London Unions (p. 165).

Contribution List.

In the following list of receipts from January 11th to February 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Arborfield	5	7	11	East Cotes	86	8	5
Cookham	16	8	7	Shanklin: St. Saviour's	13	6	0
Newbury	2	0	0	Channel Islands: Guernsey	13	13	8
North Berks	6	15	6	Hertfordshire: St. Albans: St. Peter's	36	0	0
Windsor and Eton	65	0	0	Sarratt	13	5	7
Buckinghamshire: Olney	27	16	0	Watford: St. Andrew's Juv. Assoc. ...	13	6	
Stony Stratford	20	6	2	Kent: Bickley: St. George's	40	19	2
Worminghall	4	0	0	Brockley: St. Peter's	15	6	
Cambridgeshire: Cambridge, &c.	600	0	0	Bromley: St. John's	9	6	7
Cheshire: Altrincham: St. Margaret's ..	11	19	6	Chatham: St. Paul's	20	12	3
Baddiley	7	16	6	Chislehurst: Christ Church	12	0	0
Barnston: Christ Church	1	12	4	Deptford: Christ Church	11	9	1
Bowdon	92	16	0	St. John's	33	1	2
Crewes Green	1	0	0	East Kent	617	9	11
Davenham	4	14	7	Godmersham	2	0	9
Eastham	9	6	0	Greenwich: St. Paul's	10	7	9
Cornwall: Bude	3	10	8	Milton: Christ Church	2	11	0
St. Wendron	3	3	3	Peckham, East: Trinity	6	19	11
Cumberland: Buttermere	5	2	4	St. Mary Cray	2	5	1
Gosforth Denner	6	8	9	Sidcup	30	8	7
Derbyshire: Derby & South Derbyshire.	125	0	0	Southborough	1	0	0
Derby: St. James's	5	15	6	Sydenham: Holy Trinity	60	0	0
Fairfield	10	0	6	Tunbridge Wells	700	0	0
Glossop: St. James's	3	10	8	Lancashire: Accrington District	25	1	6
Halton	17	3		Burnley	3	6	9
Shardlow	12	0	0	St. Paul's	1	10	0
Devonshire: Brixton	2	10	6	Field Broughton	2	0	0
Combe Martin	136	10	0	Fleetwood	5	0	0
Devon and Exeter	475	0	0	Garstang	16	5	6
Gittisham	3	2	10	Leyland: St. James's	38	14	10
Plymouth and Stonehouse	69	10	0	Warrington: St. Paul's	1	3	0
Silverton	1	18	9	Leicestershire: Frolesworth	6	18	6
Dorsetshire: Gussage St. Michael	1	16	10	Lincolnshire: Barton-on-Humber	25	0	0
Hinton Martel	12	0	0	Waddingham	1	11	0
Worth Matravers	1	17	3	Middlesex: Aldgate: St. Botolph's	10	1	3
Essex: Loughton: St. Mary's	5	10	4	Bethnal Green: St. Matthias	4	16	10
Romford: St. Edward's	37	3	9	Bromley-by-Bow: St. Andrew's	4	2	7
Upton Park	3	10	0	Clerkenwell: St. Paul's	2	2	6
Walthamstow	31	12	0	Coleman Street: St. Stephen's	30	0	0
Woodford Wells: All Saints'	12	2	0	Dalston: All Saints'	1	1	8
Woodham Ferrers	47	11	8	Ealing	4	9	3
Gloucestershire: Charlton Kings	47	11	8	St. John's	14	7	1
Cheltenham	600	0	0	St. Stephen's	11	6	10
Forest of Dean	31	9		Edmonton, Lower	7	13	0
Gloucester	150	0	0	Finchley: Holy Trinity	1	1	0
Icomb	1	11	6	Finchley, North: Christ Church	35	0	0
Leckhampton	4	1	3	Hammersmith: Holy Innocents'	1	4	
Tewkesbury	12	0	0	Hampstead	500	0	0
Hampshire: Church Oakley	8	1	0	Harleaden: St. Michael's	2	0	0
Fareham	77	9	4	Haverstock Hill: St. Andrew's	1	1	0
Hayling Island	16	6	11	St. Martin's	1	9	0
Lyvington	21	10	0	Highbury: Christ Church	42	0	0
Odiham	3	3	0	Highgate Rise: St. Anne's	4	1	0
Old Alresford	7	1	0	Hornsey: Christ Church	10	9	0
Tangley	14	0		Kensington Deanery	360	0	0
Winchester, &c.	200	0	0	St. Jude's	128	8	0
Isle of Wight: Arreton	2	10	9	Kensington, West: St. Andrew's	2	8	2
Bonchurch	23	7	11	Kilburn: Holy Trinity	18	15	9
				Juvenile Association	8	0	7

St. Mary's.....	12	3
St. John's.....	14	6
St. Jude's, Kensal Green.....	36	18
Marylebone: All Sou's.....	36	0
Northwood.....	9	16
Pimlico: St. Michael's.....	21	12
Pinner.....	8	5
St. Catherine Cree.....	15	1
St. Pancras.....	14	14
Spitalfields: St. Stephen's.....	6	11
Stamford Hill: St. Ann's.....	12	0
Stepney:		
All Saints', Mile End New Town.....	27	9
Christ Church.....	4	12
Tottenham: St. Paul's.....	4	9
Tottenham: St. Stephen's.....	8	6
Monmouthshire: Goytre.....	13	0
Norfolk: Bressingham.....	3	10
Dickleburgh.....	1	18
Thetford.....	3	4
Whitwell.....	6	5
Northamptonshire: Braden.....	3	10
Nassington.....	1	1
Wigginton.....	22	1
Northumberland:		
North Northumberland.....	65	0
Cresswell.....	2	12
Oxfordshire:		
Banbury and North Oxfordshire.....	27	0
Chipping Norton.....	3	10
Langford.....	4	9
Minster Lovell.....	1	17
Shropshire.....	150	0
Church Aston.....	14	0
Dawley Magna.....	4	15
Jackfield.....	3	1
Kynnersley.....	36	4
Llanfblodwel.....	11	15
Pontesbury Deanery.....	55	13
Willey and Barrow.....	24	4
Wrockwardine.....	8	18
Somersetshire: Bath, &c.....	200	0
Dodington.....	10	2
Kingston.....	1	9
Portbury.....	11	7
Spaxton.....	12	2
Weston-super-Mare.....	200	0
Wivelcombe.....	25	4
Staffordshire: Hixon.....	12	17
Lichfield.....	1	11
Ocker Hill: St. Mark's.....	1	1
Penkridge District.....	3	17
Quarry Bank.....	5	2
Uttoxeter.....	7	1
Suffolk: Barnaby.....	1	1
Clare.....	8	0
North Dunwich Deanery.....	10	0
Stoke-by-Clare.....	2	2
Surrey: Balham.....	12	0
Balham and Upper Tooting.....	25	12
Brixton: St. Matthew's.....	62	14
Brixton, North: Christ Church.....	41	16
Caterham: Guards' Depot.....	3	12
Clapham: St. Paul's Juv. Assoc.....	16	6
Coulston.....	5	1
Croydon.....	57	0
Dulwich, South: St. Stephen's.....	27	10
Egham.....	3	10
Gyney Hill: Christ Church.....	50	0
Ham.....	1	0
Kenley.....	23	18
Lambeth, South: St. Stephen's.....	22	15
Little Bookham.....	6	19
Mitcham: Christ Church.....	7	0
Nine Elms: St. James's.....	1	8
Norbiton: St. Peter's.....	13	17
Penge: St. John the Evangelist.....	81	17
Reigate.....	17	4
Richmond.....	47	9
Southwark: St. Mary's.....	4	13
Stockwell: St. Michael's.....	20	14
Stockwell Green: St. Andrew's.....	6	19
Streatham: Christ Church.....	21	0
Immanuel Church.....	42	13

Surbiton: Christ Church.....	68	10
Tulse Hill.....	117	19
Wandsworth.....	180	12
Waterloo Road: St. John's.....	9	5
Wimbledon.....	104	15
Sussex: Coates.....	6	0
Eastbourne.....	400	0
Hastings Pier.....	2	2
Hendfield.....	8	1
St. Leonard's-on-Sea: Parish Church.....	51	0
Sompting.....	6	2
Wadhurst.....	6	8
Warwickshire: Birmingham.....	300	0
Dunchurch.....	2	8
Kenilworth: Parish Church.....	23	17
Leamington.....	430	0
Wormleighton.....	3	3
Wiltshire: Cholderton.....	10	8
Rushall.....	3	0
Salisbury: St. Mark's.....	1	0
Swindon.....	6	9
Worcestershire:		
Abberley and Stockton-on-Teme.....	9	0
Client.....	8	8
Grimley.....	2	2
Pedmore.....	21	17
Stechford: All Saints'.....	1	17
Yorkshire: Birstall.....	9	15
Cottingham.....	97	0
Hampsthwaite.....	4	0
Hartill.....	11	11
Morton.....	8	1
Middleborough: St. Paul's.....	1	11
Newton House.....	14	7
North Cave.....	30	3
Oughtershaw.....	16	19
Sewerby.....	48	17
Sowerby.....	3	2
Todwick.....	7	17
Welton.....	33	0
Wressell.....	3	5
Yeadon.....	9	10

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Carmarvonshire: Llandudno.....	6	0
Denbighshire: Glan Conway.....	2	16
Gwersyllt.....	15	16
Llanrwst.....	11	7
Marchwiel.....	1	1
Ruabon.....	2	11
Montgomeryshire: Churbostoke.....	10	5
Llanisafraid yv-Mechan.....	1	1
Pembrokeshire: Lawrenny.....	12	4

SCOTLAND.

Glasgow: St. Silas'.....	57	17
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IRELAND.

Hibernian Auxiliary.....	5508	5
Templemichael and Kilwatermony.....	2	2

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A. Q.....	5	0
"Arrears".....	30	0
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Carr, Miss, Clapham.....	5	0
Cropper, Miss A., Reigate.....	5	0
Curling, George, Croydon.....	10	0
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F. C.....	40	0
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"In memory of two dear Sisters".....	22	14

J. M.	5	0	0
Lamb, Geo., Esq., Chislehurst.....	20	0	0
L. D. N.	6	10	0
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"Nemo, from a grateful heart".....	10	0	0
"Of Thine own have we given Thee," 1 Chron. xxix. 14.....	50	0	0
P. K. M.	40	0	0
R. D.	20	0	0
Spurrell, Rev. James.....	500	0	0
Taylor, Rev. W. E., A Thankoffering....	5	0	0
Taylor, Miss.....	20	0	0
Tilson, Mrs. Lushington, Banbury.....	50	0	0
Wimbush, Henry, Esq., North Finchley	10	0	0
Wolverton, Dowager Lady, Lancaster Gate.....	100	0	0
Woodhouse, Rev. J. Staveley, Cricklewood.....	50	0	0
Wright, Miss A., St. Leonard's-on-Sea.....	5	0	0
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New Year's Offering from a Gleaner, Sale of Jewellery.....	6	18	6
"O," for Japan.....	10	0	0
Two Gleaners, towards expenses of training a Missionary.....	6	0	0

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Clutton, Miss M., Beigate (Miss. Box)...	3	5	5
G. F. S. Bible-class Miss. Box, by Mrs. Watson.....	1	1	0
Kibble, Mrs. O., Catford.....	1	3	0
Lash, Mrs. A. H., Ealing (Miss. Box)....	5	5	0
Leeds Girls' Industrial Home, by Mr. Nicklison.....	10	7	
Moss, Mr. F., Marlborough (Miss. Box), by Rev. H. F. Gibson.....	11	0	
Mulley, Miss E. F., Stratford, Miss. Box, for East Africa.....	18	0	
Richardson, Tom, Miss. Box, Kirklevington, by Mrs. Richardson.....	2	1	7
Rusher, E. A., Esq.....	10	11	6
Snft, Miss F. E., Westbourne Park (Miss. Box).....	1	6	0
Tarner, Miss L. T., Brighton (Miss. Box)	6	4	0
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Whitlock, the Misses (Miss. Box).....	2	7	0
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Godfrey, late John Archibald, Esq., of Northampton: Exors., Messrs. J. B. Hensman, H. T. Godfrey, and W. W. Godfrey.....	8	13	4
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Errata.—In our last issue, under Westmoreland, for "Morland, 7l. 0s. 6d." read "Morland 5l. 17s. 9d.," and "Tebay, 1l. 2s. 9d.," and also, under Gloucestershire, for "Acton-sub-Edge" read "Aston-sub-Edge."

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THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

APRIL, 1890.

BUDDHISM IN THE BALANCE.



BUDDHISM has enjoyed exceptional advantages and singular opportunities of influence in Japan. At its entrance into that country it encountered no opposing religious cult worthy of the name, not any system of belief or worship qualified to resist its advance. It found a people, if estimated rightly by the character of their descendants, of rare receptivity and high courage of temper and conviction. It addressed itself to minds marvellously open to the persuasions of reason, and hearts prepared to consecrate themselves with absolute and undivided devotion to either prince or cause. As a religious system, it appealed to a people dowered with intense predisposition to faith in a superior if not a supreme divinity; in whom the religious instinct was a passion of singular strength and fostered by the frequent physical convulsion of the soil, those terrestrial perturbations, which, to employ the fine expression of St. Chrysostom, while they disturbed the foundations of their country, confirmed the foundations of their faith. Added to all this, coming from the ancient seats of the West,* from the regions of the fabled Paradise, with all the prestige of learning and carrying its light of literature in its hand to a people who knew not letters, trailing all these clouds of glory came Buddhism to seek for dominion in the heart of the beautiful empire of Japan.

I would for a little moment detain the readers of the *Intelligencer* while I indicate some of the defects of that wonderful system, defects which have rendered it impotent to mould that people in the form of righteousness and inadequate as a guide to the immortality of "the other bank." Too little attention has been paid without doubt to the religions of the East by the insular intellect of our country, while at the same time ample satisfaction for the slight has been rendered, at least to the creed of Gautama, by the extravagant admiration of that system in even the circles of intelligence, and the fulsome, foolish, and frequently exceedingly false and misleading statements made there on its behalf. In these remarks I would seek, for the sake of my readers and of my own, to avoid either error.

While it is impossible to treat Japanese Buddhism as distinct or

* In the ideographic symbols of the Chinese the character which represents grain contains the sign indicating the west. These symbols are of course current in Japan. The character for a vessel is made up of three radicals indicating a boat with eight mouths or men. I have pointed this out in Japan.

disentangled from its Chinese or even Indian representations, it must be borne in mind that the system has had its own peculiar history and its own especial development in the Land of the Rising Sun. It has not limited itself too strictly in Japan to the faith once for all delivered to its saints. It has not been strong enough to altogether subdue its surroundings and conciliate its environment to the likeness and fashion of itself. It has had its opportunities of improvement and sufficient facilities for the readjustment of excesses. It has in fact had a splendid field for development and deployment there, and it may be that in Japanese Buddhism, the most complete expression of the Mahayana or Greater Development, the last term in the series of this system, we are intended to contemplate the greatest and the final effort of the wisdom of this world to know the name and character of God.

Foremost in the indictment of its defects, Buddhism has failed in Japan, as everywhere else, to supply men with an authoritative communication from the Divinity, or, indeed, from any supernatural or divine being. With all its vast and swelling pretensions it has not availed to furnish any Platonic raft of revelation on which the voyagers to the shores of immortality might find any tolerable security. It is singular that to the founder of the creed of the Lotus it occurred not to supply some rival substitute to the doctrine of the Brahmins that the Vedas are the very "breath of God." Although the light that flashes from the Kōmiyō may guide believers on their path through the present existence, yet there is nothing settled, definite, determinate in the traditions transmitted through the five and twenty centuries of the law to the present time. And yet, strange to add, the oldest Buddhist writings in the world are in Japan. In Osaka, in the temple of "Original Righteousness," there is a palm-leaf containing in Kamboga characters fragments of the *Vesantara Sutta*. At Sakamoto, near Kiyoto,* at Nara, near Yamamoto, and in the province of Kii, in the Shiyoki-In, are very ancient manuscripts of the doctrine. Oldest of all, perhaps, are the *Pragna paramita-hridaya sutra*, and the *Ushnisha abarant*, brought to Japan, it is affirmed, in A.D. 609, and which may have belonged to Bodhidharma (A.D. 520). They are the oldest Sanskrit manuscripts in existence, and thus most intimately connect Japan with early Buddhism. Very useful, it seems to me, to contrast in passing the date of these writings with the manuscripts of our own New Testament. The birth of Buddha has been variously assigned to dates between B.C. 2420 and B.C. 368. Taking B.C. 500, on the authority of Sir M. Monier-Williams, we find an interval between that date and the earliest extant manuscript as not less than a thousand years, while our existing records are not later than four hundred years from the birth of Christ. I leave and prefer my readers to deduce their own conclusions from the contrast of these facts. †

* Here are also some very ancient Dhāraṇīs, also some Mantras and Tantras. One of these Dhāraṇīs is referred to A.D. 753 by Max Müller.

† Dr. Salmon, in his priceless contribution to the Criticism of the New Testament, has compared the dates of our New Testament manuscripts to those of the earliest copies of the classical writers; works undoubted and unchallenged for genuineness and authenticity.

Yet though the documents of the cult of Gautama be in Japan so ancient, do they, we might inquire, contribute anything new, anything more definite to the existing facts in our possession touching the life and work of him who was reformer of the older and the founder of the newer creed? Have they added one stone to the foundation of this vast Asiatic belief? While century by century the toilers in the field of Christian Exegesis have been bringing in their sheaves; while the friends and foes of the faith have rivalled one another in earnestness of inquiry into the historical bases of Revelation, until at length the perfected apparatus of a matured criticism has presented to our view that Revelation enshrined in a citadel of historic truth impregnable to the assaults of scepticism and the shafts of unbelief,—in the history of Buddhism absolutely the converse of this process has occurred. Distance of time has dimmed the brightness of the record. The very faculty of critical inquiry has declined the task or has dwarfed and dwindled in the toil until its functional action has ceased from the scholarship of Japan. Even the very laws of inquiry have seemed to decline to lend their aid to the investigation of a religion whose historic fibre was fiction, and whose doctrinal hopes challenged the changeableness of the chameleon itself.

What then do we know of the birth, the death, the life of Gautama, even if we do know that he was born at Kapila Vasthu, itinerated forty-five years, and died at eighty? While Mr. Burnell must be, as we have seen, mistaken in his statement that it is almost impossible to find a manuscript of Buddhism written 500 years ago, still we may say with Oldenberg that a biography of Buddha out of antiquity—out of the time of the sacred Pali texts—has not reached us, and, as we may say with confidence, has never existed. Nor does reliable information even exist as to the extent and character of the Buddhist Scriptures said to have been finally settled by the Council of Kanishka in the first century; the canons of which council were, we are told, handed down orally from generation to generation. The Buddhist historian, Mahanama (A.D. 459), affirms the doctrines were first committed to writing in the reign of Vattagamini (B.C. 86-76), and Professor Max Müller is disposed to attach credence to this statement.

Thus, touching the Man and the Book, the testimony is equally defective, equally precarious. "No authoritative Buddhist scripture gives any trustworthy clue to the exact year of the Buddha's birth," says Monier-Williams, and that same eminent authority points out that in the matter of the Book, the only revelation Buddha had himself professed to receive was a revelation from within. The Tri-pitaka, or the three baskets of the law, lay no claim to supernatural inspiration. Strange is that Nemesis which seems to find at last even 'the extravagancies of religious folly. These Buddhist scriptures, baseless though they were, while possessing no vestige of authority, were endued with such sanctity that in one Buddhist work we are informed of a colony of bats which, dwellers in a cave, listening often to their recital by some monks, joint-tenants with them of the abode, if not of the same darkness, were by the influence of the words metamorphosed into men.

And the Buddha himself, we are told—nor is there any historic ground for question of the statement—expired at the ripe age of eighty from the ill-effects of an attack of indigestion. So passed away, are we gravely told, the great teacher of the Lotus law. Thus departed that supernatural being, the Light of Asia, born, alas! in all his births unhappily too soon for that relief which Holloway and Cockle only can afford.

Now what is the special contribution of the Buddhism of Japan to the history of the Man and of the Book. It is beyond question most singular that, in the very ancient manuscript of Buddhism which I have mentioned as existing in the temple of Shiyoki-In, there is a negation of the four great truths of Buddhism—viz. that there exists pain as the result of the ten causes; that there is a cause for pain; that the cause of it can be made to cease; and that Buddha has pointed out the path to its cessation. These four truths constitute knowledge, but according to the *Pragna paramita-hridaya sutra* there is, again, no such knowledge, and no such obtaining or non-obtaining of knowledge. It is, in fact, only one of the many attempts in philosophy to express the purely phenomenal and unreal character of all human knowledge. Thus most strangely, in marvellous agreement with some of the mysterious but well-ascertained operations of the animal kingdom, in the very eggs of Buddhism deposited in Japan there was included the germ of its own destruction and the seed of its own decay. In the leaves of these very manuscripts were wrapt up the perilous fallacies of the sceptic so fruitful in every age and clime. Little wonder is it then that in Japan not a single sect gives the first place to the earlier Buddhist books, which alone have any claim to be called genuine. The Ten Dai sect, the oldest in Japan, claim that none of the Buddhist books reveal the true mind of Sakya Muni, except the *Miyō Hō Rengé Kiyō*, the *Saddharma Pundarika*,* or Lotus of the True Law, which is certainly not genuine. This sect exalts self-discipline, and declares all worship to be unnecessary. Yet many of its temples are dedicated to the worship of Shaka, Amida, Yakushi, and other Buddhas. The Shingon sect is based on an entirely different Sutra, and worships Fudō and many Japanese gods. The Jō-dō or Holy Land sect, second in numbers in Japan, takes a still different set of books as the basis of its belief; while the Nichi-Ren sect or *shu* denounces all others as enemies of the country, and doomed to the severest punishment. This sect worships one of the various Buddhas, but gives more attention to the Japanese gods and heroes and to the worship of the stars, particularly the north star. The Zen sect affects to reject all books, though they use to some extent the *Miyō Hō Rengé Kiyō*.

Such is the shifting and treacherous foundation of the Buddhist hope in Japan. This, I urge, constitutes a prime and cardinal defect in its system. It invalidates all its promises, and discredits the entire body of its precepts. It brings even the dictates of righteousness into discredit, and invests with distrust the very affirmations of morality and

* This is accessible to English readers in the translation of Kern (Clarendon Press, Oxford).

goodness. This instability, this insecurity of the historic foundation of its faith, renders Buddhism incapable of swaying the convictions and commanding the assent and confidence of the millions of modern Japan, who, swiftly yet steadily, are entering within the territory of historic, of scientific, and, we add with prayerful hope, of spiritual illumination.

The inclusion of Buddhism within the designation of religion is only possible by conceding to that term a signification of the loosest and widest extent. While in the course of these remarks it has been found convenient hitherto to do so, it seems needful now to attach to that designation its limiting conditions. Unquestionably the more favoured derivation of *religio* which obtains with Lactantius and Augustine, namely, an obligation, can only with aid of much straining be applied to it; while Cicero's reference of it to study of the things of the gods absolutely forbids its use in connection with the cult of Gautama. Deity in Buddhism proper there is none. In it neither is there place for worship of the Buddha, nor of any other divine beings especially connected with his creed. While he never in his exoteric teaching prohibited his lay followers from continuing their old form of worship, or bowing down before the deities of their ancestors, he really denied the existence of any god or of any being higher than himself—in vain, for Gautama, day unto day uttered speech and night unto night showed knowledge. The argument from design was absolutely inconclusive to his mind, even if it failed not altogether to suggest a personal Cause. "The Buddha recognized no Supreme Deity," says Monier-Williams. Barth declares that Buddhism is "absolutely atheistic." Max Müller says, "Difficult as it seems to us to conceive it, Buddha admits of no real Cause of this unreal world; he denies the existence, not only of a Creator, but of any absolute Being, and as to the idea of a personal Creator, . . . Buddha seems merciless." Archdeacon Hardwick says, "Of Buddhism . . . we need not hesitate to affirm that no single trace survives in it of a Supreme Being." Köpfen assures us that Buddhism recognizes "no God, no Spirit, no eternal matter as to be supposed antecedent to the world. Only . . . the act of movement and change is without beginning,—is eternal; but matter is not eternal, has a beginning. In other words, there is only an eternal Becoming, no eternal Being." Oldenberg, contrasting Buddhism with Brahminism, says, "The speculations of the Brahmans laid hold of the Being in all Becomings; that of the Buddhists in the Becoming in all apparent Being. *There* we have substance without causality; *here*, causality without substance. Where the sources lie from which this causality derives its law, and its power, this Buddhism does not inquire. . . . Where there is no being, but all is a coming to pass, there can be recognized as the First and the Last—not a Substance, but a Law." Again said Mr. Hardy, "The missionaries are frequently told that our religion would be an excellent one if we could leave out of it all that has been said about a Creator." "Atheism," says Dr. Eitel, "is one point in the faith of the Southern Buddhists. By the Chinese Buddhists each world is held to be presided over by an individual

Buddha, but they do not hold that one Supreme Spirit rules over the whole collection of worlds."

All this testimony, which I have not considered unfitting to be quoted at length, appears to conduct to the absolute conclusion that from the religion of Buddha we must for ever remove the conception of a Creator. On this cardinal and fundamental truth the light of Buddhism is found to be darkness indeed. Along with the conception of a Creator, there disappears the very root and primal definition of sin. Its existence must of logical necessity be denied. Transgression against a personal Creator and God there is no such thing. The law of righteousness has lost its home in the bosom of God. Duty to God, that omnipotent force and factor in the life of man, disappears with the denial of His Being. The denial of the Creator is the denial of sin, and the denial of sin is necessarily the negation of a Saviour. It is indeed intelligible that men who are weary of God and the divine sanctions of goodness may turn to this interesting phase of Asiatic atheism with interest and delight; but it is hardly conceivable that any theologian who admits the doctrines of Creator, Sin, and Saviour as first positions in the line of truth, can number among the friends and allies of truth that system which is at times their fiercest assailant, at times the last and most formidable bulwark of opposition to the Christian advance.

Is it any marvel, then, or, rather, does it not follow in sad but certain sequence, that vast and irreparable injury has been done to righteousness by the false teaching of Gautama and the order? Buddhism does not give the highest place to morality. Says Rhys Davids, "What we understand by morality is almost confined to the lowest of the rules of life. The immoral confounding by the Pharisees of the moral commands of God with the positive laws of men, censured with such just and awful severity by the Son of God, seems mild and amiable weakness in contrast with the dictates of Gautama. Coupled with prohibitions of lying and theft, and ranking in the same category, are injunctions not to lie on a broad bed or eat at a wrong time. In the offences requiring confession and expiation are, digging the ground or causing it to be dug, sprinkling on the ground water with living creatures, and, as if to illustrate the converse of the adage that 'Cleanliness is next to godliness,' in this list of sins is included bathing, with certain specified exceptions, oftener than once in two weeks." "The highest law of Buddha," says Professor Kellog, "is not the law which directs me not to lie or steal—though it includes these—but that which forbids me to believe in my own personality, or to desire to go to heaven. In the common list of the ten sins are enumerated hatred, pride, and selfishness, but also belief in the existence of a soul, desire of life on earth, and desire of life in heaven."

Defective in the denial of a Supreme Creator, darkening counsel by words without wisdom in the supreme question of the nature of sin, it needed but a step to the further and extreme position of the absolute denial even of a soul at all. But such, wonderful to say, is the position of historic Buddhism. Professor Max Müller admits that the orthodox

metaphysics contained in the third Pitaka deny any substantial reality of the soul, and although he states that in the other two Pitakas there are passages not reconcilable with this utter nihilism, Mr. Rhys Davids, as Dr. Kellog points out, has given two extended extracts from two different parts of the second Pitaka, which formally teach that man has no soul. In the Sutta Nipata it is said, "Only the name remains of the person who has passed away." The same thought appears in the usual epitaph on the Chinese tombs: "His name shall descend for ever and never perish." Again, in the Nidāna Kathā of the Birth Stories, the statement is made without any limitation, that the Buddha, after his attainment of Buddhahood, called five of his disciples together, and "preached to them the discourse on the non-existence of the soul." Again, the statement is made by authority, undisputed by the Buddhist priests of Ceylon, that the king Milanda, inquiring of Buddha "if a living soul is received upon transmigration, the priest replied, 'In the higher or proper sense, it is not received.' . . . The King inquired further, 'Is there any body or being—satto—which goes from this body to another body?' 'No, great king,' replied the priest; . . . by this *namarupa* actions are performed, good or bad, and by these actions another *namarupa* commences existence." Or once more we meet the same dark negation of a life beyond that of the animal. Not only is there no trace in the Buddhist scriptures of the Arhat continuing to exist after death, but it is deliberately stated in innumerable passages, with all the clearness and emphasis of which language is capable, that the Arhat does *not* live again after death, but ceases to exist.

No God, no sin, no soul, and the last dark term in this series of the negation of all light, no Saviour, must follow. Nor are we left to the logical necessity of this conclusion, not left alone to form it, but Buddhism itself proclaims it. When the Rajah Bimbisāra asked Gautama who he was, he answered plainly and truthfully, "Maharāju, I am no *god* or spirit, but a plain man seeking for rest." The Buddha never claimed to be a deliverer from sin. He never pretended, says Sir M. Monier-Williams, to set free any one from the bondage of sinful acts and sinful habits. On the contrary, he bound man hand and foot by his doctrine of Karma to the consequence of his own acts, and that most eminent authority, to whom I owe much in this article, adds a quotation which at once and for ever disposes of the pretensions of the Buddhist to any real deliverance from sin. In the Dhamma Padda it is said, "Not in the midst of the sea, not if thou hidest thyself in the cleft of the mountains, wilt thou find a place where thou canst escape the force of thine own evil actions."

But not least destructive to the claims of Buddhism on the conscience of man is its fatal flexibility in the very essentials of its faith. Compromise is the prevailing feature of its character. Cursed with the very spirit of concession, it has never failed to arrive at some composition with its foes. Live and let live has been the key-note of its policy. It is broad with a vengeance. Its spirit is catholic to a degree which would make some of our theologians tremble for their

reputation as leaders of liberality of doctrine. Not only has it been wisely indifferent to the drapery of its outward form, but plastic enough to be prepared to part with its very personality, and faithless sufficiently to its own false deities to answer in the affirmative the inquiring challenge of the prophet, "Hath a nation changed its gods?" And this adaptability of Buddhism at the expense of its own essential and fundamental belief more than suggests that neither the proclamation of any particular article of faith nor the enforcement of any especial act of virtue has been the reason of its existence; that in effect the lines of its action and energy have radiated not so much from a centre of religious aspiration as of desire for domination over the consciences and beliefs of men. This, it is true, was not peculiar to Buddhism. In this it was no worse than its neighbours. The world knew nothing of an exclusive creed till Christianity came. Her narrowness is of the very essence of her life. But Buddhism could not be expected to be intolerant while Hinduism was free. The latter has its spiritual and material aspects. It is now objective, now subjective, in the presentation of its doctrines. Here it is pure, there it is foul. Monotheistic, pantheistic, atheistic, polytheistic, at once and in turns, with its pillows for all arm-holes, Hinduism is everything that the most extended and comprehensive liberality could imagine or desire.

Brahminism, as says Sir M. Monier-Williams, has opened its doors to all comers, and is willing to do so still, on the two conditions of subjection to the Brahmins and to caste, which often, as it pleases the Brahmin, means much the same. But even this degree of liberality can, wonderful to say, be surpassed by Buddhism. With the believing Buddhist, "the religious views, creeds—of all nations, churches, schools, sects, and parties, however diverse they may seem, are not alien, but inwardly kin. They are merely peculiar forms, modifications, obscurations, degenerations of the same truth, of one law, one faith, one redemption. There is only one Doctrine and one Way, and all religions belong in one way or another to this doctrine, and all are one way."

So wide a profession is fully sustained by a corresponding breadth of practice. Buddhism acts fully up to the amplitude of its creed. It has no difficulty in allowing devil-worship a place in its system in Ceylon. The Buddha never prohibited his lay followers, says Sir Monier Williams, from continuing their old forms of worship or bowing down before the deities honoured by their parents and grandfathers; he assumed no attitude of hostility to popular creeds and usages. His theological system allowed again the introduction of Sāktism, the worship of energy, identified with Siva's consort. Nor did it shrink from the defilement of Tantrism in its darkest features and foulest forms; and these Tantras it was so enamoured of as to carry them even into Japan. In Tibet, devil-charming is part of the ministerial functions of the Buddhist monks. Nor is this connection with the cult of demons kept by the follower of the Buddha beneath the surface. There is no obvious incongruity in it. One of the most striking illustrations in

Sir M. Monier-Williams' late work on Buddhism * is that of the Buddha seated on the folds of the serpent; most striking emblem of its connection with the serpent-worship of the south and the Nagas of Hindu mythology, more striking still of the willing identification of Buddhism with the darkest and most degraded form of worship to which man made in the image of God may descend.

How far, we may finally inquire, has Buddhism outgrown the follies of its youth in the full experience of its manhood in Japan? Still does it possess its early sins. It has changed its clime, but altered not its disposition. One sect at least, as we have seen, worships gods purely Japanese with an admixture of Sabaism as well. It may be questioned whether any Buddhist in Japan would think he perilled any article of his faith by worshipping in the temples of the Shinto and offering his hearty homage to the sun. Even the gods who are most popular in Japan in Buddhism, those which engross by far the largest need of adoration, are not true Buddhist deities at all. Amida, who may be ranked first, does not exist in early Buddhism. He, too, is a new god, and his worship a compromise. He appears first in a list of 1000 Buddhas compiled by the Mahayana School about A.D. 300. It is probably a Persian or gnostic idea. The great Chinese travellers and authorities, Fabien and Heuntsang, omit all mention of it. Southern Buddhism, whose canon is alone authoritative, knows nothing of it. It was Kumarayapa, who came to China by way of Tibet in the fifth century, that set Amida in the foreground of the faith, while the first Sutta, the "Lotus of the True Law," is undoubtedly not itself true, and dates its introduction to China A.D. 300. This Sutta itself, in its Chinese form does not tally with its original. Thus much for the historic basis of the principal Buddha of Japan.

Ranking with and rivalling the much-honoured Amida appears Kwan-non Sama, or the goddess of mercy. She appears frequently with an infant in her arms. She has a suspicious and suggestive resemblance to the images of the Virgin. She is a conspicuous object of worship in Japan, and most popular with the devotees of Buddhism. Hardly less honoured is Kwan-non in China, where she appears as Kwan-yin. Strange to say, Kwan-non Sama is not a Buddhist deity after all. She is herself the fruit of Buddhist compromise and the offspring of its spirit of accommodation. Kwan-non is really the female counterpart of Avalokitesvara, a name attached by the Hindus to the three gods Brahma, Vishnu, and Siva, to the Durga form of the wife of which last she corresponds. In Tibet, as well as throughout India, as early as the fourth century of the Christian era the worship of this deity is witnessed to by the Chinese traveller I have mentioned above, although before that time the name was unknown to Buddhism.

Add to these exotic divinities, Shaka, of which we hear endless mention in the converse and worship of Japan, and we have swept the

* A book simply invaluable to all students of that system. I cannot sufficiently express my admiration of and gratitude to it. Its spirit and scholarship are beyond all praise.

board. Shaka is but the Indra of Hindu mythology, and this triad of deities, foreign to the original Buddhism, engrosses the worship of Japan. It is impossible to exaggerate the importance and significance of this fact. It takes away the foundation of the historic authority and continuity of the creed. As represented in the present vitality of the system in China and Japan, Buddhism is not the religion of Buddha. The founder has retired into obscurity and oblivion. A religion has arisen which knows him not. Firmly do we believe that in the fierce light of scientific criticism which Japan is inviting to her shores Buddhism is destined to a swift and certain decay.

The friend of Missions will rejoice that he is placed in a position to assist in offering to the unnumbered millions of the worshippers of Gautama or Amida the untold blessings of the Gospel of Christ. In that Gospel he presents them with a Creator in all His glorious aspects of infinite power, wisdom, and goodness; he supplies them with those cardinal and primal conceptions of the soul and of sin on which alone the structure of redemption can be raised. He sets before them a Saviour which meets the deepest needs of their moral being and becomes to them no lost figure of a dim and misty past, but a personal Friend and a very present help. And all these glorious truths the humblest helper of the Mission work is assisting to set forth in the Gospel of an unchanging permanence which admits in its essence of no compromise or concession, but reflects the unalterable character of a God of eternal holiness and love.

In my next notice of Buddhism I propose to consider exclusively the popular myths and phases of that creed as I am personally in contact with it in the volumes and votaries of Japan.

GEORGE ENSOR.

THE ART OF EVANGELIZATION.



SPECIALISTS are a feature in modern society. Doctors tend to seek or to attain eminence, not as healers generally, but in the pathology and treatment of some special organ. And so in the ministry of the Word. In times past it seems to have been taken for granted that every clergyman must be a good all-round man, equally competent to teach or to preach, to convert or to build up souls. It is of the essence of our parochial system to presume that ordination carries with it sufficient ability in every branch of ministerial work to justify the exclusion of all others from doing anything within the allotted sphere. The system has broken down. Happily, the same presumption has never extended itself to the foreign field. It has always been felt, at least by the much maligned Committees of our Missionary Societies, that not every clergyman—or would-be clergyman—is fitted to go and preach the Gospel to the heathen. For the Church's work in this respect has been governed by living men, and not by a dead tradition. Gradually the evangelizing of the heathen has become to some extent systematized, and the specializing tendency is making itself felt here also—to

the manifest advantage of the work. We are beginning to have an art of evangelizing, set forth in handbooks, elementary or advanced, and adapted to special countries on the one hand, and to special branches of the work on the other. We are passing beyond the empiric stage, when each new worker had to find out everything for himself, by experience often painful, and not unfrequently disastrous. New missionaries are beginning to be able to make a start, in respect of experience, almost where their predecessors have left off. It is earnestly to be hoped that they will have wisdom enough to profit by the experience set before them, and to learn carefully what they can of their art before they begin to practise it.

If an art be "methodized experience," Dr. Murdoch's book * must be regarded as an excellent contribution towards the formation of an art of evangelizing, specialized for India. For he has just collected the experience of a large number of missionaries, and digested it under definite and well-arranged heads. His position in the field has given him peculiar opportunities for acquiring a wide and intimate knowledge of the work that is going on in all parts of the country, and under the auspices of all the Societies. Travelling up and down from Multan to Cape Comorin as the agent of the Christian Vernacular Education Society, he has been in touch with all the missionaries, while unhampered by a special connection with any of them, or with any particular branch of the work. And he has been an appreciative student of missionary literature. A wandering life in India is not unfavourable to such study. Starting on a railway journey of one, two, or three days' duration, one is glad to have something to read by the way that will occupy the mind, and yet not demand too close attention. We can imagine Dr. Murdoch in the train with his bundle of Reports of Societies, Proceedings of Conferences, Blue Books, and other literature, repellent, perhaps, to the multitude, but to the missionary soul more interesting far than a whole bookstall of novels. A pencil and a notebook serve to take the cream off these rich receptacles of wide and varied experiences. The systematic mind reduces the abundant materials thus collected into a suitable order. And such we take to have been the origin of this handbook of the art of evangelizing as applied to India.

Only we must note that the work as it now stands has not been produced all at once. The first edition of it was published at Madras in 1864. The present edition is the third, and we find in it references in abundance to the London Conference of 1888, and to still more recent sources of information. The hints, therefore, thus offered to young missionaries may be presumed to have weathered the storms of criticism, and to have, not the questionable freshness of first impressions, but the mature authority of well-tried principles.

Perhaps the first thought that strikes us in looking at a handbook such as this is the extreme complexity of the art which it describes. The ordinary idea of missionary work used to be eminently simple—

* *Indian Missionary Manual: Hints to Young Missionaries in India.* Compiled by John Murdoch, LL.D. London: Nisbet, 1889.

and perhaps the notion is not altogether obsolete yet. The missionary "preached to the heathen"—stood under a tree, with a Bible in his hand, addressing a group of Natives. That was all. But in practice this direct preaching, though in itself capable of a large amount of variety, forms but a small part of the work. We are beginning to realize that the work of a clergyman at home runs in so many and such various channels that no one man can be expected to be equally ready in them all. And missionary work has to do with most of these branches, and with certain others besides.

We often talk of a missionary becoming, like St. Paul, "all things to all men." We are apt to forget that St. Paul was a man by nature of extraordinary mental energy, and that this versatility of sympathy was no doubt a special gift to him of the Holy Spirit. It is vain to expect every missionary to combine in himself at once all natural qualifications and all those gifts which the Holy Spirit worketh, "dividing to every man severally as He will." Even the collective wisdom of a Committee sometimes demands too much in this respect. We have known a missionary who had gone out for some special teaching, ere yet he had been a year in the country, requested to undertake, all at once, the pastorate of a Native Church, the superintendence of the evangelistic work over a wide area, the management of an orphanage, and a share of the preaching in an English Church. The study of Dr. Murdoch's work must surely impress the managers of Missions more than ever with the importance of differentiating the missionaries in accordance with the actual and necessary differentiation of the work itself. A glance at his "Table of Contents" shows at once three great divisions at least, which we may call the evangelistic, the pastoral, and the educational. We have to preach to the heathen, to shepherd and develop the Native Church, and to educate the young, whether heathen or Christian, under Christian influences. The preaching differs as it is in town or country, to Hindus or Mohammedans, to educated or uneducated people. Much has to be done by private intercourse, whether in visiting Native gentlemen or receiving the visits of inquirers. These last are a very special class, not always dealt with most effectively by those who are most ready in the public proclamation of the Word. The heaven-sent evangelist is a different character from the pastor best qualified by the Spirit. And just now, in laying the foundation courses of the Native Church, there is room for apostolic statesmanship as well as for the prophetic power to "reprove, rebuke, exhort." In education, the superintendence and missionary use of elementary schools is quite a different thing from the teaching of young men in high schools and colleges. And the training of school-teachers differs from both of these. Nor may this be mixed up with the training of catechists, and the preparation of the future pastors of the Native Church. But there are a good many kinds of missionary work which do not fall within any of these main divisions. There is literary work—the composition, compilation, or translation of books of all kinds, especially educational and religious. With education advancing at a rapid rate, the supply of wholesome

reading is by no means large. Bishop French told the Education Commission that he doubted the expediency of doing much more to promote elementary education until something worth reading had been put forward in the vernaculars. Not every missionary can profitably write books to occupy his leisure time,—supposing that he has any, which will always be problematical. The vernacular writer ought to have nothing else to do, and whether European or Native, should be an important member on the staff of every extensive Mission in every province.

Again, there is the work of Medical Missions, for which however the missionary is necessarily differentiated by his training. For women's work among women the workers are still more decisively distinguished by their sex. But here we have what is rather a wide province than a single line of work. There is almost as much variety in women's missionary work as in men's, and though many of Dr. Murdoch's hints may apply equally well in this field, we shall soon stand in need of a handbook compiled by some broad-minded lady from the experience of her sisters for the guidance of those who are entering on their labours.

We might go further in this enumeration of particulars. But enough has been said to remind our readers that the art of evangelizing has many branches, requiring manifold qualifications, ripened and diversified still more by all manner of experience. The man with the one talent may occupy it well in this sphere, and the man with the five need leave none of them idle. If by intelligent practice he adds to them five talents more, he may yet find himself at times face to face with divers tasks for which he is not qualified.

For not a little delicacy is required in the handling both of souls and of the Word of God, in many branches of our art. Take, for instance, the dealing with inquirers. It is not difficult to have an extensive inquirers' class in India. The missionary has only to be seen in company with Government officials, and to be somewhat facile in writing notes of recommendation. But if from the experience thus acquired he grows suspicious of the motives of those who come to him, he will fail to exert that attraction of sympathy which will keep up the interest of the few whose motives are right, or even in some cases convert doubtful motives into true. The clearest head does not always go with the warmest heart, and yet the one will be comparatively useless in leading on inquirers without the other. Of the two, the loving spirit will probably succeed better than the analytic intellect in this particular line.

There is an art also in the missionary's management of himself, body, soul, and spirit. Dr. Murdoch gives some useful hints for the preservation of health. It would be well if the young missionary would always remember that his body is a delicate instrument, which it has cost the Society a considerable sum to place where it is, and which he is in honour bound therefore to keep in a going condition as long as possible. Then as to temper. It is most important for a missionary to be able to keep his temper, but it is not desirable that he should not have any to keep. Well-timed anger is most impressive, and

indeed it is needed, to impress the Natives with our sincerity in the abhorrence of evil. We have known an excellent missionary who upon occasion could storm and stamp most effectively, but never at his own annoyances, always at falsehood and wrong. "God is angry with the wicked every day." It is better to have a temper which needs to be sternly controlled, than to be endued with an imperturbable placidity which is hardly to be distinguished from indifference. But this is a dangerous weapon, needing grace as well as art for its acquisition and proper use.

Truly the art of evangelizing is vainly learnt, if it can be learnt at all, without the abundant grace of God. It would be a lamentable result if the publishing of handbooks such as this should lead any to suppose that they could become evangelizers by the careful study of them, combined with a little practice. Dr. Murdoch is not likely to encourage such a notion. But on the other hand, the man of grace will not, if he has the grace of humble wisdom, despise the aids that may be drawn from the analytical record of the experience of others. He will be thankful to have the energies which God has given him more wisely directed than they could be by his own sagacity, and prevented from wasting themselves where others have expended labour in vain. And we at home may gain much insight into the complete and diversified character of the work by looking through a book like Dr. Murdoch's. How many particulars does it suggest to us in which our missionaries, our commissioners and representatives in the Church's work in India, may be upheld and preserved from error in answer to the prayers of the Church and its faithful members here at home!

W. R. B.

CHURCH MISSIONARY COUNTY UNIONS:

THEIR AUGMENTATION IN NUMBER, AND INCREASE IN EFFICIENCY.

A Paper read at the C.M.S. Conference at Sion College, January 16th, 1890.

BY THE REV. G. A. ALLAN, M.A.,

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OUR subject needs no special preface or definition. But I would ask you to bear in mind it is of County Unions only that I attempt to speak. My personal knowledge of these is mainly limited to one, but with that one I have been closely acquainted from its very beginning—now more than nine years ago, though it is for two years only that I have been officially connected with it as Secretary.

We must, I think, consider (I.) the Place, (II.) the Working, and (III.) the Probable Future of such Unions to judge fairly as to the wisdom of augmenting their number, and the possibility of increasing their usefulness.

I. Their *place*. I at once admit their sphere to be, in a sense, an obscure one, and the exercise of their influence to be, for the most

part, unseen. Within some limited localities such organizations may seem unnecessary. But if granting this, I may be asked—Need these Unions assume what may be thought the cumbrous form of county organizations, or attempt to cover so difficult an area as almost any geographical county must be? I would say, "Yes!" No other organization would so surely provide for the places which most need such influence and effort. And though as yet no charm may attach to the term "the County of London"—and whatever may happen in rural districts in the still distant future—there is (outside Middlesex, and beyond the bounds of the Metropolis) a peculiar charm, and influence, and practical power belonging to the expression "County," and inseparably connected with any good county organization. In England generally I believe this influence and power to be enormous, and to have never been fully utilized on behalf of the C.M.S. until the depths were stirred by the experiment of Church Missionary Unions.

But how about the term and title "Diocese"? I would put this second, but only second, to the expression "County." "Diocese" also has a charm and power of its own, and an organization which can be identified with a diocese can always more easily win its way to certain minds, and find a readier welcome and more definite influence in certain quarters. A leverage, not to be despised, may thus be gained. Of course it is a rare case for a county and diocese to be at all co-extensive. But where by a subdivision of a group of counties (now in one Union), or by the consolidation of a group of Unions (where existing in one diocese), the power of the county element and the influence of the diocesan element can both be utilized, I believe such action might intensify their usefulness and slightly increase their number,—extending the interests of the Society on both the lines indicated by the Committee in the subject assigned me.

But within the county, and inside the diocese, what is the place and sphere of County Unions? These Unions are not simply co-operative—they are confessedly selective. And here I believe a variation of view has prevailed. On the one hand it is maintained that only well-to-do friends of the Society should be enrolled, as alone able to attend the meetings of the Union, and alone likely "in conference to add anything" to the counsels of its members. On the other hand it is urged that all the most prayerful, as well as most practical friends of the Society and its work, should as far as possible be incorporated in a County Union, and that even the poorer of these may occasionally attend the meetings when held in the centres nearest to them, and that in any case the Union, and its spiritual tone and power, would be impoverished by their exclusion. This latter view, I decidedly think, is right. We must remember, too, as very important, the power and influence of County Unions among the clergy who support the Society—in stimulating their interest, in sustaining their energies, in consolidating their numbers, and in perhaps gathering them (in their different localities) for short seasons of devotion.

I shall have occasion, under my third heading, to refer to the place

and sphere of County Unions in cementing the mutual confidence of the Society and its leading constituents throughout the country, each in the other, and in affording opportunity for confidential communication and information. These, however, are well understood.

II. I pass to the *working* of County Unions. Efficient working is only possible where a Union has been wisely formed. On its constitution depend its safety and its power. There is no time now to enter into details, but the constitution of a Union cannot be too carefully formed, nor too deliberately matured, if it is to enlist the sympathy of the Society's friends, command the confidence of any wide circle of supporters, and prove permanently useful in dealing with those interests of the Society which it is handling for weal or woe.

Beyond furthering in every possible way the cause of the C.M.S., the County Union should aim at being a visible manifestation of the unity and sympathy pervading all who are more or less actively engaged in working for the Society in the county, and at providing for them (when gathered in Conference) both helpful counsel and devotional addresses, with at the same time profitable matters for deliberation; that both spiritually and practically the members and associates may be roused and strengthened in their work for God.

One point I must mention as, I think, essential. That in every case of a Union gathering (annual or half-yearly), one meeting (however brief, and in addition to the business meeting) should be a close one—of officers, members, and associates only, no others, if possible, admitted, and certainly none unless by special permission and personal invitation. Otherwise, the use of joining the Union is not clear to many minds. Besides which, these are such precious and profitable seasons for confidential and deep spiritual converse.

But, further, the Unions may be so worked as to prove powerful witnesses on behalf of the Society against the objections and cavils of contributors who have accepted too readily the fallacies of Canon I. Taylor, &c. I have received most interesting assurance of how—in a not inconsiderable town—such objections and grumbings were hushed, and heard no more, so deep was the effect of a Conference held in the town by the Union of that county, and attended by one of the Secretaries of the Society.

A careful working of the County Unions may well result in the eliciting of some voluntary help for lectures, addresses, and possibly sermons for the C.M.S., where the latter is distinctly desired by the District Association Secretary, who, of course, should always be on the Committee of the Union. Yet, while utilizing such help as proper occasion may offer, no Union should attempt to substitute this for the services of the Society's own representative, nor to force it on parishes which desire and need the attendance of a more recognized Deputation from the Committee. Otherwise, the certain result will be to damage the Society's cause, and to injure the influence of the Union in its own immediate and more proper sphere.

One point more, though a delicate one, as to the working of our Unions. Much depends on the Secretary. I must be understood as

only hinting at what he ought to be, but what is, I well know, most difficult to attain. There can be no reason why his work should not bear to some extent the impress of any originality of which he is capable. Probably this ought to be, and may afford a freshness which, for the time, may serve a useful (if ephemeral) purpose. But, beyond this, and in every other sense, let a Union Secretary repress to the utmost his own individuality, if he has any! Let him sink himself, as conscientiously as he can, and let the business really be done, not only in the name of a Committee, but actually by the Committee of the Union, of whom he may indeed be one, yet only one.

III. I now come to speak of the *probable future* of County Unions. Our Unions, of course, are only a means to an end. How long they may serve a useful purpose may be uncertain. Yet I think that if they are ultimately found to pass away, it will only be because they have themselves given birth to more advantageous and permanent methods of furthering the plans and interests of the Parent Committee.

It is I suppose beyond dispute that County Unions have been largely instrumental in the development of the Society's income, both as respects returns from Associations, and also Benefactions. I venture to give a few figures in reference to Somerset, comparing the years 1878-79 with 1887-88, and showing points of growth within that decade. In the former year the number of churches or parishes within the county in which collections were made for the Society appears to have been 171. In the latter year 230, an increase of 59. For the former year the amount remitted from the county was 3576*l.*, for the latter year 4875*l.*, an increase of almost 1300*l.* or about 30 per cent. Now if these results are (as I believe them partly to be) the natural outcome of an improved Association Secretary system, then, I would entreat, do not weaken that system by diminishing the number of Association Secretaries, nor by enlarging the areas committed to them. Or if the above results are (as I take them mainly to be) the fruits of a carefully constituted County Union (established 1880), then let us multiply their number as far as seems well, and strengthen them to the best of our power. In the future, even more than in the past, these Unions may be instrumental in increasing the returns from Associations; in developing what have been called "the almost unworked mines" of remoter country parishes; in maintaining a constant current of sympathy, information, and influence, in places where the Society's own Association Secretaries and Deputations can rarely be expected, and would seldom find it possible, to go; in effecting actual and valuable intercommunication between the rural members of the Society (a thing formerly little known); in promoting the same between the rural and the London members of the C.M. Committee, in making known to the Committee in London the special wants, views, and circumstances of the various counties for which the Unions are formed.

The attendance of a member of the Union (being also a member of the Society) at the meetings of the General Committee in Salisbury Square involves expense, but the Somersetshire Union has thought the

amount well-spent, and more than repaid by the manifestation of sympathy and mutual confidence which has been thereby maintained. The plan involves also difficulty, on account of the day of meeting, but this has not been allowed to prevent its experimental adoption by the Union. The time may come when such attendance may be less necessary, if ever the Society sees its way to restore the "Committee of Correspondence" to what seems to have been contemplated under Rule XIII. of the original Constitution of the Society—not only (nor so much) a committee for the purpose of correspondence with the Foreign Field, but also (indeed first of all) for correspondence at home with provincial members of that Committee, proposed by the official members, approved by the General Committee, and exercising a constitutional voice in the deliberations of the Correspondence Committee. Meantime, if our County Unions are occupying and working the far-off tillages in country districts, and binding together as a powerful whole the scattered constituencies of the C.M.S.,—if their Committees are carefully formed, and include (as in some cases) most of the Society's leading and trusted friends in the country districts;—might not these Unions be very useful in collecting and transmitting to the C.M. House the matured convictions of country friends on many matters of deep and pressing moment? One member of our Somerset Union (a Life Governor of the Society) has suggested to me that the Parent Committee should themselves submit to the various County Unions topics of special importance which they might usefully consider, and such a course might very profitably guide their deliberations where these Unions are utilized, as I conceive they ought all to be, for conference of this higher kind.

And now to deal with the other remaining point assigned to me to-day, viz. How can we *increase the number* of these Unions? Speaking broadly, on no account let us sink the county in its divisions, nor separate the chief towns from the rural portions of the county! Again, whatever else we do, let us carefully ramify the hold of our Unions upon those rural districts. If in the constitution of our Unions consists their safety, in their ramifications consists their strength. The rural districts are the feeders of our Conferences, and the ultimate source of our power. Union branches might be multiplied for the special element of prayer; for local meetings of members and friends; and for clerical gatherings of a devotional character. But of course "County" Unions themselves cannot be increased in number beyond a certain limit. In the two cases where counties are grouped in one Union, separate County Unions might possibly be developed—still with some diocesan federation. But as to the wisdom of such a course in these particular instances, I am clearly in no position to speak.

Yorkshire is unique, and must be separately considered. It has (I think) no County Union. But the existing unions of other kinds might conceivably be able to develop—first, perhaps, Diocesan Unions,—and, eventually, a grand County Union. But of this I must again leave others to judge. Bucks and Oxfordshire are, I believe, already forming

County Unions. Cumberland and Lancashire seem only partially supplied. The remaining counties which have no County Unions (omitting Middlesex and Surrey) are Northumberland, Durham, Westmoreland, Monmouth, and, I may add, the Isle of Man. From what I know of the northern counties and the Isle of Man, I see no reason why each of these should not have a strong and vigorous County Union of its own. And certainly I think the same respecting Monmouth. "Gallant little Wales" seems entirely innocent of the whole idea, but as my acquaintance with the principality is very slight, I cannot give "the reason why."

There are, I think, thirty-three County Unions in existence, and two or three in course of formation. If the gaps above noticed could be filled up, the net-work would be complete, and the Society would be fortified by a series of organizations which have been proved to be well-calculated to increase its funds, and to multiply interest in its objects: organizations all designed (as the revised Bristol Union is actually designated) "for purposes of prayer and work." Of our County Unions, prayer should be the "vital breath," and work the object on which their existence and funds are spent. Thus spiritually quickened they will not fail to be practically useful—to bring forth fruit "worthy of God," who is Himself "the Author of peace, and Lover of concord."

AN EVANGELISTIC TOUR IN SINDH.

JOURNAL OF THE REV. A. E. BALL.

(Sent to his wife at home.)

*Mirpur Khas, Sindh,
January 11th, 1890.*



FROM the heading you will see I am on the march again. Just before starting from Hyderabad I got your letter. It was a real comfort to start with good news from home of wife and child.

January 9th, 1890.—After breakfast at the mission-house, and prayers afterwards, at which Amiruddin and Narain were present, we mounted our camels and started on our journey about 11.15 a.m. Passing down through the city, across the stone bridge over the Fuleli, and past the Mirza's village, we were fairly in the Allah-i-yar jo Tando road. There seems to be a good deal of traffic on this road. We met horses laden with huge bales of cotton, with the *wanio* (bania) perched on top, camels laden with grain, carts with bones from the Thar, and two ponies with fish from the Nara. In regard to the bones, a rather curious idea prevails amongst many of the Natives, to the effect that they are

taken to England, ground into powder, and mixed with sugar. At Jam jo Tando we rested for about an hour, and started again a little before three o'clock. I had a little dirty water, a biscuit, and about half a cake of "kola chocolate," and this lasted me well till seven o'clock. After about seven miles more we halted for a short time near a tomb—a really fine building, when its position in the midst of the jungle is considered. All the information that I could get about it was that it was the tomb of some sheikh. About fifty yards from the tomb was a large mound, about forty yards long by sixty yards broad. "What is that?" I asked of one of our camel-riders. "It is the grave of an Asahabi Pir," was the reply. It is curious how these graves are found all over the country. There is one near the fort at Hyderabad, and I have heard of another at Sukkur. We reached Allah-i-yar jo Tando about 6 p.m., and went straight to the Musafir Khano, which we found fairly full of clerks and munshis con-

nected with the Collector's and Police Inspector's offices, besides the usual motley crew of travellers to be found in Indian rest-houses. A clerk met us, and kindly got charpais and chairs for us.

Allah-i-yar jo Tando, January 10th.—A very heavy mist in the early morning and the water dropping off the trees almost like rain. Went across to the munshi and had prayers and read the Psalms for the day. Then went into the bazaar. It is covered in like so many in Sindh, and a cleaner, more sweet-smelling bazaar I never saw. The cleanliness may be attributed in great measure to the presence of the Collector. We took up our position in the chowk, and the singing of a bhajan soon brought together a good number of people. They listened well, and there was very little tendency to criticize or oppose. Sold a few tracts, and then went to call on the apothecary. He was busy with patients, so we could not talk much. Gave him a *Christian*, and one of Miss Skinner's Friendly Letters (written especially for India). Got back after twelve o'clock and ate such a breakfast as I have not ate for many a day. I mean, of course, in quantity. At five o'clock went into bazaar and preached. Sang "Come to Jesus;" a crowd gathered, and we had a good time. After this we went to the great temple of the Marwaris. At this temple, which is dedicated to Ram, an annual mela is held, when Marwaris come from all parts of Sindh, Marwar, and Jeysulmere. The pujari is an old woman, though I did not recognize her to be such till I heard her called "mai." I went into the temple, having taken off my shoes. It is a good-sized, square room, supported by two carved wooden pillars, and paved with stone, with here and there a square of pottery. The idol is placed in a niche of the wall, about five feet deep. On each side of the idol is the figure of a horse, on which, I suppose, he takes his rides abroad. Standing there in the temple within five feet of the idol, I preached salvation through Christ to the people. The old pujari and several people listened with great attention as I told them about the birth of Christ, the angel's song, and what He came to do. I quoted John iii. 16 several times, hoping it might not be forgotten. I have never

before had quite the same opportunity of preaching the Gospel.

Dined with the McIvers, the Collector and the Prices being also there. One hears curious tales of Native ideas of time, &c., but one of the most curious I have heard was told by Mr. McIver. He was questioning a Native as to what time a certain event took place. "It happened, Sahib," said the man, "just about the time the dogs stop barking." I suppose he meant about three or four in the morning.

January 11th.—Left Allah-i-yar jo Tando about 9 a.m., and reached Mirpur about 1 p.m. The country is not interesting, and there is great scarcity of water. We stopped at a Landi expecting to find a well, but there was no well nor any one near the place. In the distance we did once see what looked like a large sheet of water, but the camel-man said it was a mirage. In the summer people suffering from thirst often mistake the "runya" (i.e. mirage) for water and go towards it, to find nothing but disappointment. Near Mirpur we met a camel carrying a corpse. The man had died away from home and was being carried to his village for burial. On reaching Mirpur, through the kindness of the apothecary we took up our quarters in the hospital, the munshi and Narain occupying the male ward, and I being in the female ward. Fortunately there are no patients. The hospital is in the fort, and in Mir Sher Mahomed's days, was the magazine. Sher Mahomed was the Mir who led the troops against the English in the second battle, fought in March, 1843, near Hyderabad.

On the way here I was struck by the preparation being made for the Collector. In some places, where the ordinary road is very bad, an entirely new road is being prepared. It reminds one of the words, "Make His paths straight," &c. After a cup of tea and the remains of the sandwiches given to me by Mrs. McIver, I had a sleep, for camel-riding to one not accustomed to it is a trifle fatiguing. Did a little writing and then off to the bazaar. Large and attentive audience. Heard that there were two Sahibs and two "Missie Baba" at the Government bungalow, so I walked across to see them, thinking they might care to have a service on Sunday morn-

ing. I saw one of them, Mr. Patton, and he afterwards went to see Mr. Aldis, who is the chief engineer on this part of the line. He said they should be glad to have a service, and invited me to breakfast.

*Mirpur Khas,
January 12th, 1890.*

After chhoti haziri the munshi and I had prayers (full service) in Sindhi, and then went out to visit Tikarnos. At the first we went to, the bhagat was engaged in worship, so we went on to another, where we had a nice time. The bhagat, a disciple of Nanak, listened attentively to all we read and said. He was evidently not of the usual argumentative turn of mind, for he said but little, but one of those sitting there revelled in argument, and brought forward the old idea of fate and the Deity causing us to do and speak evil. Here we stayed till nearly eleven o'clock, when I went off to breakfast with the railway engineers, and to conduct a morning service. I had a succession of visitors in the afternoon and this evening we have been to visit a Tikarno. To-morrow morning we start on our next stage of twenty-six miles : a long stage it is, and we shall be well tired I expect. Now I am off to dinner at the bungalow. We shall have hymns, &c.

*Musafir Khano, near Bareji,
January 13th, 1890.*

I posted a letter to you at Mirpur Khas this morning, and soon afterwards we started for this place. Here we are right in the midst of the jungle. There is one shop and a police thana, and a place in which lives the peon connected with the canal that flows along about fifty yards distant. The canal is full of water, and is generally full, so that the country close to it is well wooded. I had hoped to get to a place called Sufi-jo-got, but it is twenty miles from here, and the camel-men feared lest the road might be bad, and we benighted in the desert. We therefore thought it best to stay here, and start afresh early to-morrow morning. The country we came through to-day was at first well cultivated, chiefly with cotton ; but the greater part of the way lay through sandy plains, with a few shrubs, and nothing more. Narain has gone off to get a fowl, and in the

meantime the munshi has bought a hare for two annas.

Umarkot, Jan. 15th, 1890.

It was well we did stay in that Musafir Khano, and not attempt, as we had thought to do, to reach Sufi-jo-got that same day. We were told the distance was ten koh (twenty miles), but we found it more, as in one place we found the road covered with water for about two miles, so a man who had walked through it told us. The water was spread out over the country like a lake, and we were obliged to go round for several miles. This made the journey longer, and it was past four o'clock, I fancy, when we reached Sufi-jo-got, a miserable hamlet on the bare plain, with one large tomb, in which the Sufi Faqir lies buried. The greater part of the country we came through was desert ; but in some parts there is cultivation. Indeed, I may say a good deal, for many of the fields are almost submerged by water from one of the fairly numerous canals in this part. Large herds of cattle and flocks of sheep were grazing here and there. The sun was very hot, and we were all well tired before we reached the Nara. The Nara is a kind of canal. Some are of opinion that the Indus originally flowed along here, and even now the Nara when in flood must be nearly as wide as the Indus. We crossed in the ferry. The ferry is a Government institution, and travellers have nothing to pay for crossing. It was a refreshing sight as we came up the bank into sight of the water. It looked like a lake with green banks and lovely trees. The water is alive with tiny fishes, like minnows, and the number of water-fowl of all kinds, black and white and grey, large and small, that were engaged in catching the fish, was such as I never before saw. It was a beautiful sight. Storks, white and blue grey, herons, cranes, moorhens, &c., all seemed to be there, and they were almost careless of the presence of man. Our camels were taken to the edge of the water to drink, when, lo and behold, the camel Narain had been riding slipped and went right into the water ! There he sat in the water, with the karjin, the big bag containing our books and various items of provisions, &c., soaking. After some pushing, beating, and a great deal of

noise, the poor beast was got out. On getting to the Musafir Khano, I got a cup of tea as soon as I could, with cold chapati and fowl, which Narain had got ready the night before. This was nearly five o'clock, and I have had nothing since chhoti haziri, so that after such a hot journey it is not surprising that I felt a little headache. I lay down to have a little rest, and when I awoke, the sun, to my astonishment, had gone down.

The journey to-day has been comparatively short. We got here about 1 p.m. The country we passed through was a surprise. I expected nothing but desert, whereas in many places the bright yellow fields of mustard reach as far as the eye can see, and the wheat crops, now in ear, look as rich and good as any I have seen. The approach to Umarkot is rather fine. You pass through a short avenue of trees, and there before you stands the old fort on a slight eminence. The town is beyond it; so that nothing but the fort is seen. Here Akbar, the greatest of the Moghul emperors, was born.

Umarkot, Jan. 18th, 1890.

We are well and have had a busy and interesting time here.

January 15th.—The hospital assistant allowed us to put up in one of the wards, but whitewashing and the general annual repairs were going on. After a little rest we went to see the Mukhtiarkar, whose office is in the fort. He kindly offered us the use of a small bungalow, which belongs to a Mohammedan zamindar, so we made up our minds to go there the next morning. In the fort are the Deputy-Commissioners' bungalow and garden, the Mukhtiarkar, police quarters, prison, and various small houses and offices. In the middle of the fort is a round tower with a flag-staff. Two old guns are mounted on it, one of very superior workmanship, on which are two inscriptions, one to the effect that the fort was built in the time of Sirkar Khuda Yar Khan Bahadur Abbasi, and the other that government belongs by right to Mohammed. Neither grammar nor spelling is good, and both inscriptions are probably the work of some soldier. From the tower one gets a fine view of the country for miles round. The Deputy-Commissioner's bungalow is a handsome building, with

marble pillars in the front verandah. It overlooks the lawn and garden. From the verandah is a broad flight of steps leading down to a terrace, where is a tennis-court, &c. Another flight of steps leads to a garden full of trees and flowers and vegetables, everything being in apple-pie order. For the first time I saw here the suharno-tree in full bloom. Its leaves are like maiden-hair fern, and the blossom something like white lilac.

About five o'clock we went into the bazaar. We sang a bhajan, probably the first Christian bhajan that has ever been sung in Umarkot. Soon we were surrounded by probably more than 100 people, the great majority of whom, I suppose, had never heard a word of the Gospel before. The munshiled off, and I followed. It was a treat to see how the people listened. Many sat down, and did not move away till it was all over; others stood on the shops so as to see us over the heads of the people. There were two objectors, a Mohammedan, who declared that Christ was not the only way to God; and, strange to say, a Brahmo. Both are Punjabis. One old Mussulman remarked to me, "We believe in your prophet, but you do not believe in ours."

January 16th.—Moved into the little bungalow, which we found in a filthy state, and perfectly empty, without a single door, and not a single pane of glass. However, we got it swept, and made ourselves as comfortable as we could. Yesterday the Mukhtiarkar told me that Akbar was not born in Umarkot, but in a place now marked by a stone, about a mile distant. This morning, therefore, the munshi and I walked there, feeling it would be a disgrace to leave Umarkot without seeing the actual place of the great king's birth. The stone, about two feet high, stands on a small mound under a pipul-tree. At the time of Akbar's birth there was a village here. Now no trace of it whatever is left. The inscription on the stone in Sindhi is, "In this place Mahomed Akbar Badshah was born in the year of the Hajera, 943."

Coming back, we were overtaken by a police subadhar, who had served in the 3rd Beloochis over twenty years, and had seen active service in Afghanistan and Egypt. He was very kind in

getting us wood and a charpai, and sent me two chairs from his own house. I gave him the Psalms in Sindhi, and had a long talk with him. He saw Gordon on the march to Kandahar, toiling along, apparently very tired, and offered him his horse, but Gordon, shaking hands with him, thanked him, and declined the offer. Went out soon after one o'clock to visit an official and his assistant. Had a long talk in English with them, and was able to put before them man's state by nature, his need of salvation, and Christ as the perfect Saviour. Gave them each a Gospel, and also left a *Christian* with them. We then went to the school—about 120 boys, thirty-two learning English up to Standard III. Examined them briefly, and had an opportunity of seeing them in the Technical School, working as tailors, carpenters, and turners. The munshi sold about 14 annas' worth of books, mostly Gujerathis. On my way back I met a grandly-attired man on horseback. I thought he must be some big zamindar at the very least. He turned out to be a constable. He had known Mr. Shirt, was in the Hyderabad Mission School for a short time, and knew Redman and Cotton well. When the munshi returned he was unwell, and so I advised him to lie down and rest. Some Mohammedan boys came to buy books, and I sold four Gospels, two Proverbs, and two hymn-books, in Sindhi. Feeling that an opportunity of preaching in Umarnot was too valuable to be lost, I went alone into the bazaar and preached. The sight of an Englishman preaching here is a wonder, so I soon had a large crowd round me, to whom I preached on the Parable of the Rich Fool. At the end two Mohammedans objected, the old question of the abrogation of the Gospel by the Koran, &c., being brought forward. I came away, feeling thankful to have been able to witness for the Master.

After dinner, about 7.30 p.m., a party of ten or eleven Megwars, a low-caste people, came to sing to us. One played a *tamburo* (a kind of guitar), another a small tom-tom, while three others manipulated small cymbals. I was delighted with the music and singing. There was none of that nasal yelling that one is so accustomed to

associate with Indian music. The instrumental music was very sweet, and the vocal parts good. Two long songs they sang, the first to the effect that following a true Guru would insure salvation. This gave a capital opportunity of speaking about the Sat Guru, Jesus Christ. The second song contained a good deal of Kabir's teaching, to the effect that all the gurus, Ram, Nanak, &c., had been in some way or other tainted with sin; and we were able to speak to them about the Sinless One, who is able to save from sin. The language of this people is that of the *Thar* (desert), a mixture of Sindhi and Marwari. Amiruddin spoke to them in Hindustani, using a large number of Hindi words, and I spoke in Sindhi, which they understand equally well. They are outcasts, and eat the flesh of dead animals. An animal that dies a natural death is, they say, killed by God, and therefore to eat it is lawful. They took in all we said with much simplicity, exclaiming, "Wáh! wáh! *sachi galk*" (true words), &c. As they went away, they made profound salaams down to the ground, and when they had gone the munshi and I had prayers, and went to bed.

January 17th.—After prayers and chhoti haziri, I took a walk over the sandhills to see what the country is like in that direction. I found it was nothing but a succession of sandhills stretching away as far as the eye can reach. Returning, I had prayers with the munshi, intending to go out immediately to visit some Tikarnos, but a Native gentleman came to pay a visit, and I had a long talk with him. After this we started to see a bhagat we had promised to visit, but he was preparing his food, so we passed on. The next we went to was at his meals, but our next attempt was successful, as we found the bhagat, who is also a *hakim* (doctor) reading a Gurmukhi book. He offered me a chair, and soon about a dozen Mussulmans and Hindus were gathered together, and we had a very good time. He paid attention to everything we read and said, but gave it as his opinion that Jesus, Mohammed, and Nanak were all true prophets, and that every man would be saved in his own religion. Gave him St. Luke, in Hindi, and walked through the bazaar. Sold a

few books, and had a good deal of conversation with many people. Passing by one of the curious houses, of which there are so many here, I expressed a desire to look inside. The owner, a Megwar, gave me permission at once. The wall is about four feet high, with small holes in it for ventilation. The roof is conical, thatched with a kind of grass-like thing, called *kip*, which grows in abundance in the Thar. On going inside we found two charpais, cooking vessels, &c., everything being beautifully clean except the bedding. These houses are round, and this particular one had a floor about five feet in diameter. As we were thanking the people, an old man came out from a little place near, and said, "Is this the *gián sahib*?" (master of wisdom). On being told that it was none other than the "master of wisdom himself," he invited me to reveal a little of my wisdom to him. So we followed him into the enclosure where was his house, and before it a slightly-raised platform of earth, sheltered by a babul-tree. The munshi and I sat on a charpai, while the old man, who we found was the guru of the Megwars, sat on the ground. Several came to see and hear, and we had a grand opportunity of putting the truth before them. We spent nearly an hour there, and then returned to our quarters.

*Tando Allah Yar,
January 24th, 1890.*

Umarkot, Jan. 18th.—Went out in the morning to visit a temple about half a mile off, at the other end of the town. It is a new building dedicated to Krishna. The traders and shopkeepers of Umarkot and the district subscribed the cost of the building, which came to Rs. 12,000. The idol has golden ornaments on it weighing 200 tolas. The people we found there were bigoted, self-satisfied Hindus, and we could do but little. We were able, however, to speak for about a quarter of an hour and give them a few tracts and cards. Walking back through the bazaar, we had any number of opportunities of speaking to the people sitting in their shops, and we sold about eight annas' worth of small books, besides giving away a few. At the usual time we were about to go into the bazaar, when a Brahmo came

to visit us; so we sat down on the ground in the verandah to talk. Then the Mohammedan who was so *takrari* (contradictory) the first two days came and sat down. He is now quite mild, and is reading a book we gave him. He was followed by others, so that we had our congregation ready made, as it were. One of them asked us if we were Roman Catholics, and spoke of them as being idolaters like the Hindus. Our Brahmo friend then ventured the remark that Christians were of three kinds—Protestants, Roman Catholics, and Freemasons! We sat there talking and reading, I hope not altogether without profit, till a Native friend came to call the munshi and me to dinner. So we went with him, Narain following with plates and a knife and fork. We were taken into a small room, where were a table and three chairs; here we sat down to wait for the feast. In due course Narain brought in two plates filled with meat pillao, one for the munshi and one for me. Our host then asked me to begin. I declined to do so unless Amiruddin ate with me. The preliminaries being settled, we began operations; and as I was hungry, and the food good, I got on very well. A bottle of native liquor was produced, and we were pressed to take "a little wine." I declined. Our host was most kind. The constant whisperings with Amiruddin and Narain as to what was the correct thing to do were so irresistibly ludicrous that it was with the greatest difficulty I controlled myself; and when our host went out to make further preparations, the spirit of laughter, of necessity compressed, so overcame me, that Narain felt obliged to interfere with the remark that I should make myself ill (*pet-men dard hoga*). At last it was over, and Narain had his share of the good things, and we departed, after spending some time in conversation.

On getting back we found about sixteen or eighteen Megwars waiting for us. They went on playing and singing till about 9.30, and the subject of their songs gave us a capital chance of preaching the Gospel to them.

Sunday, Jan. 19th.—Had morning service with the munshi in Sindhi. The old Megwari Guru came in when we were reading the Te Deum, and I

asked him to sit down and listen. He did so, and expressed great admiration. He stayed about an hour after the service, and we had much talk, one or two others coming in and sitting down. Seeing my brush and comb, he asked what it was. I explained, and demonstrated its use practically. The old gentleman was greatly amused. I sang some bhajans to them, and afterwards we went out to visit Tikarnos and talk to the people. Visited a sadhu, a nice old man, and had a long talk with him. Many years ago a Padri Sahib (Mr. Shirt, I expect) gave him some Hindi tracts, and he still has them. The one he showed us was tattered, and some leaves gone; but the very fact that he had kept them so long and had read them is interesting and encouraging. I gave him one or two small books, and then went into the bazaar and had a long talk with the people. On our way back we saw an old faqir sitting on a cot, and went into the little compound to have a talk with him. There were several present, and others soon came, so that we had a congregation of about twenty, with four or five women sitting a short distance off to listen. It was an extremely interesting time; we read and talked and sang bhajans, and some for the first time heard the name of Christ. The old faqir came from a place about twenty or thirty miles off, so we gave him two small books, which he promised to take home most carefully, and get some one to read them to him.

Came back and had breakfast, and sat down to read, when two Native friends came in, on whom I pressed the desirability of opening a school for Megwar boys. They agreed with me, and promised that something should be done. I was led to speak on this subject by the fact that the Megwars last night begged me to do something to get a school for them, as their boys were not allowed to read with other boys. Had a good deal of interesting talk with these two men, and gave a Gujerathi New Testament. When these went, others came, to whom I read the Word.

The time for going out had now come, so the munshi and I had prayer, and on rising from our knees, found the gaoler had come to see us. Instead of staying to speak to him we took him

with us, and he acted as our guide to the Tikarno of Muttradas, a man who has a reputation for great sanctity. He is said to be over 100 years old, which I doubt, as he looks so stout and well. We found him in his little temple, but he came out at once to greet us. I feared he would say little or nothing, as we had been told he hardly ever spoke. After the usual salutations, we entered on a conversation which proved most interesting. Seven or eight Brahmins were present, and the old sadhu, sitting on a board with his *mala* (rosary) in his hand, repeating mentally the name of Ram. I began with a subject I knew we should agree on—God the creator and provider, and our duty to serve Him. From this we went to the subject of prayer, and I repeated the Lord's Prayer as a model one. The munshi then spoke; but he is often too fond of attacking Hinduism, so I began again by repeating the Parable of the Prodigal Son and expounding it briefly. This secured their attention at once, and their remarks showed that they appreciated it. I especially dwelt on God's love, quoting St. John iii. 16, &c. At last the old man rose, saying he must go to his devotions, and we left and walked back through the bazaar.

Thus did our visit to Umarkot end. We have much to be deeply thankful for; large bazaar audiences, innumerable opportunities of conversation with shopkeepers and others, an almost constant stream of all kinds of people at our bungalow, and thus an almost constant opportunity of teaching and reading. Very few, I fancy, in the town, have not heard of us, and many for the first time heard the glad tidings of salvation through Christ from our lips. A goodly number of Gospels in Sindhi, Hindi, Gujerathi, and Urdu have been sold and given away, besides religious books of all sorts and kinds.

January 20th.—Started soon after eight o'clock, and reached Sufi-jo-got about eleven o'clock. Had breakfast, and rested a little. The camel-men begged that we might go no further, but I had made up my mind to get to Bareji that day, so on we went. The circuit we had to make on account of some water spread over the plain added at least three miles to the journey, so that the whole distance was thirty-seven

miles. Narain's camel was quite done up, and came in about an hour after us. I hope I may not again have to do so many miles in one day on the same camel. We were thoroughly tired, camels and men. Narain not having arrived, there was nothing to eat or drink; so, hearing that there was a sahib in the bungalow (we were in the Musafir Khano), I limped across, and found an English engineer. He kindly asked me to dinner, but I felt I could not eat till the munshi had food as well. I said so, whereupon my host at once gave orders for food to be prepared for Amiruddin, and sent over to tell him. When it was ready a messenger went to call him, but returned saying he had fever and could not come. I had finished dinner, so went at once to see the munshi. There was really nothing the matter with him but fatigue and pain from the swinging motion of the camel for so many miles, so I gave him a little brandy medicinally, and went to bed.

January 21st.—A note was brought in the morning from my host of last night saying his servant would get a bath and breakfast ready at whatever time I liked. The bath was indeed a luxury, the first since the 9th inst. After that, Amiruddin and I sat down to a good breakfast, then started for Mirpur Khas, which we reached about 1 p.m. Went to the hospital. The hospital assistant said we might put up in the wards if the Collector, who was then in Mirpur, had no objection. I went at once to see the Collector. He had no objection, and, further, invited me to dinner. Preached in the bazaar in the evening. Dined with Collector.

Mirpur Khas, Jan. 22nd.—Went to a Tikarno. Did not go inside, but sat on a raised platform outside, under the shadow of a large pipul-tree. Several Panjabi travellers and faqirs were there. Under the tree was the symbol of Shiv, and it was painful to see the people worshipping it. Close at hand were several graves of deceased sadhus. They are buried in a sitting posture, and the shape of the graves on the surface is conical. While there, a man came out and incensed these graves as well as the idol. Inside is a temple to Hannuman. At first the people showed but little inclination to listen. One

saniasi said he knew all knowledge in heaven and earth, and the rest, apparently, were utterly careless. However, we sat down, and had quite an interesting time, going through the old topics of ruin and redemption. We gave away two Gospels, one Sindhi and one Hindi, and then went to visit a dyer, who has a reputation for some learning. Gave him the Psalms in Sindhi. He read Psalm i., and read it well. Our next object was to visit a sayad. He was not at home, so we went through the bazaar, talking to the people and selling books. One old Hindu bought a Gospel and two other books for his guru.

In the evening, on the way to the bazaar, had a long talk with an old Mohammedan, who seemed altogether taken up with this world, and without a thought for the future. In reference to the proverb, "Whatsoever a man soweth that shall he also reap," a young Mussulman said that a man might sow wickedness, but God could make the crop good. Splendid audience at preaching. The munshi waxed eloquent. I followed, mostly with texts of Scripture, finishing up with John iii. 16 as a last word for Mirpur Khas. After this we went to visit an old sayad. He is very old and feeble. Received us most warmly. We three sat on a cot, the old man in the middle. I gave him the *Mizan ul Haqq*. He took it and kissed it, and promised to read it carefully.

This morning I saw several crows gathered together in a state of great excitement. On going to see the cause, I found it was a wounded hoopoe. I picked it up. It was badly wounded, and its leg broken. A Mohammedan passing by, seeing the poor bird, stopped and said, "It has committed some sin, therefore God has punished it." What an idea! The Hindu idea of transmigration must have been at the bottom of it, I fancy.

Hydrabad, Jan. 28th, 1890.

Here I am, once more, in Hydrabad, and glad to be here again. I feel we have much to be deeply thankful for, for all the goodness and mercy that have followed us during the past three weeks in our journey.

AFRICAN NOTES.



WE propose to furnish, from time to time, Special Notes on Africa. Africa was selected by the Church Missionary Society as its first field of enterprise. It is to be noted that it was led to this by motives of a philanthropic as well as of a strictly missionary character. The curse of slavery, which has so long hung as a dark cloud over human destinies, then brooded over Western Africa, as darkness to be felt. The cruelties there perpetrated in the slave-trade had deepened to such an intensity as to seem rather the work of fiends than of human beings; Christendom being the evildoer, and our own country holding a bad pre-eminence. It was this that inspired Clarkson, Wilberforce, and so many Christian philanthropists with so deep compassion for the Negro races, and with so firm a faith in Christianity and in Christ as the alone Healer, Consoler, and Deliverer of Africa. The Church Missionary Society has been also associated in Africa, more than in any other field, with the whole progress of its civilization. It has contributed linguistically such men as Koelle, Schön, Krapf, and Rebmann as pioneers in the work. The great discovery of the East African Alps, Kilima Njaro and Mount Kenia, which has so opened up the east of the continent, was mainly owing to the two latter, Krapf and Rebmann. The Society has been also closely connected with the founding of such colonies as Sierra Leone and Lagos, and with the development of legitimate commerce, especially with the opening up of the great African Soudan by the Niger and the Binue.

These claims are not made to do honour to the Society. We would only indicate thus that nothing which touches the interests and progress of Africa is foreign to the sympathies of the Church Missionary Society. The spread of the Gospel on the continent; the suppression of the slave-trade on the East Coast and now on the West; the extinction of slavery itself; the expansion of legitimate trade, with the protection of the Natives against intoxicants; European colonization, so far as it tends to the well-being of the Natives and to open up the way for the free Gospel,—all these are of deep interest. It is the object of these special Notes to furnish some general information on such topics.

J. E. C.

THE Royal Niger Company has, according to the *Times*, reduced the import of spirits on the Niger to one-fourth of what it was, prohibiting the trade absolutely in one-third of its territories, with the intention to do so in another third, and being ready, as regards the remaining third, to welcome any definite arrangement on the subject, agreed to by England, France, and Germany. The total importation of spirits into these widely-extended territories last year amounted to 70,000 gallons. The complaint made by German merchants as to the neglect of their interests on the Niger has not yet been finally disposed of by the British and German Governments; but, from an official reply in the Reichstag, the main question is not the imposition of customs by the Niger Company, but their excessive rate. This applies specially to intoxicants.

The Oil Rivers.—This important region, so well known to our readers as comprising a large part of the Niger Delta, extends east to west (not to enter into minuter details) from the principal mouth of the Niger (known as the Nun) to the German boundary of the Cameroons, and northwards it is bounded by the territories of the Royal Niger Company. The region is densely populated. A company (limited) has been lately formed, with a registered capital

of two millions sterling, which may be increased to five. Some thirty-eight to forty factories are, it is stated, interested in this, attached to most of which are up-river factories. They wish to obtain a charter for self and territories, desiring to remain apart from the Lagos Colony and the Royal Niger Company, regarding the existing form of rule as best adapted to the condition of the territories. The value of the trade of the Oil Rivers is estimated at 1,800,000*l.*, of which 1,000,000*l.* is exports. A Special Commissioner has been sent out by the British Government to report on this subject.

British East Africa Company.—There is no later authentic intelligence, so far as we can learn, from the caravan of the British East Africa Company, under the charge of Mr. Jackson, which it is supposed has reached or is close to Lake Victoria Nyanza. Rumour has it that this caravan, or that of Dr. Carl Peters, has aided Mwanga in his recent successful action against Kileleshwa. Recent reports have it that Mwanga has proclaimed himself a Christian, and that he has recognized the C.M.S. and the Roman Catholic missionaries, who, it is said, are not acting however in harmony. These reports are not authenticated. Meanwhile the British East Africa Company is wisely directing its attention to the coast. Mombasa and Kilifi are both fine ports; the latter has already a considerable export in grain, the former is destined to be second to no port on the East Coast of Africa. It is safe and capacious. Iron piers are being erected, one for Native trade, the other to be such that vessels of the largest size of H.M.'s navy may lie alongside and take in coals and stores. A considerable number of British India traders are settling in the British protected territory, and, being long familiar with East African trade, will do much to develop it. Mr. Mackenzie, of the British East Africa Company, has just returned to Mombasa, and has arranged with Major Wissmann so as to prevent the sale of arms in their respective spheres. A large quantity of intoxicants (gin) has reached the German coast, but every care will be taken to exclude these from the British territories. Mr. Pigott has just returned from a journey to the Upper Tana, the interesting details of which are given in the *Proceedings* of the Royal Geographical Society for March.

The Portuguese seem as angry as ever at Lord Salisbury's resolute act in putting an end to their aggressions in Zambezia and Nyassaland. Encouraged by their success at Tunghi Bay in violently attacking the territory of the Sultan of Zanzibar, and seizing his steamer, they seem to have fancied that they might as readily attack lands under a British Protectorate. They hoped thus to extend their territories across Africa, from Mozambique on the east to Mossamedes on the west, barring England out from approaching Central Africa by the Zambezi. In defiance of the alliance of Lobengula, the Matabele chief, who claims territories extending beyond the Zambezi in the Kafue regions, they asserted the independence of the chiefs between the Sanyati and Umfulu in Mashonaland, and accepted their allegiance. The history of Serpa Pinto's dealings with the Makololo is too well known to need recapitulation. One Makololo chief, Mlauri, after much provocation and the burning of some of his villages, attacked Serpa Pinto, whose men were armed with Chassepôts, Martinis, and Gatling guns, and as the issue most of his men were killed. Serpa Pinto then advanced to Katunga, some sixty miles above the confluence of the Ruu. Serpa Pinto has asserted that the African Lakes agent and the Blantyre missionaries abetted the Makololo, which is false. They urged them, if attacked, to retreat. It seems that the Portuguese, to aid them

in their aggression, had arranged to give their support to Roman Catholic Missions, to oppose the British, and to place an armed steamer on the Lake.

The statement made by the Duke of Fife, at the meeting lately held at the Mansion House to forward resolutions against the unrestricted importation of arms and intoxicants into Africa, is of an important nature. He stated that although they (the B.S.A. Co.) were not represented at the Brussels Conference, they were in thorough agreement with its aims. One of the directors of the British South Africa Company has lately, in an interview with the King of the Belgians, said, in the same spirit, that they wished to take active steps to co-operate in any anti-slavery resolutions passed at Brussels. The Duke of Fife also stated at the Mansion House that they had resolved absolutely to prohibit the sale of intoxicants to the Natives. In this they will be only following in the steps of the African Lakes Company, which has always signalized itself by refusing to have any share in the sale of intoxicants to the Natives. The British South Africa Company is working in entire co-operation with the African Lakes Company, and is making arrangements for establishing steam locomotion on the Zambezi.

Anti-Slavery Conference at Brussels.—As the deliberations of the Conference are private and confidential, until submitted to the several Governments represented, the public must wait for the result. Some information, according to *L'Afrique*, has oozed out, but can scarcely be guaranteed. It is stated that all trade caravans starting from the coast must give a deposit, to be forfeited if in place of legitimate traffic they trade in slaves. Arms of precision are not to be admitted, unless in exceptional cases offering every guarantee of character. The admission even of ordinary guns and powder will be under close supervision. Slaves liberated, it is proposed, should be restored, if possible, to their own country, or if not, to the nearest safe locality. On the question of the slave-trade by sea the difficulties are greater, arising specially from France. An English proposal has been brought forward defining the zone where the right of search is to be admitted, limiting it to vessels under 500 tons; slaves found on board to be set free, and every slave taking refuge in a ship of war; international offices of information to be opened. The right of search is the great difficulty, it is said, with France. France does not seem willing to admit reciprocal rights of search. The English representatives, on the other hand, regard it as necessary to have stringent rules to hinder the abuse of the flag. It is notorious that the French flag has been abused on the East Coast, and unless an understanding can be arrived at on these points, England will not abandon the treaties it has previously concluded, with the rights flowing from them. Our last information is that the Maritime Committee has adopted important regulations relative to the arrest of suspected vessels and the inquiries to be held in such cases. France, while holding to its views on the right of search, agrees to an examination of papers and a comprehensive system of supervision of Negro passengers and sailors at the ports.

In the great inner Valley of the Congo there is a large extension of operations. There are the American and English Baptist Missions at work, and there is also the Mission of Dr. Guinness. The exploration of the Mobangi by Mr. Grenfell is an important fact. The river is beyond what was understood to be the French boundary eastward, 17°; but, as with Stanley Pool and the Kwilu, the French will now have it that the Mobangi is within their limits. In the Lower Congo there is also progress. Vessels now ascend, passing

Banana and Boma, to Mataddi, the basis of the railway to Stanley Pool. The labourers here include Vei, Kru, Haussa, Loango, the Bangala of the district, who are found the best. It is hoped that the railway may be completed in four years. Its length will be some 180 to 190 miles, and it will cost about a million sterling. Meanwhile there are ox-waggons, and the cost is about 20*l.* per ton, which leaves a good margin for railway profit. Commerce is extending in the Middle Congo; there are three trade steamers plying, and two being completed at Stanley Pool. But the Middle Congo navigation will not be safe so long as the Arabs hold the strategical position of the Stanley Falls. Tippoo Tib, it is plainly seen, is not to be trusted. The Arabs must be dislodged from the position, if the slave-trade and slavery in Africa are to be vanquished. At present they can send out marauding expeditions in all directions.

Sweden seems desirous of taking its share in African enterprise and exploration. Mr. Sachrisen is the leader of a projected Swedish expedition to the Victoria Nyanza; 100 Swedish artisans have entered into arrangements extending over three years. The intention is to form stations from the north-east of Lake Tanganyika in the direction of the Victoria Nyanza, designed to co-operate in the suppression of the slave-trade. 1500 Native carriers are to be employed. 25,000*l.*, it is estimated, are needed for the enterprise, of which about 15,000*l.*, have been subscribed. Mr. Sachrisen has already had considerable experience—in 1880 at Boma and Leopoldville, and later, in 1884, in a scientific expedition near the Zambezi.

The strong position Italy now occupies at Massaua on the Red Sea, its military strength, its alliance with King Menelek, its rising colony at Assab,—all inspire the hope that Abyssinia and the Galla country may be speedily opened up to the Gospel. The past labours of the C.M.S., since 1830, in these regions are well known. Gobat, Krapf, Isenberg were among its faithful agents; these were, however, gradually driven out through religious intrigues and the violence of King Theodore. There remain, however, valuable translations, such as those in the Amharic, Tigré, and Galla tongues; the last the laborious work of Dr. Krapf. There are still, also, fragments of Missions among the Falashas, in the Shoa country, and there is the Swedish Mission at Massaua, &c., which General Gordon so generously supported. The Church of Rome is availing itself of the opportunity. It is said that Russia also is to establish a consulate and to send a Mission. It is to be hoped that Evangelical Missions will not be slow to avail themselves of this open door. An immense region of country opens out, if we include the territories north of the Blue Nile, Shoa, the high regions of the interior, the Galla country,—all that may be embraced under the name Ethiopia. The grand total, it is stated, amounts to 1,141,690 square miles, occupied by numerous races, probably destined to hold a high place in a future civilized Africa.

The French in West Africa.—The French policy of extending so far as they can into the interior from Senegambia is systematically followed out. The Niger having been reached at Bamako, their expeditions down the Upper Niger have brought Timbuktu within their sphere of influence, and they are now feeling their way southwards to the Gulf of Guinea. Captain Binger's expedition (1887-9) has explored a large territory to the south almost unknown before. The water-shed betwixt the Upper Niger and the rivers flowing southward to the Gulf of Guinea is not, he regards, a mighty range of mountains, but merely rising ground. The town of Kong, probably unvisited before by

any European, was reached. It numbers some 12,000 to 15,000 inhabitants, exclusively Mohammedans, and is a great trade centre. Thence he found his way to Salaga, on the Volta, a position which the Basle Mission has also reached from the Gold Coast. It can scarcely be supposed that the British Government on the Gold Coast will admit further extension in this direction. Further west the way may be opened from Kong to the French possessions on the Ivory Coast, thus shutting out Sierra Leone and Liberia from further extensions. This position, as regards the interior, would be strengthened if Dahomey also could be reached from the north. Meanwhile, from Porto Novo, the River Wheni has been ascended as far as Affamé, ninety-eight miles from the coast. There has been a collision with Dahomey, occupying the right bank, and it is probable that a French expedition may be sent into Dahomey. The French it is said are about to occupy Whydah. If so, the sooner Yoruba is under direct British influence, the better for British trade, and also for our Missions.

It is interesting to gather from so good an authority as Mr. Keltie some authentic statistics as to African trade. The entire trade of Africa, exports and imports included, he reckons at 85 to 90 millions sterling. Of this some 40 millions are to be credited to the countries along the Mediterranean. The West African trade between the Tropics is about 5 millions. The entire trade of Central Africa is some 15 millions. The remaining amount must go to South Africa, where trade is increasing at present, it may be said, by leaps and bounds. As an instance, the exports of Cape Colony for last year are reckoned at 9,405,955*l.*, being an increase of more than half a million (673,354*l.*) on the previous year. Of this amount, Transvaal gold stands for 860,945*l.* Of the entire African trade, Mr. Keltie reckons that seven-eighths are derived from one million square miles, the remaining millions not yielding 10 millions' worth; that is, about a million on an average for each million of square miles. This suggests of what large development African trade is capable with the progress of population, order, and civilization.

The *Basle Mission Magazine* gives a comprehensive statement as to South African Missions. These Missions deserve notice as exceptionally strong, and ere the century closes, it is probable that Christianity will hold the pre-dominant position south of the Zambezi. We give some of the statistics of the Missions. Rhenish, 30 missionaries, 6384 communicants. Berlin, 53 missionaries, 9763 communicants. Hermannsburg, 52 missionaries, no statistics of communicants. Paris Evangelical Mission, 23 missionaries, 6534 communicants. Free Church of Scotland, 13 missionaries, 3779 communicants. United Presbyterian, 12 missionaries, 2307 communicants. American Board, 14 missionaries, 979 communicants. To these there are to be added three Missions of high importance, but which the Basle *résumé* does not notice, as their missionary and colonial statistics are not readily distinguished. These are, first the S.P.G., which is carrying on with great zeal and energy a work not second to any. The Wesleyan Missions are also most important and successful. To these is to be added the Dutch Reformed Church, which, under leaders such as Andrew Murray and others, is penetrated by an evangelical and evangelistic spirit, and is doing a great Native work. There are also the Norwegian and Swedish Missions in Zululand; long oppressed, now with larger promise. There is also the Finnish Lutheran Mission, now under the German protectorate.

J. E. C.

SPECIAL MISSION SERVICES IN CEYLON.

From the Ceylon Localised Edition of the "C.M. Gleaner."



HE Rev. G. C. Grubb, accompanied by three lay friends, Messrs. Campbell, Millard, and Richardson, arrived at Colombo from England on November 12th, the object of their visit being to hold Special Evangelistic Services for the revival of spiritual life amongst Christians—European, Burgher, and Native—in the Island.

They commenced their work by a preliminary meeting in Christ Church, Galle Face, at which Mr. Grubb and Mr. Campbell spoke. This meeting took place on the evening of Wednesday, the 13th. On the following evening a series of meetings for Tamil Christians was commenced in Galle Face Church, which were continued every evening at six o'clock (except Saturday and Sunday), till Thursday evening, November 21st. Mr. Grubb was the principal speaker at these meetings, but Mr. Campbell and Mr. Millard occasionally gave an address. All the addresses were interpreted into Tamil by the Rev. J. D. Thomas. The meetings were very largely attended, and a blessing evidently rested upon them, and many received spiritual help and blessing.

On Friday evening, November 22nd, a series of meetings for Singhalese Christians was commenced, which were continued every evening in the following week up to Wednesday. In these meetings, as in the Tamil, Mr. Grubb was the chief speaker, but one or other of his companions occasionally gave an address. The Rev. S. Coles acted as interpreter. In these meetings, as in those for Tamil Christians, many received spiritual help and blessings, and the meetings were largely attended every evening. In addition to the services for Native Christians, the Rev. G. C. Grubb held a Bible-reading in English every morning at 7.30 in Christ Church, Galle Face, and Mr. Campbell and Mr. Millard held similar meetings in St. Luke's, Maradana. The meetings in both churches were well attended, and proved spiritually helpful to many. From 100 to 150 people were present every morning at the Bible-reading in Christ Church, Galle Face.

On Sunday, November 17th, and again on Sunday, the 24th, Mr. Grubb preached at Christ Church, Galle Face, at the morning service, and at St. Luke's, Maradana, for the evening service. On the 17th, the weather was very wet, but both churches were well filled. On the following Sunday, the 24th, the weather being fine, both churches were simply crowded, many having to go away for want of room to get in. Mr. Grubb's sermons were very powerful and were listened to with deep attention, and we may fully believe that the Word was made a blessing to many. Mr. Campbell and Mr. Millard held services in other places of worship in Colombo. Mr. Grubb also held two at Wolfendhal Church, which were largely attended.

The party, on Thursday, November 28th, went out to Cotta to hold services in that district, an account of which will be found in a paper kindly furnished by the Rev. R. T. Dowbiggin (see below).

On Tuesday, December 3rd, Mr. Grubb and his friends left in the afternoon for Negombo, to hold services there for two days, and then proceeded to Kandy, and were engaged in holding evangelistic services in Kandy and the Kandyan country till December 31st, when they returned to Colombo and proceeded by the s.s. *Lady Gordon* to Jaffna. From all that we have heard, the services in the Up-country were as successful as those in Colombo and Cotta, and a great blessing seems to have rested upon them. The Rev. J. D. Simmons writes:—"We have had a very happy time. Blessings everywhere. Many

young men have been deeply stirred, and others made to think and desire the blessing."

The prayer of all should be that the effects of these services may be, by God's grace, permanent. That those who have been quickened may continue to grow in grace, and those whose hearts have been stirred to think and ponder, may be led in humble faith fully to the Lord Jesus.

From the Rev. R. T. Dowbiggin, Cotta.

For the last four months we had been looking for, longing for, and praying for a blessing on the work of the missionaries when they should in God's providence visit Cotta. It was at first proposed to come early in January of next year, and, though we should have welcomed them heartily, it would not have been a convenient time for our people, and it would have been very difficult to get our boarders back again from the holidays. But all was ordered well for us, the days were bright and fine, and there was moonlight, so that our people could easily return home after the evening services.

Many of our people came from the out-stations, and made arrangements to stay at Cotta so as to attend all the services. We were able to give accommodation to twelve young women in the boarding-school, and other friends opened their houses, and took in as many as they could. Our people came expecting to get a blessing, and they were not disappointed. Every available place in the church was arranged to seat as many as possible. Every nook and corner had a chair or stool put in it, and benches were placed in the verandahs, nearest to where the preacher stood. All hearts were longing for the missionaries to come, and November 28th was eagerly anticipated. Five services a day had been arranged for, at 6.30 and 10.30 a.m., and 2, 4, and 6.30 p.m., and in addition to this on two occasions some of the missionaries went out into the streets to preach the Gospel. The 2 p.m. services were more especially intended for children, and were well attended: many adults also came to be fed with "the children's bread."

November 28th, Thursday.—The four missionaries arrived this afternoon, and at once after dinner we all went into church for the opening service at 4 p.m. Mr. Dowbiggin's preliminary prayer in the vestry was one of confident anticipation of the blessing, for which the Master's servants here have been plead-

ing during the last few weeks. Mr. Campbell spoke, and struck the right key-note for the beginning of the Mission by speaking from Zechariah ii. 5, 8-11, urging all present to let the Lord have full possession of every corner of the heart, and hold undivided sway over the affections. Then, and then only, would He be a "wall of fire round about," and "the glory in the midst of her" (Zech. ii. 5). Then short earnest prayers for a blessing on the Mission services throughout, by the four missionaries, and Mr. Dowbiggin closed with the Benediction.

At 6.30 p.m. the church was full, and after a hymn and prayer, Mr. Grubb spoke on 1 Chronicles iv. 9 and 10—the prayer of Jabez and its answer, showing that its parallel might and ought to be found in every Christian. It was a time of heart-searching and prayer; getting into the right place before God in order to be able to receive the blessing indeed. Many lingered behind, glad to renew their acquaintance with one whose ministry amongst them nearly two years ago had been so blessed with marked result.

We paid a visit to some "Dhobies," and invited them to come; they seemed pleased to see us.

November 29th, Friday.—The address at the early 6.30 a.m. Singhalese service was given by Mr. Richardson, who chose his text from the morning Psalms, cxxxix. 23: "Search me, O God," urging his hearers to have very close and definite dealings with God, at the commencement of the Mission. Mr. Grubb followed at 10.30 a.m. with earnest, tender, and forcible words on the compassion of Jesus Christ, illustrating from examples of the multitudes being fed (Matt. xv. 32), the two blind beggars (Matt. xx. 34), and the leper (Mark i. 41). A special service for children at two o'clock, and many "children in Christ," as well as children in years, listened to Mr. Millard's words from Proverbs vi. 16 and 17. At

four o'clock we again met to hear what the Master had to say to us through Mr. Campbell, and many must have been pricked in heart and conscience as he repeated his text: "He came unto His own, and His own received Him not" (John i. 11).

The largest gathering seemed reserved for the evening at 6.30, when church and benches outside were filled with a waiting crowd, eager to hear another Message from the King, through Mr. Grubb, and as he spoke of one who received Christ joyfully (Zachæus—Luke xix. 1-10), and the blessings which follow such a reception of Christ, all eyes were riveted upon the speaker and his interpreter, and one cannot but believe that the Spirit of God was indeed working and striving in many hearts, and drawing them nearer their Father.

Many have come from miles round, and there gather together "old girls" from the boarding-school, Bible-women from the villages and districts near, and catechists and school-teachers from neighbouring schools. The Lord is allowing His servants to see some cases of definite dealing; may He give faith to believe, believe, believe, "through all the power of the enemy, till the windows of heaven open."

November 30th, Saturday.—The word given at 6.30 a.m. service was "Remember," by Mr. Millard, a key-note for the rest of the day, and a warning for the remainder of the Mission. It is very cheering to see so many of the villagers at this early hour as well as the school-children.

Being the day set apart by the C.M.S. for Intercession for Foreign Missions, we had a Missionary Meeting at 10.30, and addresses by Mr. Richardson and Mr. Campbell, and several prayers from the Cotta band of Native helpers. Mr. Richardson spoke of the essentials for a missionary, dwelling chiefly on (1) the necessity of a living Jesus in a man's own heart, then (2) he would be enabled to preach Christ and not himself, (3) the need of regular definite preparation from the Lord Himself before work, and (4) the baptism of the Holy Ghost. Mr. Campbell followed with earnest words to those who wish to become missionaries, impressing upon them the example of Andrew (John i. 40), who first found his own brother and

called him. We must work at home before the Lord will send us abroad, and we must be willing to go or stay as He shall choose.

Mr. Grubb was not announced to speak, and his words were few, but they were perhaps more impressive than a long address. He said, "God had only one Son, but He made a Missionary of Him."

At 2 p.m. there was a meeting in church for children, and they were addressed by Mr. C. Rowlands, who told them of God's work among the boys at Monkton Combe, when he was a student there. At the same hour, in another building, Mr. Campbell addressed our Cotta Mission staff of workers, of whom sixty-three were present. His address was a most impressive one, based upon the histories of Joseph and Samuel, and all felt its power. At 4 p.m. Mr. Richardson had a message of cheer and encouragement for "doubting Christians," from our Lord's treatment of Peter, Matthew xiv. 22-31, and many faint, timid hearts must have been thankful that the Holy Ghost has recorded this episode in Peter's career for their instruction. There was a look of expectancy on the faces of all as Mr. Millard spoke at the evening meeting on Matt. xx. 1-16, "Labourers in the Lord's Vineyard," putting the same question, "Why stand ye here all the day idle?" to old men, young men, old women, young women—all—and telling of the joy of working for such a Master. An unexpected treat was in store when Mr. Grubb came forward and spoke briefly on the five blessings he desired that each might enjoy ere going to rest, Psalm ciii. 3-5, from the Lord who forgiveth, healeth, redeemeth, crowneth, satisfieth.

O God! give all these blessings, not only to these precious souls here, but to Thy Church all over the world!

December 1st, Advent Sunday.—The necessity for a baptism of the Holy Ghost was particularly brought before us by Mr. Richardson at the early service. He spoke of those who had not so much as heard whether there be any Holy Ghost or not, and spoke of the Holy Ghost as both the "need of Christ" and the "weapon of Christ." If for Him a need, how much more for us; closing with earnest words of entreaty to those who knew nothing of

this baptism—that they might ask for it now, and never rest satisfied until they received it.

Romans xiii. 12 was the text Mr. Grubb chose as his message to us at the 10.30 morning service. He startled us by announcing the fact that the Lord's Coming was mentioned 316 times in the New Testament, as against Baptism twenty-twotimes, and the Lord's Supper five times.* "Waiting for the coming" was the attitude of the Early Church—was it ours? He led our attention to the signs that precede the dawn of day, and drew parallels from the "signs of the times" in which we are, the darkness which is most intense just before the dawn—the singing of birds which is sweetest then—the bright shining of the Morning Star; and as a band of about 140 of His people gathered around His Table to show forth the Lord's Death "till He come," one's heart re-echoed the words, "Come, Lord Jesus, come quickly." It was indeed a blessed and holy time—and His presence was very manifest.

At 2 p.m. there was service for children, who were addressed by Mr. Davidson, of Colombo, and Mr. Campbell. At the close, those who wanted to find the Saviour were asked to stay behind, and forty-nine boys and girls remained for further teaching, guidance, and prayer. It was deeply interesting to watch their faces as the preacher pointed them to Jesus. At the 4 p.m. afternoon meeting, Mr. Millard spoke on "His presence" always with us in church, home, work, school, and daily duties, urging us to do all "as to the Lord."

There was a very full church in the evening to hear Mr. Grubb, who explained the difference between the judgment of the believer and the judgment of those who are without God. It was a solemn and a searching time as he spoke of the judgment of a believer's thoughts, words, actions, motives, prayers and hymns at that day, and of the three crowns mentioned in the New Testament, (1) of Life; (2) of Righteousness; (3) of Glory.

At the after-meeting which followed, many came up to the front in response to Mr. Grubb's invitation, thereby signifying their desire for salvation or for fuller blessing. About 120 were

thus helped and spoken with, and eternity alone will record what the message of God was to each heart at that time. "Great things He hath done."

December 2nd, Monday.—"The five steps" in the Christian life as seen in Ps. xxxvii. were briefly dwelt upon by Mr. Campbell at the early service this morning,—"Trust," "do good," "commit," and "rest" all in the Lord.

Mr. Grubb took "Shut thy door" as the point of his address at 10.30, illustrating the power of prevailing prayer over dead souls by Elisha raising the Shunamite's son, and the necessity of "emptiness" before a filling of the Holy Ghost by the story of the oil multiplied—2 Kings iv. 1-6.

At the after-meeting, some ten or twelve came forward seeking either for salvation or a fuller blessing of the Spirit, which some fully realized.

At 2 p.m. Mr. Millard again spoke to the children, detailing his own life's history as a child of God, and the persecution he endured for Christ's sake when at school. At the close, twenty or twenty-five of the children remained for an after-meeting, and also three or four adults were spoken to about forgiveness of sin.

Mr. Richardson spoke in the afternoon upon four "stand fasts": (1) In faith (1 Cor. xvi. 13); (2) In the Lord (Phil. iv. 1); (3) In liberty (Gal. v. 1); (4) In one spirit (Phil. i. 27). Two remained behind anxious to find peace.

The evening meeting, the last but one, was very crowded and most solemn, as Mr. Grubb spoke of the "precious things"—precious to us and precious to God. "He is precious" (1 Peter ii. 7); "Precious blood" (1 Peter i. 19); "Trial of your faith being . . . precious" (1 Peter ii. 7); "Precious faith" (2 Peter i. 1); "Precious promises" (2 Peter i. 4).

Many stayed behind to an after-meeting, which was "clenched" by a personal talk afterwards with the missionaries and workers, and one feels sure that, in answer to the believing prayers of His servants, many more have enlisted under the banner of the Cross—soldiers and servants of our Lord Jesus Christ.

December 3rd, Tuesday.—The closing meeting was held in the church at 6.30, when Mr. Grubb spoke of three

* [Query : seven at least.—ED.]

"finally's" in the New Testament,—(1) "Finally, my brethren, be strong in the Lord" (Eph. vi. 10); (2) "Finally, brethren, rejoice in the Lord" (Phil. iii. 1); and (3) "Finally, brethren, pray for us" (2 Thess. iii. 1),—reminding us that the closing of a Mission ought to be the commencement. Then a loving invitation was given to any who had yielded their hearts to the Lord, or who had received fuller blessing during these last days, to stand up and say so, an invitation to which many responded and testified to the blessing which God had bestowed on them. Twenty-five specially testified to blessings God had given them; some of them very brightly, which showed how mightily the Holy Spirit had been working in them. As time pressed, it was proposed that any one who had got a blessing should stand up, and very nearly the whole church at once arose in testimony of what God had done for them. Thus ended the Mission, and we thank God for it.

At 10.30 a.m. there was a meeting of most of those who had been present during the Mission services, and it was resolved:—

1. That bands of Christian workers, both of men and women, should be formed in every pastorate, and carry on work similar to that now done among the Buddhist women at Cotta by Mrs. Dowbiggin and her little company of boarding-school workers.

*From the late Rev. E. M. Griffith, Jaffna.**

We have had blessed times during the last eight days in Jaffna. The Rev. G. C. Grubb and his three colleagues arrived among us on the evening of the 2nd inst., just after the united prayer-meeting had been held in the Nellore Church for a blessing on the proposed work. The next day the missionaries began their labours, Messrs. Grubb and Campbell working at Nellore and Jaffna, whilst Messrs. Millard and Richardson worked at Batticotta and throughout the American Mission. The Gospel has been fully preached; the work of the Spirit in the heart and the preserving nature of the power of Christ in our daily life clearly pointed out. Sivites have been most attentive listeners, and some of them have decided for Christ, whilst Christians have

2. That Missions should be held twice a year in each centre of work, and that the Christians of each district should contribute all the food expenses connected with it for those who conduct the Mission.

3. That our Christian people should at once begin to help in Sunday-school teaching.

4. That increased support should be given to the Native Missionary Association for preaching the Gospel to the Buddhists in Kuruwiti Korale.

At 4.30 p.m. a thanksgiving service was held, and it was pointed out that those who had presented their bodies a living sacrifice to God, and who were transformed by the renewing of their mind and looking for the Lord's coming, were bound to live as set forth in Rom. xii. and 1 Thess. v.

I am much obliged to Miss James, who is now at Cotta, for most of the daily record of services during the Mission.

Our one prayer is that we may have grace to carry on the work wisely and well, and more especially to foster the spirit of inquiry which is abroad among many of our people.

The Lord did bless us after the last Mission and enabled us to work up for this second one, which has now been so much blessed to us all. We praise and magnify God's Holy Name, and give Him all the glory.

been grounded and settled with joy. Services have been held for all classes, including the children. The Nellore Church has never witnessed such densely crowded and attentive congregations as on these occasions. At the thanksgiving service last night the scene was unparalleled. From our worthy Government agent and the European residents to the humblest Christian, together with many Sivites, the church and its verandahs were packed. There were at least 1800 people there—many think more—from all the Missions, whilst Mr. Grubb preached a powerful sermon on Neh. viii. 10: "Go your way, eat the fat," &c.

Long will this Mission be remembered. God grant that the gathering-in of many souls may be the result!

* Mr. Griffith has died since this was written. See p. 260.

ABEOKUTA AND LAGOS.

*The Bishop of Sierra Leone's Visitation and the Rev. S. A. Selwyn's
Special Mission.*

LETTER FROM THE BISHOP OF SIERRA LEONE.

S.s. "Mandingo"

(en route from Lagos to Sierra Leone),

February 5th, 1890.



AFTER spending a week in Lagos we started for Abeokuta in company with the Woods and Miss Tynan. We spent three weeks there. During these three weeks I confirmed 253 candidates. I visited for that purpose the parastate churches of Ake, Igbore, Ikija, and Osielle, and the two stations of the Abeokuta Church Missions called Agbawon and Ofada. I had the pleasure of opening the Church of Igbore. The Rev. S. Doherty, its pastor, has built a remarkably nice church, which is now unquestionably the best in Abeokuta; and he has done it very cheaply. There was much labour given and he has had many helpers. A very small sum remains to be paid on the undertaking. The church was crammed with people at the opening service, and there was almost as large a congregation outside.

I had a rather unusual supplement to my Abeokuta confirmations this time in the shape of a magic-lantern. I had some beautiful Scripture slides which, with the lantern, were the gift of the S.P.C.K. for the diocese, and I think the exhibition of them gave great pleasure, and I hope a fuller realization of the Bible facts and scenes. The audience was rather overwhelming on one or two occasions, but it evidently took well. I am much struck by the number of chiefs that seem to have come to our services this time. May it be of good augury!

On reaching Abeokuta, and after consulting Mr. Wood, I gathered the few pastors together and told them about Mr. Selwyn's approaching visit. We agreed that we could not do better than meet daily for prayer about it till he came. I presided over a gathering of pastors, catechists, their wives, and other workers, therefore, each morning till Mr. Selwyn came, and I am sure we all felt it good and helpful. We decided that Mr. Selwyn should not attempt anything beyond Ake, and the

event justified our decision, for it proved a capital centre, and a great many came together there from all parts twice every day. I watched the progress of the Mission most closely, and this, with the necessity of watching the missionary too, gave me enough thought and care.

As you doubtless are aware, we, the missionary and ourselves, stayed with Mr. and Mrs. Wood. Mr. Selwyn was their guest also, and our only regret was that so large a party should have had to throw itself on Mr. Wood at a time when he was so far from well. For I am sorry to say that during the greater part of our visit Mr. Wood was very poorly indeed. First came fever, which ran rather high, and then diarrhoea, which came to something very like dysentery. The consequence was that I had to make use of Mr. Harding as my chaplain at confirmations, and throughout, although I was extremely sorry not to have Mr. Wood.

If crowded congregations, extreme attention, and a good thanksgiving offertory prove anything, the Mission took hold. But there was more than that. There were searchings of heart about polygamy and many requests for prayer. The most striking part of the Mission week at Ake was the zeal and heartiness of the catechists of the various districts, who threw themselves into the work with a completeness which won Mr. Selwyn's heart. I will not stay here to comment in detail, because you will hear from other sources, and I have much ground to get over yet. I will only add that, since we left Abeokuta we have heard of seven men from an outlying township who had been inquirers for some time, who have since come to Mr. Wood to apply for baptism, expressing their willingness to give up wives, &c. Indeed I understood that the wives took the initiative, and hearing their lords sought baptism, offered to release them. Of course Mr. Selwyn laboured under a disadvantage in having to be interpreted, but a good deal of teaching was also given in English to the more edu-

cated, for when he asked those who spoke English to remain behind every morning for a further address, about 150 stayed, and entirely followed his teaching. I should add, that the names of all who had been spoken to in the Mission were carefully kept, with the addresses, and Mr. Wood undertook to have them visited at once in their several districts.

Unfortunately, Miss Tynan was ill nearly the whole of the Mission. Mrs. Ingham was able to be of a good deal of use to Mrs. Wood by taking almost entire charge of her, and I am glad to say we left her well. Mr. Farrow made a capital and most kind doctor for her.

The next thing I have to report is the *ordination*. After due examination, in which (owing to Mr. Wood's illness) Harding was my main helper, though Mr. Wood set one paper, I admitted Farrow to Priest's Orders, and D. O. Williams to the Diaconate. We had an immense congregation. It was Sunday, January 12th. Mr. Selwyn preached the ordination sermon; Mr. Wood was able to join us, but he could not acquiesce in my earnest request that he would present the candidates, so Harding did. The occasion was signalized by Mr. D. O. Williams, the new deacon, appearing in Native dress on that day. I had spoken to Wood and Harding; they saw no objection. Williams himself did not object; so I got him to have a loose white robe made. Over this I put a plain black scarf falling diagonally across the body from shoulder to waist, and it was pretty generally agreed that it was very suitable. I had a wish that my first ordination in heathendom should be thus marked, and I am glad to say my action fell in with a wish that had taken shape before I came, the catechists in Abeokuta having only a short time before adopted a loose *non-European* dress. May this little move be followed up in such a way as to tend to make Christianity take deep root in the country.

Looking at the whole Abeokuta visit, I am disposed to say that I think it looks now as though the chiefs of Abeokuta were feeling that Christianity is bound to take hold. I think they feel that the Christians are getting too strong for them to be other than

friendly, and I am of opinion that a little bold aggressiveness now on the part of the European missionaries might be attended with lasting results. I am more certain than ever that a loving, wise, and firm bishop, to travel constantly from station to station, taking a strong oversight, is a great necessity.

At Lagos we stayed at the mission-house. The Mission was the chief event of our stay there, and I felt that it must occupy the one chief place. It began on the Saturday evening, January 18th. The Governor and his wife came to the opening service, and a good congregation. The congregations increased and became more and more attentive. There was some very close dealing with individuals, and all felt the freshness of the appeals made, and the power. The Mission lasted ten days. It was all in English except two addresses at Breadfruit. A special feature was two Sunday afternoon addresses to men only, at Christ Church. The Governor came each time, and a good number of white men, who seemed to like it.

I cannot come to details, for Mr. Harding will be able to give you them better. There is no doubt that Lagos felt the Mission. It was impossible for the people not to like the missionary, and I think the people feel you (the C.M.S.) are truly anxious for their spiritual life and growth. Mr. James Johnson professed publicly to have got much help, and desired to thank God for it. There was a nice quiet day for clergy, but I was at Leckie and missed it. The Governor took me there in the *Margaret*, and entertained me very hospitably.

I confirmed 264 candidates in Lagos, including Ebute Meta and Leckie, thus making 517 for the Yoruba country as a whole. It should be understood that my last confirmations were only eighteen months previous as regards Lagos, and I have visited Lagos nearly once a year since my appointment. We are hoping to reach Sierra Leone in a couple of days. The sea voyage is doing us all three good, and I am so glad for Mr. Selwyn to have the refreshment of it. His company is delightful, and is and will be a great help and refreshment to me.

THE MISSION-FIELD.

WEST AFRICA.



LETTER from the Bishop of Sierra Leone, regarding his visitation of the Yoruba Mission and Mr. Selwyn's special services there, is printed on another page. Extracts from Mr. Selwyn's own letters are printed in this month's *Gleaner*.

The s.s. *Congo*, with Bishop Crowther and the Yoruba and Niger brethren, who were taken leave of at Exeter Hall on January 20th, reached Sierra Leone on February 26th. The Rev. H. Tugwell writes,—“We are all wonderfully well, and have had a very prosperous voyage. It has been a time of great spiritual refreshment, and we have every reason to believe the services on board have been blessed. We have derived great benefit from constant intercourse with one another.” Others of the party write in similar terms in private letters.

EASTERN EQUATORIAL AFRICA.

The s.s. *Kaparthala*, with Mr. Douglas Hooper's party, arrived at Mombasa on February 19th, all well.

A letter from the Rev. J. C. Price, dated Mpwapwa, February 5th, says that Mr. Cole had returned thither from the coast. Mr. Beverley was with him. Mr. Wood has returned to Mamboia.

The following paragraph, which appeared in the *Morning Post* of March 8th, well condenses recent rumours regarding Uganda, and communications from the French missionaries which have appeared in the *Missions Catholiques*:—

Nobody, even in Germany, seriously entertains the supposition that Dr. Peters is either in Uganda or Kavi-rondo, both of which places (having the Victoria Nyanza between them) have been assigned within the last few days as his probable place of sojourn at the present moment. As for the wild hope of the German colonial circles, that Dr. Peters was the European who helped Mwanga to defeat the Arabs, it will not bear examination, and is, indeed, one of those statements generally regarded as being exempt from criticism. Perhaps we shall hear of the mysterious exploits of another “White Pasha” on the Bahr el Ghazal or around Lake Tchad before we have done with the adventurous doctor. As to the events in Uganda, we have particulars of a portion of what happened there in September or October last, or, perhaps later, for as regards the matter of date there is as yet uncertainty. The first event was the fighting between Mwanga's forces and a body of Arabs on the Lake, in which the latter were signally defeated. This fighting took place between the 10th and 15th of September last. The Arabs engaged in it appear to have been a party from Magu (on Speke Gulf), who were proceeding to reinforce Karema in two

sailing-boats with powder and guns and 200 men. Karema had 1500 to 2000 guns, and a large quantity of ammunition, with which he retained hold of the capital and neighbouring districts. Mwanga, on the other hand, having very few guns, thought better to stay on the Island of Sesse. From there he sent to the missionaries at the south end of the Lake to come and help him, and in the end of August Bishop Livinhac sent Fathers Lourdel and Denoit (who were accompanied by Stokes) to Mwanga, whom they joined on the 14th of September. Between the 10th and 15th the Arab reinforcements from Magu were subjected to a combined attack from sea and land by Mwanga's people. Three explosions occurred on the Arabs' vessels, and every person belonging to them was massacred, except five Arab merchants—who, however, died before they could be brought before Mwanga—and the young slaves. One hundred and fifty Mohammedans are said to have been killed in that fight. . . .

It will be apparent that the most important portion of the events telegraphed from Zanzibar in the middle of February yet remains to be made clear. The fighting of the 10th to the 15th of September was over by the time Stokes

and the two missionaries arrived from the south end of the Lake. Probably the destruction of the Magu reinforcements gave heart to Mwanga for a dash on the capital, but, as far as it is at present known, there were no Europeans with this prince at the time, except Stokes and the Fathers Lourdel and Denoit. We know from Mr. Mackay's letter of the 2nd of September that he was sending missionaries then to Mwanga, and a recent telegram from Zanzibar reported Mr. Jackson's caravan at a place called Sotik, on the 6th of Octo-

ber last. Sotik is only some fifty miles from the Victoria Nyanza, so that it is easily within the bounds of possibility that this party had something to do with the events on the Lake. At the time when these events were taking place—in September and October last—Dr. Peters was making his way up the Tana to the place where he was reported to have been murdered by the Gallas or Somalis, some 400 or 500 miles from the scene of the occurrences in which his Berlin friends fondly dream of his having been a participator.

The *Times* of March 6th published the following telegram from Zanzibar:—
News received yesterday from Uganda fully confirms the intelligence of the complete overthrow of the Arab power. Mwanga, on reassuming authority there, has proclaimed himself a Christian, and has apportioned his principal posts among Protestants and Catholics. A dangerous amount of jealousy is rumoured to exist between these two sects. Emissaries from Mwanga are reported to be accompanying Mr. Stokes to Zanzibar.

PALESTINE.

The Rev. J. R. Longley Hall, the much-respected Secretary of the Palestine Mission, had a painful accident and a narrow escape from poisoning in January. A Native compounder by mistake gave him a corrosive and poisonous mixture, by which he was badly burnt. Happily he did not swallow any, or the effect would have been fatal. God be praised for his escape!

We have no official accounts of the proceedings of Archdeacon Richardson and Mr. Lang; but private letters from the missionaries make grateful reference to them.

PERSIA.

Dr. M. Eustace, of Julfa, Persia, has sent his first Annual Letter to the Society. He writes: "We cannot report baptisms or converts coming out boldly for the Master; but we can tell of the work of the Holy Spirit, convicting men of sin, and making helpless sinners look up to God, and ask to be led in the right way." He also writes:—

I am again glad to be able to tell of a door opened in Isfahan, with its population of 160,000 souls. I have received a warm invitation from nearly all the big men of the city, both civil and religious, to open a dispensary there, coming to town twice a week. Only last week the papers were made out and sent to Teheran for the consent of the prince, Zil i Sultan. We pray for, and await the result. At any rate the door is open and no man can shut it.

Each day I am more and more certain that Islam can only be conquered by the establishment of Medical Missions in the chief towns. We can do but little in such a country among so many, and I would earnestly ask you to consider the advisability of sending out at least one other medical man to Persia. The harvest is ripening fast, and if there is no one to gather in the sheaves what answer can we give to Him that sent us?

NORTH INDIA.

The Bishop of Calcutta and the venerable Mr. George Müller, of Bristol, were the speakers at a gathering of Indian Christian workers of all denominations in Agra, at the house of the Rev. G. E. A. Pargiter, C.M.S., Principal of St. John's College, on November 4th. Mr. Pargiter writes:—"The evening was a pleasant one, and all were glad to find so much unity of the Spirit in the midst of ecclesiastical diversity." On the previous day (Sunday) the Bishop preached at the

C.M.S. Native Church, and held a confirmation, and in the afternoon went to Secundra and preached there; and on the Monday morning he distributed the prizes to the College boys.

The following items are from the North India Localized Edition of the *C.M. Gleaner* :—

During the week, January 12th—19th, a "Mission" was held at Meerut for the Hindustani Christians connected with the C.M.S. The missionary was the Rev. A. W. Baumann, of Fyzabad. Mr. Bowly, the missionary in charge of Meerut, writes that the people, especially the poor, appeared to be much benefited.

Mr. Bentinck Harington, who has recently retired from Government service, and who is devoting himself to evangelistic work in India, has kindly undertaken to hold "Mission services" at eight villages in the C.M.S. Santhal Mission. The "Mission" will extend from February 8th to 28th. We ask the prayers of our readers on behalf of this effort.

On Sunday, February 2nd, the Rev. H. Brown, of Burdwan, baptized an English-speaking Bengali gentleman of very respectable family.

On Saturday, February 8th, the Rev.

W. H. Ball baptized three female converts at Barrackpore. They have all been under Miss Good's care at the "Converts' Home" for some time, and have been thoroughly instructed in the elements of Christian truth. A Bengali widow from Krishnagar has just come to the Home for instruction, but she will not be baptized yet.

General and Mrs. Lewis, who sailed from Calcutta in the *Rozetta* on February 6th, are some of the oldest and most valued friends of the C.M.S. and C.E.Z.M.S., and their loss will be greatly felt in India. General Lewis has served on the Calcutta Corresponding Committee for fourteen years, and Mrs. Lewis (formerly Miss Mary Highton) was for thirteen years a missionary of the C.E.Z.M.S. The influence of the steady, faithful, solid service and hearty sympathy of these two friends will long be felt in Bengal.

PUNJAB AND SINDH.

The Roman Catholics are making great efforts to draw to themselves the Native Christians of the Punjab, belonging to the C.M.S., the S.P.G., the Cambridge Delhi Mission, the Baptist Delhi Mission, the Church of Scotland, the American Presbyterian Board, and the American United Presbyterians. These Societies are in communication together as to the best way of resisting the aggression.

The *Punjab Mission News* gives interesting accounts of the opening of two more Branch Medical Missions, in connection with Dr. H. M. Clark's Amritsar Medical Mission, at Beas and at Jandiala.

A new paper for educated Natives of North India has been started at Lahore, called *The True Light*. It has been jointly planned by the C.M.S., the Cambridge Delhi, and the Presbyterian Missions; and the editors are the Rev. S. S. Allnutt (Delhi) and the Rev. Dr. Ewing (Presbyterian). Dr. Henry Martyn Clark has taken an active part in setting it on foot. Its *raison d'être* is thus set forth in the prospectus :—

It will be strictly non-political and undenominational. Its objects will be to give the evidences of Christianity, to answer the objections and difficulties that are brought forward by seekers after truth, and in every way to further the interests of Christian truth amongst educated youth. Analyses of good books will be a feature, full and free discussion will be allowed in its

columns; it will also contain a *résumé* of leading events so far as they seem to affect those interests which it is the object of *The True Light* to advance. Subjects connected with education, Christian and non-Christian, and with social reform, apart from religion and politics, will also find a place in its pages.

It will be remembered that the Memorial to General Luke took the form of a fund for giving Scripture prizes annually to Native students in the Punjab. In

the last competition, the three prizes in the senior division were won by a student from Ludiana (American Presbyterian) and two from the Baring High School at Batala (C.M.S.); while in the junior division, girls from the Alexandra School, Amritsar (C.M.S. and C.E.Z.M.S.), took all three prizes.

Our "fakir missionary" in the Punjab, the Rev. Pandit Kharak Singh, has been lecturing on the Arya Samaj (the society most bitterly opposed to Christianity) at several of the great cities in the North-West and Central Provinces. Immense crowds attended the lectures, which made a great sensation.

WESTERN INDIA.

Our Western India Mission is almost entirely in the Diocese of Bombay. But one station, Aurungabad, is in the Nizam's Dominions, which are visited by the Bishop of Madras. In November last he confirmed fifty-seven candidates there. The Native clergyman, the Rev. Ruttonji Nowroji, writes:—

His lordship's earnest addresses will long be remembered. He visited the European school taught by my daughters, also the Anglo-vernacular school, and expressed his satisfaction with what he saw of them. Some of the Society's agents gave accounts of their respective work. His lordship told them that he

was sure that there were thousands upon thousands of Christian people in England whose hearts would be gladdened, as his own was, "to see a large gathering of Native Christians, of whom several were so happily engaged in preaching the Gospel to their fellow-countrymen."

SOUTH INDIA.

The Rev. J. B. Panes, of the Telugu Mission, who removed from Raghavapuram, a year and a half ago, to Khammamett, in the Nizam's Territory, the most distant out-station from the former place, writes that at present there are, besides himself, two catechists, six evangelists, and four schoolmasters at work in the town and twenty-four villages. In these there are 365 Christians and eighty-three inquirers. There were last year forty-three baptisms. He goes on:—

Indeed we may truly say that God has placed before us an open door in connection with the village work, and it rests with ourselves to rise to the privileges and responsibility of entering in. Our great difficulty, our daily-increasing need, is to find a supply of suitable men to do the work—intelli-

gent, devoted, spiritual men. Men who are not afraid of difficulties, who can put up with discomfort, who will stand firm and faithful amidst the ignorance, superstition, lawlessness, and drinking habits, which are all greater here than in our more advanced stations in the British territory, are what we require.

The report of the Mengnanapuram district, the largest of the eight districts connected with the Society in Tinnevely, for 1889, describes the work under three heads, pastoral, educational, and evangelistic. The number of adherents in the several pastorates is 16,422, of whom 4004 are communicants. Twenty Native pastors and sixteen catechists minister to them. The contributions for all purposes amounted to Rs. 9285; viz., Rs. 4761 to the Native Church Fund, which is administered by the District Council, and from which the salaries of agents are paid; Rs. 1691 for church repairs; Rs. 982 for lighting churches; Rs. 383 to Poor Fund; Rs. 300 to Bible and Religious Book Societies; Rs. 133 to Native Church Missions; Rs. 270 Communion offertory; Rs. 259 school fees; and Rs. 224 house-rent—presumably derived from property belonging to the Council. A boys' boarding-school contains 60 boarders and 30 day-scholars; and a girls' boarding-school has 64 boarders and 5 day-scholars; while 2393 boys and 1010 girls are taught in 114 day-schools. Sixteen catechists and two Native pastors are engaged in evangelistic work in the district in connection with the Jones Fund.

Three pastors in the Mengnanapuram district died last year. On January 9th

the Rev. D. Védanáyagam died from cholera. He was ordained in 1876. For the last two years of his life he suffered from paralysis, and was on the retired list. The Rev. Perianáyagam Arumanáyagam died on June 5th. He was ordained in 1859, and has been connected as an agent with the Mission for more than twenty years before he entered the ministry, so that his whole period of service recorded fifty years. He was pastor of Asirvadapuram. The Rev. Thomas Védanáyagam died June 23rd. He had laboured about forty-four years; first for twelve years as a schoolmaster in the Elliott Tuxford School, then for a like period as a catechist, and since 1869 as a pastor.

The Rev. Jesudasen John, the oldest of the Tinnevely Native clergy, died on December 14th, aged seventy-one. He was a son of the well-known Rev. John Devasagayam, the first Native ordained to the ministry of the Church of England in South India (in 1830). Mr. Jesudasen John was ordained in 1847. For the last fourteen years he was pastor of the Palamcotta congregation.

The following is derived from a short extract of the Rev. J. Barton's journal, which he has kindly sent to us :—

Nanguneri, Jan. 23rd, 1890.

To-day I have been spending several hours with Walker in a church at a place called Parappedu, some six miles from this, on the borders of the old Suvisheshapuram district. The church cost altogether Rs. 1500, about 120*l.*; a nice substantial structure of stone, with tiled roof. Bishop Sargent gave about 12*l.* towards this from some Mission fund, and all the rest, or very nearly all, was given by one man, the head-man in the congregation and village magistrate. He was once a fierce opponent of Christianity, and his brother, who once joined him, has gone back; but he has stood firm for the past twenty years, and done his utmost to advance Christ's kingdom in his village. He is a plain, homely man in appearance, wearing nothing but a loose cloth on the upper part of his body. Bishop Sargent brought him out a nice cloth as a present, with a gold band in it, but he never wears it; he says it is much too grand for one like him. When I asked him where the money came

from to build the church, he said Bishop Sargent gave him 12*l.* and God gave the rest! His great desire is to have more European missionaries living in the districts to supervise the agents and pastors properly. I told him Native Christians must not always be children, depending on their mothers' milk, but should learn to walk alone. "Ah!" he said, "did not God leave Adam and Eve in the garden, and what a bad business they made of it!" His earnestness and simplicity were indeed delightful to witness.

Then, as another example, I may refer to a visit I had yesterday from one of the teachers in Mr. Schaffter's College, a young man, about twenty-eight. He has formed amongst the boys of the school, mostly heathens, and largely Brahmins, a Bible-reading and district society, almost entirely supported by the Native Christians of Palamcotta and Tinnevely, a thoroughly independent effort, and kept up with much spirit and efficiency.

Mr. Barton writes warmly and thankfully of the Rev. G. C. Grubb's mission services in Tinnevely. We shall give an account of them hereafter.

We are glad to say that Mrs. Stone is a little better, and we hope that ere this she has left Madras for England.

TRAVANCORE AND COCHIN.

The Rev. C. A. Neve has presented his tenth annual report as Principal of the Cottayam College. Since he took charge, at the beginning of 1880, the number of boys has increased from 214 to 381. He gives the following account of the eighty-six boys who matriculated from the College during these ten years:—Eight have passed B.A., of whom four are now masters in C.M.S. and other schools; others are in Government employment; three have appeared for B.A., but the result was not known; eight have passed F.A., of whom five are still prosecuting

their studies; ten are now studying for F.A.; twenty-three are in C.M.S. service, one as a pastor, the others as readers or teachers; two are divinity students in the Cambridge Nicholson Institution; five are engaged in the medical service; three are medical and engineering students; eighteen are teachers, writers, &c.; two are without employment; and four have died.

Archdeacon Caley has sent a valuable Report on the whole Travancore and Cochin Mission, which we shall publish shortly.

CEYLON.

We deeply regret to announce the death of the Rev. E. M. Griffith, our missionary at Jaffna. A telegram stating that he had died of dysentery reached Salisbury Square on March 13th. Mr. Griffith was an Islington student, and was ordained in 1867, and appointed to the Tamil Cooiy Mission, Ceylon. During his furlough in England, he went to Cambridge, and took his degree in 1879. Since 1882 he has laboured at Jaffna.

JAPAN.

Writing of the difficulties besetting his work at Kumamoto, the Rev. J. B. Brandram says:—

We have had many difficulties from without. The Buddhists have been more active of late; this, doubtless, will turn to our gain. Colonel Olcott has been here, but his meetings must have been disappointing to those who paid for his coming.

Since the beginning of the year politics have been engaging the attention of the people to an unprecedented extent all over the country. In the province of Kumamoto especially, political feeling is very strong. The Conservative and anti-foreign party, chiefly to gain the Buddhist vote and as a

party cry, call their opponents "Christian." The Progressive party are, of course, hampered by this, and so beg the Christians who are with them not to show their colours. At the same time, all are unanimous in declaring that it is unpatriotic to take no part in politics. And so the Christians and inquirers are between two fires. Quarrels and free fights have taken place. Men have, in many cases, divorced their wives for being opposed to them in politics. Not only has the opposition been considerable, but these things have preoccupied men's minds.

NORTH-WEST AMERICA.

In his Annual Letter the Rev. S. Trivett, of Fort McLeod, in the Saskatchewan Diocese, writes:—

I must again speak of polygamy. It is still practised, only, whereas before it was, in this district at least, acknowledged as right by Indians alone, there is now a settlement of Mormons (who have been compelled to leave the United States on account of their polygamy), bordering on the reserve. The Indians call them the "akonkemeks," or "men with many wives;" while the Indians, on account of their polygamous habits, are called by the Mormons "Black Mormons." The Indians say the Mormons tell them it is good to have many wives. This truly is a trial to the missionary, and calls for much earnest prayer from the Church of Christ.

And yet with all these things to discourage and oppose, we can truly say that

the old belief is passing away, and soon will become a thing of the past. The Sun-dance, or annual heathen festivities, were a complete failure last year, not more than two-thirds of the Indians being present; thus showing by their absence they had lost faith in their old customs. But more; many of their old men have acknowledged that the Gospel we preach is good news, and listen attentively as we tell them "the old, old story of Jesus and His love." "Yea," they say, "we pray now to your God, because we believe what you tell us." But if asked, "Why, then, do you not show you believe it by your lives?" they say, "Wait! wait! Why do not the whites believe in and act up to it?"

NOTICES OF BOOKS.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES: AN AUTOBIOGRAPHY.
SECOND PART. *London: Hodder and Stoughton.*

HIGH anticipations with which we closed the first volume of Mr. Paton's autobiography, are more than realized in the deeply interesting pages now before us. Anything more soul-inspiring could hardly be imagined. No words of ours can give anything like an adequate idea of the wonderfully beautiful pictures drawn for us by Mr. Paton's graphic pen, showing how the Christ-life gradually won its way into the hearts of these New Hebridean Islanders. The narrative as related in the three chapters entitled, "Face to face with Heathenism," "The Light that shineth more and more," and "Pen Portraits of Aniwa," simply holds us spell-bound; and while we contemplate with profound admiration the power that the Gospel still wields over hearts that are willing to receive the kingdom of God "as little children," we are forced to exclaim, with one of old, "Who teacheth like Him?"

During the five years of Mr. Paton's residence on the island of Tanna, of which the former volume treats, little else resulted from his faithful labours there—as has not unfrequently been the case during a much longer period in many another mission-field—than a breaking up of the fallow ground, the preparation of the hard, untilled soil, for the future reception of the good seed of the kingdom. Other labourers were sent to resume work in this field, it was not given to him to "reap in joy" amongst his beloved Tannese. The Master of the harvest had prepared another field for the future energies of His devoted servant; but Mr. Paton has lived to see that "out of disappointment flow sweetest odours yet."

Effecting his escape from Tanna early in 1862, he mainly occupied the four following years in making tours through Australia and Scotland for the purpose of stirring up interest amongst the colonists and friends at home in the work of spreading the Gospel in these Isles of the Sea; also in collecting funds for the purpose of providing a mission-ship, which was sorely needed for the work. In 1866, Mr. Paton, accompanied by his wife, landed on Aniwa, an island adjoining Tanna, where he laboured for twenty years.

Of course it was uphill work at first. A new language had to be acquired—and that with no other aid than what could be obtained *viva voce* from the Natives themselves—before anything like teaching could be attempted. The confidence of the people, who were sunk in grossest heathenism, had also to be won. This was sought by means of healing the sick, an expedient resorted to in the case of most modern Missions, and certainly one which has the sanction of Scripture upon it, and in which missionaries are only following the example of the great Head of the Church Himself.

A striking instance of the mysterious means by which God often works, is given us in the way in which the backbone of heathenism was broken on the island of Aniwa. An apparently trivial circumstance was the means, under God, of effecting quite a revolution in the minds of these simple, uneducated people. Finding the lack of any continuous supply of spring water very inconvenient, Mr. Paton resolved, though totally ignorant of any scientific mode, to sink a well close to the Mission-premises. The plan was a hazardous one, owing to the probability that the water, if such could be found, would prove to be salt. However, with the blessing of God on his labours, and in the face of many discouragements—not the least being that the Natives took as a proof that their "Missi" was losing his reason, that he could suppose such an improbable

occurrence as that "showers of rain" could come up from below—the effort was entirely successful; and what wonder that to their uninitiated eyes it was little short of miraculous!

"Missi, wonderful, wonderful is the work of your Jehovah God!" exclaims the chief, in unfeigned astonishment; "no god of Aniwa ever helped us in this way. But, Missi," continued he, "will it always rain up through the earth, or will it come and go like the rain from the clouds?"

Strange to say, though the Natives made several attempts after that to sink other wells in likely parts of the island, the result in each case proved to be a failure, thus drawing from them the not unnatural conclusion,—“Missi not only used pick and spade, but he prayed and cried to his God; we have learned to dig, but not how to pray, and therefore Jehovah will not give us the rain from below!” The immediate result was that the old chief himself addressed the assembled Islanders on the succeeding Sunday in words to the following effect:—“Men and women and children of Aniwa, listen to my words! Since Missi came here he has talked many strange things we could not understand—things all too wonderful, and we said regarding many of them, that they must be lies. . . . But of all his wonderful stories, we thought the strangest was about sinking down through the earth to get rain. We mocked at him; but the rain was there all the same. We have laughed at other things which the Missi told us, because we could not see them. But from this day I believe that all he tells us about his Jehovah God is true. Some day our eyes will see it. For to-day we have seen the rain from the earth.”

The whole address is well worth quoting: it is touching in its simplicity, and suggests the thought that it would be well sometimes if wiser heads than his were to argue after the same fashion; but we must be brief. A wholesale destruction of idols followed this exhortation, the people began to flock to “the worship,” and many practical evidences were given that a fatal blow had been struck at the root of Aniwan idolatry. “Heathen worship was gradually extinguished, and though no one was compelled to come to church, every person on Aniwa, without exception, became an avowed worshipper of Jehovah God. Again, ‘O Galilean, Thou hast conquered!’”

The whole narrative forms a convincing proof of what can be accomplished by those who, disclaiming all reliance on their own powers and resources, are content to be a “cypher behind a Mighty Numeral,” just as one of the greatest of all missionary preachers was content to be known only as “a Voice” through which the Word of Life was revealed.

We sincerely hope that all our readers will embrace an early opportunity of reading for themselves these touching records of God’s faithfulness and love. We are confident that none can fail to be impressed with the simple God-honouring faith of the writer, on whose life the inscription might well be engraved, “All things are possible to him that believeth.”

The charm of the book is considerably increased by the insertion of a series of letters from the fluent pen of Mrs. Paton. E. V.

[Our enthusiastic contributor is not at all too laudatory in the above notice of Mr. Paton’s book. But we feel bound to add a word of regret at the spirit manifested in the closing chapter. Mr. Paton came home in 1884 to obtain funds for a steamer, for which he required 6000*l*. On arriving, he found that the Free Church of Scotland had received a communication from Sydney to the effect that the Presbyterian General Assembly there did not endorse the appeal. Their reasons are not stated; but apparently the Free Church authorities in Scotland felt it right to withhold their approval. Mr. Paton’s

thrilling speeches, however (which some of our friends may have heard), touched so many hearts, that numerous handsome gifts were made to him : and judging from the names he mentions, it would appear that much of the money came from friends who are usually foremost to blame *societies* for spending funds upon steamers, &c. But they are ready to give if only they may give to an individual whom they admire,—and it must be confessed that an individual has more influence in some quarters if it is known that he is at issue with his society. Now the whole tone of this chapter is such as to suggest that every one who helped Mr. Paton was right, and every one who did not was wrong. We give no opinion on the merits of the question. Let it be granted that Mr. Paton's plan was a good one ; and certainly if any missionary ever deserved personal support, he did. And he got, not 6000*l.*, but 9000*l.* The steamer, however, is not yet provided, and it is hinted that it may prove to be unnecessary. We cannot help wishing this last chapter had been omitted.—Ed.]

The Official Year-Book of the Church of England (S.P.C.K.) is more wonderful than ever this year. The great merit of this publication is that, almost perfect as each annual issue seems to be, the editor is never satisfied. He is always making, not merely corrections, but additions and improvements. This year there is distinct progress in the Missionary section. The official reports from the Indian, Colonial, and Missionary Dioceses are placed in a chapter by themselves, accompanied by a sketch and table of the growth of the Colonial and Missionary Episcopate from the first, and by a new and most interesting statistical table showing population, workers, and work of various kinds in each of the dioceses. The whole section is a storehouse of valuable information. We do not here enlarge upon other sections of the Year-Book, but they are more and more complete, and the whole work has become an absolutely indispensable companion for every member of the Church of England who desires to be well instructed regarding the doings of his Church at home and abroad.

Bible Illustrations from the New Hebrides, by the Rev. John Inglis (Nelson and Sons), is a book of singular interest. We are accustomed to illustrate the manners and customs and phraseology of Scripture from Eastern travel, including in the term "Eastern" both what are called Bible Lands and India. But it is a new thing to have them illustrated from the South Sea Islands. Dr. Inglis takes various topics in succession, such as Witchcraft, Cock Crowing, "Benjamin's Mess," "Lapping as a dog lappeth," incidents in the Life of Samson, various items of natural history, &c., &c., and compares the life in the New Hebrides with life as depicted in the Bible ; and the result is in many cases very curious. About half the volume is so occupied ; and the other half is given to more general accounts of the Island of Aneityum and the Missions there. The book is worth reading, and worth keeping.

India : Sketches and Stories of Native Life, by the Rev. J. Ewen (Elliot Stock), is a small volume of (literally) sketches and stories, which are very graphic and amusing, and reveal many points in the character of both the Hindu and the Mussulman population of India. But what the purpose of the book is we do not see. There is no reference in it to Missions, or even to Christianity at all.

MISCELLANEOUS.—*Sermons Preached in the East*, by the Rev. Dr. Butcher, chaplain successively at Shanghai and at Cairo (Elliot Stock) ; *Specific Unbelief England's Greatest Sin*, by A. S. Lamb (J. Nisbet and Co.) ; *Towards Fields of Light*, Sacred Poems, by the late Dr. Hatch (Hodder and Stoughton) ; *Memorials of Edwin Hatch, D.D.*, edited by his brother (Hodder and Stoughton), which contains, together with obituary notices of the lamented divine, some striking sermons from his pen. Some miscellaneous annual magazine volumes have been sent to us, too late to be noticed in any reasonable time. But we must mention the ever-welcome *China's Millions*, the organ of the China Inland Mission, and the excellent *Indian Female Evangelist*, the organ of the Indian F.N.S. & I. Society.

NOTES ON OTHER MISSIONS.

DURING the last two years circumstances have arisen to cause the inhabitants of four hamlets adjacent to the Nazareth Mission of the S.P.G. in Tinnevely to join the Mission as hearers. The demon-temple was razed to the ground, and the people placed under instruction. The events of two years culminated on October 29th last in the public baptism of these people. Three hundred and three persons were baptized by Bishop Caldwell and some of his clergy by immersion. Of these, 187 were adults, and the rest children. The ceremony took just one hour.

During the year 1889 the S.P.G. Board of Examiners recommended to the Society for missionary work abroad (including colonial parishes, &c.) ten clergymen—three of them being graduates of Oxford, three of Cambridge; one lay graduate of Oxford; thirteen from St. Augustine's College, one from Durham, and one from Warminster,—twenty-six in all.

The Rev. J. C. Whitley, the eminent S.P.G. missionary, has been appointed to the new Bishopric of Chota Nagpore, in which district the S.P.G. has flourishing Missions to the aboriginal Kól tribes.

The CHURCH OF ENGLAND ZENANA SOCIETY gives a glowing account of its work in India during the past year. From *Burdwan*, it is stated, many tokens of encouragement appear: forty zenanas have been occasionally visited. The station at *Krishnaghur* has been strongly reinforced, and encouraging reports have been received from Miss Collisson, Miss Thorp, and the Hon. Winifriede Sugden. The first zenana convert, a Brahmin widow, twenty-one years of age, has come out for baptism. The *Chupra* widows' training-class has had its dark as well as bright side. At *Bhagalpur*, nine workers are attempting something and doing something for the Master. The work at *Jabalpur* is said to be increasing on all sides: one Bengali school is "full of girls this year." At *Mirat* the labours of Miss Selina Hoernle have been carried on amid many difficulties.

We have noticed with regret the illness and consequent return to Europe of Bishop Smythies, the indefatigable director of the UNIVERSITIES' MISSION TO CENTRAL AFRICA.

The Annual Meeting of the EDINBURGH MEDICAL MISSIONARY SOCIETY was held on December 5th, 1889. Professor A. R. Simpson presided. The income of the Society was reported to be 4830*l.*, and the expenditure 5400*l.*, an excess of expenditure over income of 570*l.* A stirring address was given by Dr. A. T. Pierson, who was followed by the Rev. W. D. Mackenzie, Dr. Hoernle, Dr. Riddle, Dr. Valentine, and others.

Mr. Hudson Taylor asks in *China's Millions* that the evangelists in China may be made up to 1000 without delay. The Rev. J. W. Stevenson again sends encouraging reports from Shanghai, of baptisms in the interior. His list runs thus—under date December 13th, twenty-three baptisms; December 17th, two; December 27th, three.

Dr. Grattan Guinness's Congo Balolo missionaries, having been for some time at the first station of the Mission, Lulongo, have now pushed forward to a second station, Ikau, several miles further up the River Lulongo.

The BAPTIST MISSIONARY SOCIETY anticipates a deficiency of 11,218*l.* at the end of the present month, and appeals for a special fund to prevent the expected debt. The death is reported of the Rev. H. Heinig, forty-five years a missionary of the Society, first in Patna, and then in Benares. We sincerely sympathize with the Society in the loss of another Congo missionary—Mr. W. F. Wilkinson, of San Salvador, who died on December 29th.

Some of the American Y.M.C.A.'s are planning a "Soudan Mission" to the Mandingoes, with its base in the American Freedmen's Colony of Liberia. A pioneer missionary sailed in the *Congo* with Mr. Wilmot Brooke's party.

J. P. H.

THE MONTH.



THE announcement that a successor to Bishop Parker has been found for the vacant See of Eastern Equatorial Africa has been received with great and general satisfaction and thankfulness. On the recommendation of the Society, the Archbishop of Canterbury has appointed the Rev. Alfred Robert Tucker, M.A., of Christ Church, Oxford, Curate of St. Nicholas, Durham, under the Rev. H. E. Fox. Mr. Tucker is first cousin of Prebendary H. W. Tucker, Secretary of S.P.G. He is an accomplished artist, and has exhibited at the Royal Academy. He has also been well-known as an athlete. He took holy orders late, and has been several years at Durham, where his ministry has been much valued.

Some months ago, the Secretaries had been privately inquiring about Mr. Tucker, with a view to suggesting his name for the Bishopric, but the desire to find a bachelor prevented their going further. Two months ago, Mr. Tucker, quite unconscious of this, wrote spontaneously to one of us, to ask informally if there was any opening for him in East Africa, with a view to offering as an ordinary missionary. This caused the previous inquiries to be resumed, and the result was an invitation to him from the Committee to go out as leader of the reinforcements shortly starting from the coast for the Nyanza. This Mr. Tucker accepted; but in the meanwhile the Committee had also approached the Archbishop with a view to his appointment to the Bishopric, and His Grace cordially approved the nomination. It is arranged that the consecration shall take place on St. Mark's Day, April 25th; and the new Bishop of Travancore is to be consecrated at the same time.

Nor until the middle of April shall we know how far it has pleased God to incline His servants to send in their offerings for His work in such a measure as that the past year's income will have equalled the exceptional amount of the previous year. But while waiting to know the result, we may surely begin praising! For we are quite sure that what we have *need* of has been given us, and will be given us, "day by day without fail." And although everything is really uncertain until the great stream of remittances has come in on the last three days of March, and not only come in, but been examined and sorted and entered to the right accounts, yet we would gather encouragement from the month of February and the first week of March, which gave good promise of a satisfactory total. The Church of Ireland, at all events, has set a good example in the midst of all its trials and the poverty of its people. It has sent 2100*l.* more than last year; and though this includes a large legacy, at least 1000*l.* means real progress.

It is with sincere gratitude to God that we are enabled to announce that a friend of the Society, who desires to remain anonymous, has just made arrangements by which 1000*l.* per annum will be secured to the General Fund of the Society for a period of ten years. This munificent gift is bestowed as "a substitute for service." Another friend, who desires to be known only as "a member of the congregation of St. Paul's, Onslow Square," has given 1000*l.* "in memoriam" of a very dear member of his family, to be applied to the Nyanza Mission, with the earnest desire that others may be stirred up to do likewise. May these gifts "provoke unto jealousy" many more to whom God has entrusted a moderately large share of this world's wealth!

A LADY in the Diocese of Peterborough has offered to give 20*l.* per annum

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towards sending an additional missionary to Central Africa, if nine other contributors will do the same.

INDIA is loudly calling for men. The undermanned Missions there do indeed justly claim our sympathy. The brethren see the bands of men going forth to Africa and China and Japan; and though they are very nobly writing in terms of thankful interest, still their hearts do rather sink as they look round on their own work, only just kept going by desperate effort, with scarcely any extension at all. And India is not one field, but many fields. We have sent three or four picked men to Tinnevely, but that does not help Bombay or the North-West Provinces or the Afghan Frontier, which have scarcely had even their vacancies filled up. The Committee do what they can. Almost every man *at their disposal*, and who is fit for India as regards health or otherwise, is sent there. Yet if *all* who have gone forth in the last six months had gone to India they would not really suffice. So here is another matter for special prayer.

THE Rev. Alfred J. French Adams, M.A., of Balliol College, Oxford, Rector of Foscott, Bucks, has offered himself to the Society, and to the Bishop-designate of Travancore and Cochin, for the Principalship of Cottayam College. He was head boy at the City of London School under Dr. Abbott, and won a Balliol scholarship, but a partial failure of health prevented his taking the high degree that had been expected. He is a nephew of the Lowndes Professor of Astronomy at Cambridge, and of the Professor of Natural Philosophy and Astronomy at King's College, London. Mrs. Adams was a teacher at Girton.

THE following ladies have been accepted by the Society:—Miss Mary Hunt, Bournemouth; Miss Eliza Ritson, Sunderland; Miss Clara Louisa Warren, Canterbury; and Miss Rebecca Gardiner, St. James's, Hatcham. Miss Eleanor G. Dickenson is about to sail for the North Pacific Mission, as an honorary missionary to work under Bishop Ridley, though not in official connection with the C.M.S. at present.

ONE of the interesting smaller Valedictory Dismissals that are sometimes held in the course of an ordinary Committee meeting took place on March 18th, when the following missionaries were taken leave of:—The Rev. A. E. Day, returning to Peshawar; the Rev. J. W. Tims, returning to the Blackfoot Mission, Saskatchewan; the Rev. J. H. Keen, formerly of Moosonee, and for some years Curate of Spitalfields under the present Bishop of Bedford, proceeding, with Mrs. Keen, to the North Pacific Mission; and the Rev. A. E. Dibben, B.A., Curate of St. John's, Chelsea, proceeding to Ceylon, for the Galle Face Church, Colombo. The missionaries were addressed by the Rev. G. Tonge, and commended in prayer to God by the Rev. U. Davies.

The party also had a public leave-taking at Chelsea Town Hall the same evening, together with the Rev. E. A. Fitch and Miss C. E. Fitch, who will be shortly returning to East Africa. Sir John Kennaway presided at this meeting, and Mr. Wigram introduced the missionaries. The hall was densely crowded.

THE Committee have determined to take the necessary steps for altering the day of the monthly meeting of the General Committee from Monday to Tuesday. As, by the constitution, every clergyman subscribing 10s. 6d. and every layman subscribing 5l. 5s. is a member of the General Committee (after

being a subscriber for a year at least), it seems only reasonable that the day of meeting should be one on which members from distant counties can attend if they please. For this purpose Monday has long been felt to be an inconvenient day.

Of course the mass of miscellaneous business that has to be transacted must be carried on by those who can attend regularly and take part in the Sub-Committees, &c.; but now and again questions of public importance may arise, upon which much knowledge of details is not necessary for forming an opinion, and upon these questions country members may naturally wish to be heard. Hence the decision to change the day. But the resolution cannot take effect until the Laws have been altered at a General Meeting of Members. Steps will therefore be taken to call a Meeting at an early date.

AN absurd paragraph has appeared in the papers, stating that the C.M.S. has given 500*l.* to the fund for establishing Monkton Combe School, near Bath, on a permanent footing as an Evangelical School. The Society's funds are not applicable to such objects, however excellent! Mr. Wigram is a contributor as a private individual, which is quite a different thing.

OUR friends should now circulate widely the speech of Canon Westcott at the C.M.S. Anniversary three years ago. We rejoice that a man who puts Foreign Missions in the right place should be raised to the Episcopate. Copies of the Speech can be had free on application.

A GERMAN traveller, Dr. Meyer, has lately made the first complete ascent of Mount Kilima Njaro, in East Africa, and finds it almost 20,000 feet high. A graphic account appears in the Royal Geographical Society's *Proceedings* for March. This is the mountain that was discovered by our missionary, Rebmann, on May 11th, 1848; and his letter announcing the discovery was printed in the very first number of the *C.M. Intelligencer*, 1849. The scientific world and the *Athenæum* laughed at a poor missionary finding a snow-capped mountain under the Equator. But Rebmann merely replied, "I was brought up in Switzerland, and I ought to know a snow-clad peak when I see one." That discovery was the first event in the history of modern Central African exploration.

FROM the *Times* telegrams from Zanzibar it seems to be true that Mwanga has regained the throne of Uganda and been baptized by the Roman Catholic missionaries. We trust that letters may now be on their way to England from our brethren, Gordon and Walker, of whom we have heard nothing since they left Mackay last August to visit the Uganda Christians.

VERY bright and happy letters have been received from both the parties recently gone forth to West and East Africa. Mr. Douglas Hooper and his companions reached Mombasa on February 19th. Bishop Crowther, Mr. Wilmot Brooke, and their comrades, arrived at Sierra Leone on February 26th, and were to go forward immediately to Lagos and the Niger. They had picked up the Rev. J. A. Robinson at Teneriffe, so all were together. On board both the steamers, the *Kaparthalá* and the *Congo*, there had been souls brought to Christ during the voyage.

THE Rev. S. A. Selwyn is not ignorant of our "Home Heathen," who are so much talked about. He has worked nobly among them. But what does he

say of them now that he has been face to face with the real heathendom of Africa? These are his very words, written in the first instance to his own populous parish in South London, "*Never talk about Home Heathen any more in the same breath with dark Heathenism as it is here.*"

A LEARNED Mohammedan mullah has been baptized in one of our Mohammedan Missions; and others in the same place are manifesting great interest in the Gospel message. We refrain from mentioning the locality, as publicity involves serious danger; but we earnestly commend the convert, and the inquirers, and the missionaries who are dealing with them, to the intercessions of our friends.

It will be remembered that on the lamented death of Miss F. R. Havergal, in 1879, the Rev. C. Bullock, through the medium of *Home Words*, raised a Memorial Fund of over 2000*l.*, and handed it to the Church Missionary Society for the purpose partly of translating Miss Havergal's works into the languages of India and other mission-fields, and partly of supporting Bible-women. On the interest of 1000*l.* (Great Indian Peninsular Railway Stock) six Native Christian Bible-women have been maintained, at Bombay, Jabalpur, Masulipatam, and at Jandiala in the Punjab (where Miss Clay, the intimate friend of Miss Havergal, is at work). The balance of the fund, with its interest, was set apart for translations; and the following have been effected:—*My King* into Tamil and Singhalese, *Royal Bounty* into Tamil and Bengali, *Royal Invitations* into Tamil and Malayalam, *Royal Commandments*, *Morning Stars*, and *Morning Bells* into Tamil and Telugu, *Little Pillows* into Tamil, a second work (not specified) into Malayalam, and one work (not specified) into Marathi. But these have not even cost the amount of the ten years' interest on the portion of the Fund set apart for the purpose, so that the entire principal of the Fund is still intact, valued now at 2440*l.*, and also 345*l.* accumulated interest. As the translations now hang fire, it has been determined to utilize the whole income for the maintenance of Bible-women, which will more than double their number at once. It will be seen that the Fund has been a real help to the Missions, and we are grateful to Mr. Bullock and his thousands of readers who raised it.

DURING her stay in England, Miss C. E. Fitch, of Cromer, one of our lady missionaries in East Africa, has been collecting funds to build a new house for the Native Christian girls at Frere Town. She has raised 211*l.*, which she hopes is sufficient. Mr. S. Hoare, M.P., gave 50*l.*, and several members of the Buxton family also contributed liberally.

At the London College of Divinity, St. John's Hall, Highbury, a Missionary Band has been formed, called the "Vigiles," which is to include both present students and former students now in orders and at work. Its object is "to ensure the provision in numerous centres of fully equipped voluntary helpers, to co-operate with the various missionary societies in their great work," and that members "should be prepared to deliver occasional missionary sermons or addresses at places within a specified radius of their own parishes."

OUR Anniversary, we need hardly say, will (D.V.) be on the regular days, Monday and Tuesday, May 5th and 6th. There will be a Prayer Meeting at 4 p.m. on the Monday at Sion College. The Service at St. Bride's will be at 6.30, when the Rev. Herbert James will preach. The Clerical Breakfast will be at 8.30 on Tuesday, the Annual Meeting at 11, and the Evening Meeting

at 7. The President will take the chair in the morning, and the Dean of Norwich in the evening. Among the speakers in the morning will be the Bishop of Norwich, the Earl of Harrowby, and the Rev. W. Allan (who will specially describe the new developments in Africa).

Much consideration is being given to the question of seats in the Hall. Year by year, the task of allotting them becomes more difficult. If five hundred clergymen attend, they cannot all have good platform seats; neither can the two or three thousand people in the body of the Hall all be in the front, although almost all of them are hearty friends and workers who ought to be favoured. The Side Galleries are strictly reserved for Vice-Presidents' ladies. The "Committee Reserve," it should be clearly understood, is *no better* than the "Body of the Hall." The barrier between being at right angles with the platform, the first comers in both are served exactly alike; the only difference being the staircase by which they ascend.

In anticipation of the numbers attending this year, the Lower Hall has also been engaged for an Overflow Meeting, and the speakers will be requested to deliver their speeches there also.

On the Tuesday afternoon, at 3.45, a private Conference in connection with the Gleaners' Union will be held at the C.M. House. Admission by card of invitation only, which will be given only to Clergymen (with one lady each), Secretaries of G.U. Branches, and such other members of the Union as may be coming from the country. Only 250 cards will be issued. Tea will be provided and served by some of the lady members of the Union at 5 p.m.

WE begin in this number a new feature, in the "African Notes" at pp. 243-7. Africa is occupying so conspicuous a place in public interest now that it seems desirable that a Society which exists primarily "for Africa and the East" should put on record current events of importance which, though not of a directly missionary character, may have a material influence on the progress of Missions. For this service we have secured a contributor who is an expert on the subject, and we doubt not that his Notes will be read with general interest. They will probably often repeat what has already appeared in the newspapers, but it will be very useful to have such items of intelligence grouped together in a convenient form.

THE Missionary Hymn Book which was prepared by the Rev. J. Johnston for the General Missionary Conference of June, 1888, has been reprinted by the Rev. J. Barton, and is on sale at the C.M.S. House, price 2d.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the (as yet uncertain) Income of the year now closed; specially for some recent special gifts (p. 265).

Thanksgiving and prayer for the Bishop-designate of Eastern Equatorial Africa (p. 265).

Thanksgiving for many interesting gatherings of the Society's friends in the past few weeks (pp. 270-276). Prayer for all Home Work for Foreign Missions.

Prayer for men for India (p. 266).

Prayer for the coming Anniversary (p. 268).

Thanksgiving and prayer for Mr. Selwyn's Mission (p. 253), and for Mr. Grubb's (p. 248).

Prayer for the new West and East Africa parties (p. 255), for Archdeacon Richardson and Mr. Lang in Palestine (p. 256), work of all kinds in India (pp. 256-260), for Moslem converts and inquirers (p. 268).

HOME WORK OF THE SOCIETY.

THE MANCHESTER ANNIVERSARY.



HE Anniversary of the Manchester and East Lancashire Auxiliary of the C.M.S. was opened by a Devotional Conference held on Saturday evening, March 8th, at the Religious Institute, Corporation Street, in connection with the Manchester Lay Workers' Union of the C.M.S., when the large room was filled with a company of Sunday-school teachers, superintendents, collectors, and friends of the Society, giving a direct evidence of the interest which was being centred in the effort this year. The Rev. R. Catterall presided. It was reported that the nine honorary speakers of the Union had delivered last year eighty-five Sunday-school addresses, eight week-day addresses, and twenty-six magic-lantern lectures, all in support of the Society. The Revs. J. Redman (Sindh), J. Ilsley (Ceylon), and J. C. Hoare (China) then addressed those present. Various subjects for prayer were mentioned by the Chairman, and responded to by the clergy present.

On Sunday, March 9th, Sermons were preached in forty-one churches of the five rural deaneries of Manchester and Salford. In the afternoon Colonel Bridgeman, M.P., delivered an address on Foreign Missions at a gathering in connection with the St. Paul's Sunday-schools.

On Monday, the annual address to the clergy was delivered in the drawing-room of the Y.M.C.A., by the Rev. H. E. Fox, Vicar of St. Nicholas, Durham. Archdeacon Anson presided. The Revs. Canon D. Kelly, Stowell, and Green also spoke. After the address, tea was served in the large hall, and the company then moved to the Free Trade Hall for the Annual Meeting, at which the Bishop of Manchester presided. The meeting was prefaced with an organ recital by Mr. E. Hilton. A choir was conducted by Mr. J. Westbrook, organist of Didsbury Parish Church. There was a large attendance of clergy and other friends. The report, which was read by the Rev. J. P. Rountree, stated that the work of the Manchester and East Lancashire Auxiliary had been satisfactory. In addition to the transfer of sixteen churches to its list from the Accrington and Clitheroe Associations, there had been an absolute gain of eight parishes to the auxiliary; whilst in six churches more than on a similar occasion last year sermons were preached on March 9th on behalf of the Society. The East Lancashire Church Missionary Prayer Union continued its work with encouraging success. Much good work had been done by the Lay Workers' Union, consisting of seventy-six members. The Bishop, in the course of an able speech, said the name of this Society was "The Church Missionary Society for Africa and the East;" and he enlarged with great force and eloquence upon the claims of Africa and the progress of Missions in the Dark Continent. The Revs. J. C. Hoare, J. Redman, and H. E. Fox afterwards addressed the meeting. The collection made during the evening realized 367. 13s.

NORFOLK C.M. UNION ANNIVERSARY.

We held our twenty-fourth gathering of Hon. District Secretaries on March 4th at Earlham Hall, under the hospitable roof of Canon and Mrs. Ripley. Twenty-three out of twenty-eight of the party were present, together with the Hon. Assoc. Sec., the Rev. C. C. McArthur, and Assoc. Sec., the Rev. H. H. Streeten. The Rev. H. E. Fox came from Durham to address us. There were a few absentees; alas! in the cases of some old and valued brethren from ill-health; in the case of Archdeacon Perowne, whose presence and counsel is always of the highest value, from unavoidable parochial engagements. And considering that there was a deep snow rendering the roads very difficult for travelling, I think we may congratulate ourselves that the mystic letters "C.M.S." wielded their old-wonted power, and brought the brethren together from all parts of our wide county. The old habit of then and there overhauling the work of the whole county was

resumed, so far as the twenty-four deaneries represented in the room were concerned; and I believe with good results. I believe this personal dealing with each secretary as to his contact with, and inquiry into, his own deanery, to be an essential part of the H.D.S. system. It was what we started with, as the main objects of our meeting in March, 1867—the plan having been resolved upon in the winter of 1866 in the very room where the present writer is now sitting. I have never seen reason to doubt the necessity for it, and I believe that system to be comparatively valueless without it.

After dinner a very valuable address was given to us by the Rev. H. E. Fox, of Durham, whose convincing facts, and telling way of marshalling them, left nothing to be desired in evidence of the reality of our work in India. We had the advantage and delight, too, of being addressed in warm-hearted, pungent, affectionate words by the Bishop of Liverpool, whose presence amongst us was welcomed with a reality which I hope did his large heart good, and told him that J. C. Ryle is not forgotten in the dignified Bishop, and that his teaching and speaking, under whatever name it may appear, is as highly valued as ever. Our own venerated and beloved Diocesan closed a happy gathering with Scripture and prayer, which carried every heart with him.

We had a united gathering of the Ladies' Union and our own Union next day in Norwich, and we owe the ladies our heartiest thanks for their attendance in large numbers, slush and dirt—half snow, half rain—notwithstanding. What an example the women do set to the men! Would that the men could be induced—shall I say “shamed”—into following it! An admirable exposition of Scripture was given by the Rev. J. Gurney Hoare, and again the Rev. H. E. Fox thrilled us, and stirred the hearts of some of us at any rate to their very depths. May God Himself, by His blessed Spirit, make the impression permanent and fruitful! Our Chairman very felicitously called attention to the happy combination, in our two brethren, of the sons of two of the toilers for C.M.S. of his earlier recollections—representing both the work at home and in the foreign field—the honoured Edward Hoare, of Tunbridge Wells, to whose pleading and wisdom at home the Society owes so much, and the saintly Henry Watson Fox, whose devotion to the work in India so moved our hearts forty years since, and to this day is a power yet in the land.

It has been a happy and a profitable time. We thank all who helped, and specially those who received us, and those who addressed us, and bless our loving Father for another blessed opportunity. May we have grace to improve it!

E. L.

EASTBOURNE LADIES' ASSOCIATION.

Our very flourishing Ladies' Association held its Anniversary Meetings on Monday and Tuesday, February 24th and 25th. These meetings possess an importance of their own from the circumstance that they fall at a time when the visitors to this beautiful place are few, and all our residents are at home. Thus we look for an attendance of our own people; while, at the Annual Sermons and Meeting on the second Sunday in September and the Monday following, we appeal more to the thousands of visitors who are here.

The occasion of which we now speak was memorable not only from the great interest awakened, but because a new and most successful departure was made in the shape of a monster tea-party, filling the large Town Hall to its utmost limits. This tea took place at 6.30 on the Monday. Upwards of 500 sat down to some forty tables, each presided over by a lady, who did her best to supply her guests with all that they wanted. Shortly before eight o'clock the tables were cleared away, seats placed, and the room was filled with eager listeners, over whom J. Johnston Bourne, Esq., presided, many coming in in addition to the tea-drinkers. The Rev. Joseph C. Hoare, from Ningpo, and Mr. Eugene Stock gave thrilling accounts of missionary labour and heroism, successes and reverses, endurance and faithfulness, which stirred all hearts. The gross receipts from this effort, including 16*l.* 4*s.* 7*d.* collected during the meeting, reached the sum of

70*l.* 18*s.* 7*d.*; the net result (after deducting expenses of hire of room, provisions, printing, &c.) amounted to no less than 52*l.* 19*s.* 1*d.*

But this was not all. There are people in a place like Eastbourne who come out in the afternoon, but not in the evening. For these a second large meeting was arranged at three o'clock the following day. Over this the Rev. E. W. Foley presided. The first speaker was General Sir Robert Phayre, K.C.B., who was listened to with great interest, as he told of Indian experiences, and bore testimony to the great value of our missionaries, and the vast results (far wider than any records can indicate) following upon their labours. After him followed the Rev. J. C. Hoare, who again spoke with considerable power. The collection was 19*l.* 5*s.*

The result of these meetings has much cheered all true friends of the C.M.S. here. The tea was undoubtedly the great feature of the anniversary which mainly conduced to its unprecedented success. And to Mrs. O'Malley, Hon. Life Member C.M.S., the energetic Secretary of our Ladies' Association, our thanks are mainly due for the idea and its accomplishment. If any one should desire to know all the details of the management of this tea, by which much new interest was elicited, and marked financial success attained, the undersigned will be delighted to forward a complete account, with methods adopted, balance-sheet, &c., to any one who will send six penny stamps, and a stamped, self-addressed envelope, to the Rev. W. A. Bathurst (Hon. Dist. Sec.), Holy Trinity Vicarage, Eastbourne.
W. A. B.

MISSIONARY MISSION AT SOUTHSEA.

On Saturday, February 22nd, a Missionary Mission in connection with the St. Simon's Association, Southsea, was commenced by the Rev. J. B. Whiting. The week was devoted to the devout consideration of the great missionary duty and privilege of the Church of Christ. Introductory sermons were preached in St. Simon's Church by Mr. Whiting on Sunday the 23rd. And each morning in that week, in the church, Mr. Whiting gave thoughtful addresses, bringing out the missionary teaching, especially of the Old Testament Scriptures, in accordance with the words of the Lord Jesus in Luke xxiv. 44-47 that it is written in "Moses," and "the Psalms," and "the Prophets," that the Gospel should be "preached in His Name among all nations." At the afternoon meetings very interesting addresses were given on such subjects as Evangelization, Organization, Systematic Instruction, Work among Women and Girls, Medical Missions, and Christian Influence. In the evening the vast field was surveyed, and much valuable information given showing the progress of Missions in the last 100 years. The children were not forgotten. There were two Sunday afternoon services for them, and a drawing-room juvenile meeting on the second Saturday. The "Mission" was concluded on Sunday, March 2nd, when the Rev. J. Heywood Horsburgh preached two most telling missionary sermons, and gave an address to the young in the afternoon. During the "Mission" a Loan Exhibition attracted considerable attention. The meetings were addressed by the Bishop of Mauritius, the Rev. J. B. Whiting, the Rev. J. H. Horsburgh, of China, the Rev. John Piper, formerly in both China and Japan, the Rev. C. Tanner, formerly in South India, Mr. Johnston Bourne, a member of the Parent Committee, and Miss Matilda Laurence, of China. A later meeting was held one evening to enable the members of our Lay Workers' Union, formed at a similar "Mission" nearly four years ago, to hear special addresses by Mr. Whiting and Mr. J. Bourne.
F. B.

A C.M.S. WEEK IN WALTHAMSTOW AND LEYTON.

In the hope of stirring up more general interest in Foreign Missions in the large districts of Walthamstow and Leyton (now containing, together, quite 100,000 inhabitants), it was decided to enter upon the serious undertaking of a Church Missionary Week (February 16th to 22nd). It is too early to measure the direct results, but all those who shared in the work were happily conscious that a real blessing from above was granted—as shown by the spirit of hearty

united service, each one helping in the work according to his or her several ability.

Before the beginning of the Week the district was diligently canvassed by an earnest band of ladies, who distributed specimen copies of the *Gleaner*, and other C.M.S. publications, with notices of the meetings, also selling tickets for the Missionary Loan Exhibition. The local Press also were persuaded to help by inserting for some weeks short articles leading up to the subject.

On Sunday, February 16th, C.M.S. sermons were preached morning and evening at St. Mary's, Leyton; All Saints', Leyton; and St. Stephen's, Walthamstow; and in the afternoon a children's service, with address by Mr. Bates, was held in St. Stephen's.

On Monday, February 17th, a social gathering was held at Mr. Eliot Howard's, attended by about eighty of those who had already shown an interest in the work. A very happy evening was spent, and a most helpful and spiritual address was given by the Rev. J. B. Whiting, of Ramsgate—starting all the workers in their labours for the Week with a sense of joy and hopefulness in the thought of the “abounding power of grace.”

On Tuesday, Wednesday, and Thursday mornings, a series of addresses were given by Mr. Whiting on Matt. xxviii. 16—20. These will be long remembered by those who heard them. On Tuesday afternoon a meeting for Bible study was held by Mr. Whiting, at the Walthamstow Town Hall, on John xvii., and the same subject was continued at the evening service at St. Stephen's on Wednesday. On Tuesday evening February 18th, a public meeting was held at the Town Hall, addressed by Mr. Whiting, the Rev. G. Ensor, and Mr. E. Howard.

On Wednesday the Loan Exhibition opened, and in the afternoon a large meeting of young people (about 400 to 500) from the private schools, grammar schools, and high schools of the neighbourhood, was addressed by Mr. Ensor and Mr. Whiting, and those who attended this meeting were welcomed at the Loan Exhibition, where short explanatory lectures were given by Mr. Ensor and Mr. Howard, the young people showing great interest. In the evening, after service, a well-attended prayer-meeting was held in St. Stephen's Schools, with a brief but most practical address from Mr. Ensor.

On Thursday afternoon, February 20th, a large meeting of ladies assembled to hear a “Zenana” address from Mrs. Ball, of Sindh, and in the evening the Victoria Hall, the largest building available, was filled with some 1400 Sunday-school children, who listened with great attention to magic-lantern addresses on Japan from Mr. Ensor and Mr. E. Mantle. A volunteer choir, organized by some of the ladies of St. Stephen's, gave great spirit to the singing, and greatly assisted in preventing restlessness in the critical periods of assembling and dismissing such a mass of young life. A meeting was also held in the Fillibrook Mission Hall, Leyton, addressed by the Rev. R. Arnold Pelly.

On Friday afternoon, February 21st, a meeting of ladies was addressed on the subject of Home Organization by the Rev. H. P. Grubb, and in the evening a men's meeting was addressed by Mr. Eugene Stock and Mr. Grubb. On the same evening the Town Hall was occupied by a crowded gathering, admitted by tickets given through various “mothers' meetings,” who listened with deep attention to most interesting explanations, from Mr. Ensor, of the Japan illustrations with the magic lantern.

The Missionary Loan Exhibition was open on Wednesday, Thursday, and Friday. Many interesting contributions had been sent from the C.M.S., the Universities' Mission, the Anti-Slavery Society, the China Inland Mission, Lady Burton, the Rev. H. Burnside, and others, and the collection was not only important but attractive. Although the admission was only 3d. (1d. for children), and many free tickets were issued, the admissions fully paid for the expenses, and great interest was excited. Frequent explanatory addresses were given, especially to children, and it is quite certain that much useful information was conveyed. At a stall for C.M.S. literature about 6l. worth of books, &c., were put into circulation.

It will be seen that an endeavour was made during the “Week” to reach all

classes and all ages, and at least 3000 persons, young and old, shared in the various meetings, and received valuable instruction in missionary matters.

As regards organization, it was the endeavour of those responsible to enlist the help of all who would assist in any way, and thus to spread as widely as possible the pleasure of sharing in the work. Sub-Committees were appointed to work out the details of the various meetings. Thus, for instance, the large attendance of young people on the Wednesday afternoon was due to the steady work of a few ladies, who undertook to write to all the schools, and allot them their tickets. Except at the Sunday sermons, there were no definite collections, the object being to stir up interest rather than to collect money *at once*.

E. H.

Bath.—The Seventy-second Anniversary of the Bath Association was held on March 16th and 17th. Sermons were preached on the Sunday on behalf of the Society in eighteen churches in Bath and the immediate neighbourhood. The Society was represented by the Rev. W. Walsh, Prebendary of St. Paul's, the Rev. J. Redman of the Sindh Mission, and the Rev. G. C. Williamson, Assoc. Sec. Besides the local clergy, the following friends of the Society also preached; the Rev. Prebendary J. Buttanshaw, and the Revs. F. H. Baring, G. English, and T. Carss. The morning was fine, and the collection above the average; but in the evening torrents of rain thinned the congregations. The meetings on Monday were preceded by a luncheon at the Assembly Rooms, kindly given by the Mayor of Bath, at which about forty of the local Committee and friends were present. Two crowded and successful meetings were held. In the afternoon the Rev. Prebendary Buttanshaw presided, in the absence, through indisposition, of the Rev. Canon Brooke, Rector of Bath. The report was drawn up and read by the Rev. E. A. Eardley-Wilmot, Rector of Walcot, Hon. Sec. The balance-sheet, read by the Hon. Treasurer, General Warren Walker, R.E., showed that the income of the Bath branch amounted to 1820*l.*, an increase of about 50*l.* on last year. The Mayor of Bath took the chair at the evening meeting in the Guildhall. The Revs. J. Redman and G. C. Williamson made interesting and stirring speeches at both the meetings. We trust that the true missionary spirit may have been increased in our city by this very encouraging Anniversary.

E. A. E.-W.

Birmingham.—The Anniversary of St. Silas', Lozells, Association took place on February 23rd and 24th. On the previous evening a special meeting for prayer was held in the Schoolroom, and earnest were the pleadings for a blessing on the following day. On Sunday the Rev. J. H. Horsburgh, from China, preached three times, and his message, morning, afternoon, and evening, was with great grace and power. On Monday was the Annual Missionary Tea in the Schoolroom. The room was quite full, and a very enthusiastic spirit was felt all through the evening. Between this and the meeting a gathering for prayer took place in the church, and an address was given by the Rev. J. W. Mills, Rector of St. George's. At 7.30 the Rev. C. G. Baskerville took the chair, and after the Secretary, Mr. Clegg, had read out the list of boxes, amounting this year to 111*l.*, the Chairman gave a short address, and said he quite hoped the sum total for 1889 would be 170*l.* Mr. Horsburgh, in Chinese dress, then gave a most graphic description of God's work in China, and left behind him an impression of the blessedness and reality of the work which we trust will abide in our midst. Fresh subscribers for the *Gleaner* were enrolled, new boxes given out, and a very happy anniversary came to an end, only to bud out, I trust, in "more fruit."

C. G. B.

Brighton.—On February 24th, Mr. Stock gave a lecture in the Pavilion on Missions in Central Africa. The large banqueting room was crowded. Mr. T. Cave presided.

Leamington.—Sermons for the C.M.S. were preached in all the parishes in Leamington, except one, on Sunday, March 9th, by Archdeacon Reeve, the Rev. W. Allan, Canon Christopher, and the Rev. J. G. Watson (Assoc. Sec.). The

Annual Meetings were held the following day. At 3 p.m. Sir C. Aitchison, K.C.S.I., presided, and gave an able address on the indirect effects of missionary work, and was followed by the Rev. W. Allan, who gave a most interesting and encouraging report of his visit to the Missions in West Africa. The Rev. J. G. Watson reported that the Association had, during the year, collected 822*l.*, being an advance of over 20*l.* on last year. In the afternoon, at 5.30, the Town Hall was filled with children, who listened most attentively to a very interesting address from Archdeacon Reeve. A third meeting was held at 8 p.m., at which Sir G. Malcolm, G.C.B., was to have presided, but was prevented by illness, and his place was ably filled by F. A. N. Chase, Esq. Very interesting addresses on the work of the C.M.S. were delivered by Archdeacon Reeve, from North-West America, and Canon Christopher, of Oxford. The Chairmen, Deputations, and other friends of the C.M.S. were most hospitably entertained at luncheon and dinner by Miss Holy. Between the meetings Miss Holy also invited a number of friends to tea at the Town Hall.

J. G. W.

Naunton.—On February 18th a Public Meeting was held in the Schoolroom in connection with the Society. There was a large attendance. The Rector, the Rev. E. A. Litton, a staunch and veteran friend of the Society, was prevented from presiding through illness. In his absence the Rev. H. J. R. Marston, Rector of Icomb, occupied the chair. The Rev. W. Clayton (Assoc. Sec.) detailed the difficulties, encouragements, successes, and methods of missionary work, dwelling especially upon scenes from his own experience in India. The Chairman followed, and impressed upon the audience the unity of all missionary work, however various might be the workers, or divergent their manner of working; he appealed to his Nonconformist hearers to cultivate a spirit of godly emulation with the Church Missionary Society.

H. J. R. M.

Stockport.—A Public Meeting in connection with the Stockport Branch of the Society was held on Monday evening, February 17th, in the National Schools, Wellington Road. The Rector (the Rev. Canon Symonds) presided, in the absence of Mr. A. H. Sykes, J.P. (who was expected, but did not arrive till late). The Secretary read the annual report, and stated that, after deducting 7*l.* 10*s.* 9*d.* for expenses, the sum of 142*l.* 0*s.* 7*d.* was remitted to the Parent Society. Mr. Sykes delivered a brief address, and referred to the good work done by the Society. The Rev. F. Glanvill also spoke on missionary work in Ceylon. The Annual Sermons were preached on the Sunday at the Parish Church, St. Thomas's, St. Matthew's (Edgeley), St. Paul's (Portwood), and Offerton, by the Revs. F. Glanvill, J. Consterdine, A. Symonds, F. B. Hawkins, Canon Symonds, and J. Coombes.

Wellington (Somerset).—The first Anniversary Meeting was held in this town since the appointment of the new Vicar, the Rev. J. Pulman. On the Sunday services were held in both churches, the sermons being preached by the Association Secretary for the district (the Rev. G. C. Williamson), when the collections amounted to 8*l.* On the Monday afternoon a Drawing-room Meeting was held, by kind permission of the Hon. Sec. (Miss Fox), at "Linden," when the box-holders and friends were addressed by Mr. Williamson, who dwelt more particularly upon the encouragements, incentives, and prospects of missionary work; after which a branch of the Gleaners' Union was formed, another lady consenting to act as secretary. A public meeting was held in the evening, at which the speakers spoke on the work in West Africa. The collection amounted to 2*l.* 13*s.* This, we hope, is the beginning of better things in Wellington, and no small thanks are due to the hard-working lady secretary.

G. C. W.

Windsor.—The Anniversary of the Windsor and Eton Branch of the Society was held on Sunday and Monday, February 16th and 17th. On Sunday, February 16th, sermons were preached at St. John's (the Parish Church) and at All Saints' by the Revs. Canon Gee, D.D., and J. Redman, of Hyderabad. On Monday evening, February 17th, the Annual Meeting was held in the Town Hall,

and was largely attended. In the unavoidable absence of Canon Eliot, President of this Branch, the Dean of Windsor kindly presided. The meeting, which was largely attended, was addressed by the Chairman, the Revs. J. Dalton (Assistant Master at Eton College), J. Redman, and Canon Gee. The amount collected from subscriptions, boxes, and offertories during the past year, and forwarded to the Society by the Treasurer (Mr. F. Layton) was 97*l.* 6*s.*

Worthing.—On Saturday and Sunday, February 22nd and 23rd, Mr. Stock gave five addresses in this town. On Saturday afternoon, there was a drawing-room meeting at Mrs. Young's, and in the evening a Gleaners' Union Meeting at the Y.W.C.A. On Sunday, Mr. Stock spoke in St. George's Church, at the request of the Rev. Dr. Bennett, after the morning and evening services; and in the afternoon a remarkable gathering took place in the Assembly Hall, which was crowded in every part, between 700 and 800 persons being present. Several private schools sent contingents, but the Sunday-schools were only allowed to send the senior class in each. Members of adult Bible-classes were present in considerable numbers; and the general public also attended.

DURING February the Society's cause has also been advocated by Sermons and Meetings, or by either, at South Heigham (Holy Trinity), Harleston, Harby, Pimperne, Norbiton (St. Peter's), Bidford, Bromyard, Monkton, Melton Mowbray, Hulland, Old Hill, Padstow, Ventnor (Isle of Wight), Trowbridge, Barton-le-Clay, Heigham (St. Philip's), Worcester, Hove, Catcott, Hinckley (St. Mary's and Holy Trinity), Portsea (St. Mary's), Carisbroke (Isle of Wight), Corsham, Saltley (St. Saviour's), East Fordington, Lowestoft, York (St. Thomas's), Ashbourne, Truro, Accrington, &c.

NOTES OF THE MONTH.

ORDINATIONS.

Yoruba.—On Jan. 12, at Abeokuta, by the Bishop of Sierra Leone, the Rev. S. S. Farrow to Priest's Orders, and Mr. D. O. Williams (Native) to Deacon's Orders.

South India.—On Feb. 15, at Masulipatam, by the Bishop of Madras, the Revs. E. S. Carr, B.A., Marumudi David, and E. T. Pegg to Priests' Orders.

ARRIVALS.

Niger.—Mr. G. F. Packer left Bonny on Jan. 6, and arrived in England on March 3.

Eastern Equatorial Africa.—Mr. J. A. Wray and Mr. A. J. Pratley left Zanzibar on Feb. 3, and arrived in London on Feb. 26.

Punjab.—Dr. S. W. Sutton left Quetta on Dec. 30, and arrived in England on March 6.

Japan.—The Rev. J. and Mrs. Batchelor left Hakodate on Jan. 13, and arrived in London on March 4.

DEPARTURES.

Palestine.—The Rev. H. Sykes left London for Salt on Feb. 27.—Dr. H. J. Bailey left London for Gaza on March 8.

BIRTHS.

North India.—On Dec. 17, at Kherwara, the wife of the Rev. W. B. Collins, of a son.

South India.—On Dec. 14, at Melbourne, the wife of Mr. Martin Browne, of Ellore, of a daughter.

Mid-China.—On Feb. 26, at Ulcombe, Staplehurst, the wife of the Rev. C. J. F. S. Symons, of a daughter.

N.-W. America.—On Jan. 25, at Fort McLeod, the wife of the Rev. S. Trivett, of a son.

MARRIAGE.

On Feb. 11, at Lucknow, the Rev. A. E. Bowlby, of Meerut, to Miss Lilian Dickinson.

DEATHS.

South India.—On June 5, the Rev. Periyannayagam Arumanayagam.—On Dec. 14, the Rev. Jesudāsen John; and (date not given) the Rev. T. Védanayagam.

Ceylon.—On March 13, at Jaffna, the Rev. E. M. Griffith.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 18th, 1890.—On the recommendation of the Ladies' Candidates Committee, Miss Mary Hunt, of Bournemouth, was accepted as a Lady Missionary of the Society.

A scheme was presented, which had been drawn up by the Rev. J. Barton, for the further development of Native Church organization in Tinnevely, which was in its main principles approved.

A Report was presented from the Sub-Committee in charge of the India Missions respecting certain matters of difficulty which had arisen from the growth of doctrines and practices not in accordance with the Society's methods and with its aspirations regarding the future of the Native Christian Church in India. Instructions were given to the Ecclesiastical Sub-Committee to prepare certain papers on the subject.

Arrangements were agreed to regarding the relations of Lady Missionaries in the Fuh-Kien Province, whether belonging to the C.M.S. or C.E.Z.M.S. or F.E.S., to the Society's missionary organization there.

On the recommendation of the Sub-Committees in charge of the Missions in North India, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, South China, Mid-China, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, March 4th.—Arrangements were agreed to regarding the relations of Lady Missionaries of the C.E.Z.M.S. in India to the Society's missionary organization there.

The Committee took leave of Dr. H. J. Bailey, proceeding to the Palestine Mission. The Instructions of the Committee were read by General Touch. Dr. Bailey, having replied, was addressed by the Rev. H. Sharpe and the President, and commended in prayer to the favour and protection of Almighty God by the Rev. Sidney Bott.

The Ecclesiastical Sub-Committee reported upon two of the questions referred to it at the last meeting, and further instructions were given.

It was resolved to submit the name of the Rev. Alfred Robert Tucker, M.A., of Christ Church, Oxford, Curate of St. Nicholas', Durham, to his Grace the Archbishop of Canterbury with a view to his appointment as Bishop in Eastern Equatorial Africa.

On the recommendation of the Sub-Committees in charge of the Missions in Eastern Equatorial Africa, Mid-China, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

General Committee, March 10th.—A letter was read from his Grace the Archbishop of Canterbury expressing his willingness to promote the consecration of the Rev. A. R. Tucker to the Bishopric of Eastern Equatorial Africa; also a letter from the Rev. A. R. Tucker intimating his acceptance of the appointment. [See paragraph at page 265.]

A Report was presented from a Sub-Committee appointed some time ago to consider the procedure of the Committee, recommending the expediency of changing the day of the monthly meeting of the General Committee from the second Monday to the second Tuesday in the month. After discussion, the Committee accepted the Report, and instructed the Secretaries to take the necessary steps with a view to secure the alteration of Law XXI. accordingly.

The Frances Ridley Havergal Fund Sub-Committee reported that they had reviewed the work which had been effected in connection with that Fund since 1881, when 1000*l.* was set apart for the support of Native Bible-women, and the remainder for the production and translation of Miss Havergal's works into foreign languages. On the first part of the Fund so divided there were now six Bible-women employed in India, and by means of the second part fifteen translations of Miss Havergal's works into six of the languages of India and Ceylon had been produced and were now in circulation. The Sub-Committee recommended that the whole of the Fund, consisting of railway stock valued at present at 2440*l.*,

and cash 345*l.*, be applied for the future to the support of Bible-women, which was agreed to.

The Committee heard with much regret of the death of the Hon. and Right Rev. Charles B. Bernard, D.D., Bishop of Tuam, a Vice-President of the Society, and placed on record their high estimation of his character and of the services rendered by him to the cause of religion at home and abroad, by his active sympathy with every good work, and his faithful maintenance of the Evangelical principles of the Churches of England and Ireland.

The Committee also heard with much regret of the death of the Rev. Canon R. E. Roberts, Rector of Richmond, Yorkshire, an Hon. Life Governor of the Society, who, during his ministry of fifty-six years had held fast to the Society's Evangelical principles, and had proved himself a staunch friend to the missionary cause.

Contribution List.

*In the following list of receipts from February 11th to March 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5*l.* and upwards; and Collections of 10*s.* and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.

Bedfordshire: Ampthill.....	6	17	11
Bedford.....	49	3	2
Berkshire: Newbury.....	30	0	0
Wallingford.....	104	15	10
Windsor and Eton.....	32	6	0
Windsor Castle: St. George's Chapel.....	7	15	5
Bristol.....	800	0	0
Buckinghamshire: Denham.....	5	0	7
Little Marlow.....	6	7	0
Olney.....	11	9	0
Seer Green.....	1	13	10
Upton-cum-Chalvey.....	8	8	8
Weston Underwood.....	1	0	0
Cambridgeshire: Ickleton.....	12	1	6
Cheshire: Bromborough.....	13	18	3
Timperley: Christ Church.....	39	10	3
Cornwall: Helland.....	18	1	
Liskeard.....	41	10	11
Rame.....	3	16	0
St. Samson's.....	5	0	0
Cumberland: Bolton.....	1	3	10
Gosforth Deanery.....	10	16	7
Derbyshire: Derby & South Derbyshire.....	200	0	0
Derby: St. James's.....	1	5	5
Horsley.....	4	5	0
Measham.....	26	3	2
Stapenhill.....	1	0	0
Wormhill.....	13	0	0
Devonshire: Devon and Exeter.....	230	0	0
Paignton.....	23	4	6
Tavy St. Peter.....	5	14	0
Dorsetshire: Corstone.....	16	15	0
Devonport: Dockyard Church.....	5	5	0
Dorchester and Fordingham.....	104	17	5
Hilton.....	12	7	10
Wareham.....	34	4	10
Durham: Cotherstone.....	7	4	9
Low Fell.....	8	3	0
Sunderland.....	100	0	0
Essex: Forest Gate: St. James's.....	1	14	4
Great Baddow.....	50	15	7
Great Clacton.....	12	13	11
Ilford: Hospital Chapel.....	3	19	8
Leyton.....	23	3	5
Leytonstone: St. Augustine's.....	14	9	
Stratford.....	35	2	6
Upton Park: St. Stephen's.....	5	15	2
Wanstead.....	34	0	0
Woodford Wells: All Saints.....	11	10	0
Gloucestershire: Almondsbury.....	4	9	5
Clifford Chambers.....	2	16	5
Dorsington.....	1	7	9
Leckhampton:			
St. Philip and St. James's.....	17	14	2
Stow-on-the-Wold.....	2	17	0
Stroud.....	430	0	0
Hampshire: Basingstoke.....	12	11	3
Bournemouth.....	664	3	0
St. Michael's.....	44	7	0
Emsworth.....	23	12	5
Havant.....	8	10	0
Hayling Island.....	5	6	0
Holy Rood.....	1	17	3
Lymington.....	17	10	6
Southbourne.....	7	6	4
Isle of Wight: Bonchurch.....	24	15	3
Carlsbrooke.....	9	8	4
Cowes, West: Holy Trinity.....	22	12	5
Sandown: Christ Church.....	101	7	0
Wootton.....	1	1	0
Channel Islands: Guernsey.....	30	0	0
Hertfordshire: Colney.....	3	10	0
Hatfield: St. Mary's.....	14	19	2
Lyonsdown.....	90	0	0
Watford: St. Andrew's.....	36	7	0
Huntingdonshire: Huntingdon County.....	120	0	0
Kent: All Hallows.....	2	16	6
Blackheath: St. Michael's.....	127	3	10
Bromley Common: Holy Trinity.....	13	2	6
Chislehurst: Christ Church.....	45	13	0
Eynsford.....	14	1	5
Greenwich, East: Christ Church.....	2	2	0
St. Paul's.....	28	12	10
Holy Trinity.....	11	14	3
Herne Bay.....	2	15	0
Isle of Sheppey.....	61	0	6
Maidstone and Mid-Kent.....	80	0	0
Murston.....	1	1	0
Northumberland Heath: St. Paul's.....	2	0	3
Lancashire: Bretherton.....	4	11	10
Deane.....	12	10	1
Horwich.....	22	3	5
Little Bolton: St. John's.....	13	0	0
Liverpool, &c.....	390	3	7
St. Helen's: St. Paul's.....	15	0	
Staveley-in-Cartmel.....	4	5	4
Whalley.....	24	5	4
Whittle-le-Woods.....	21	12	8
Leicestershire: Bottesford.....	11	14	0
Braunstone.....	2	5	2
Harby.....	8	15	4
Hinckley: Holy Trinity.....	5	3	
Kibworth.....	20	0	0
Lutterworth.....	7	4	4
Melton Mowbray.....	49	0	3
Juvenile.....	9	9	0

Sheepshed.....	9	0	0
Lincolnshire: Grantham.....	30	0	0
Marsh Chapel.....	10	6	
Swallow.....	4	6	7
Middlesex: Bayswater: St. Thomas's....	39	19	5
Bethnal Green: St. James the Less....	13	2	3
Bow Common: All Hallows.....	4	12	0
Chelsea: St. John's.....	17	7	4
Christ's Hospital, Newgate Street.....	4	4	0
Covent Garden: St. Paul's.....	29	15	0
Ealing.....	6	13	11
Finchley: Parish Church: Juv. Assoc.	7	1	8
Finchley, East: Holy Trinity.....	1	6	6
Hamilton Terrace: St. Mark's.....	33	11	0
Hampstead.....	550	0	0
Highgate.....	24	19	1
Ialington.....	150	0	0
Kensington Deanery.....	150	0	0
Kensington, South: St. Jude's.....	100	2	9
Kensington, West: St. Mary's.....	64	10	6
Kilburn: St. John's.....	18	3	6
Marlybone: St. Matthew's.....	7	13	6
Muswell Hill: St. James's.....	13	3	2
Old Ford: Parish Church.....	7	7	11
Pimlico: St. Michael's.....	3	0	9
St. Mary-le-Strand.....	7	13	1
St. Stephen's, Coleman Street.....	40	0	0
Spital Square: St. Mary's.....	10	0	0
Stamford Brook: St. Mary's: Juv. Assoc.	5	14	9
Whitechapel: St. Paul's.....	1	16	6
Y.M.C.A., Whittington Avenue.....	3	16	6
Norfolk: Bretingham.....	14	0	0
Thetford.....	13	0	0
Northamptonshire: East Haddon.....	1	18	10
Moreton Pinkney.....	13	1	5
Nottinghamshire: Nottingham.....	550	0	0
Ossington.....	6	6	3
Northumberland: Bolam.....	2	0	0
Norham.....	4	0	0
Oxfordshire: Banbury and N. Oxon.....	27	0	0
Brasenose College.....	3	13	4
Isden.....	4	7	9
Rutlandshire: Exton.....	21	10	7
Ridlington.....	3	2	2
Shropshire: Broseley.....	26	12	8
Coalbrookdale.....	20	0	0
Cockshutt.....	5	10	0
Mucklestone.....	5	0	0
Norton-in-Hales.....	3	7	1
Wellington.....	12	12	6
Whitchurch.....	37	16	6
Somersetshire: Allerton.....	9	11	6
Bath, &c.....	600	0	0
Bridgwater: Ladies' Association.....	27	2	8
Compton Bishop.....	13	17	6
Ilminster.....	24	0	0
Luccombe.....	8	7	4
Milborne Port.....	28	11	0
Minehead.....	3	0	9
Sandford Orcas.....	1	8	7
Salworthy.....	2	6	0
Yaston District.....	21	4	10
Staffordshire: Alstonfield.....	5	0	0
Croden.....	3	3	1
Fazeley.....	27	18	5
Great Haywood.....	1	14	5
Stoke-on-Trent.....	18	18	2
Stone Ladies.....	20	4	3
Tipton: Parish Church.....	27	15	2
Wednesbury.....	13	2	0
Suffolk: Aldeburgh.....	7	7	0
Bungay.....	16	0	0
Lydgate.....	16	6	6
North Dunwich Deanery.....	16	0	0
Woodbridge.....	31	10	0
Surrey: Brixton, East: St. Jude's.....	86	11	4
Brixton, North: Christ Church.....	60	18	10
Caterham Valley: St. John's.....	10	13	9
Croydon.....	327	9	5
Croydon, South: St. Augustine's.....	18	1	1
Dorking: St. Paul's.....	63	17	9
Dorset's Land.....	10	7	6
Ewell.....	36	10	1
Felbridge.....	11	0	0

Gipsy Hill: Christ Church.....	52	18	0
Herne Hill: St. Saviour's.....	14	14	6
Kennington: St. Mark's.....	1	6	9
Kingston-on-Thames.....	20	0	0
Lambeth: St. Andrew's.....	5	0	0
Mitcham: Christ Church.....	13	15	0
Mortlake.....	8	19	9
Newington: St. Matthew's.....	24	10	10
Norbiton: St. Peter's.....	17	9	10
Peckham: St. Mary Magdalene.....	2	11	0
Purley.....	20	1	11
Redhill: St. Matthew's.....	61	0	0
Reigate.....	26	4	0
Richmond.....	140	13	3
South Lambeth: St. Stephen's.....	18	7	
Juvenile Association.....	8	15	0
Southwark: St. Olave's.....	5	0	0
Sussex: Christ Church.....	10	4	9
Sarbiton: St. Matthew's.....	9	13	9
Wallington.....	25	0	0
Wimbledon.....	110	13	6
Sussex: Crawley.....	2	15	0
Easebourne.....	9	15	1
Hastings: St. Matthew's.....	64	14	7
St. Leonard's-on-Sea: Parish Church.....	273	6	8
St. John's.....	33	19	4
Warwickshire: Alcester.....	2	7	11
Bickenhill.....	15	15	6
Birmingham.....	250	0	0
Coleshill.....	15	19	0
Coventry.....	122	11	7
Maxstoke.....	5	7	7
Preston Bagot.....	15	1	3
Solihull.....	1	16	0
Ullenhall.....	22	12	11
Wootton Waven.....	4	13	1
Westmoreland: Rydal.....	3	1	0
Wiltshire: Atworth and South Wrayall.....	4	9	6
Chippenham and Neighbourhood.....	49	18	4
Chippenham: St. Paul's.....	37	1	6
Highworth.....	9	8	6
Road Hill: Christ Church.....	1	15	3
Upton Scudamore.....	1	5	0
Warminster.....	23	6	11
Worcestershire: Bewdley.....	11	7	0
Chaceley.....	3	16	7
Cradley.....	10	13	3
Evesham.....	38	2	4
Redditch.....	2	0	0
Suckley.....	5	11	2
The Lickey.....	4	15	0
Yorkshire: Baildon.....	1	1	0
Bardsey.....	50	0	0
Giggleswick.....	16	15	9
Killinghall.....	15	10	1
Masham.....	42	6	2
Moor Monkton.....	1	17	0
Sowerby.....	5	5	0
Thwing.....	6	2	6
York.....	1000	0	0

ASSOCIATIONS IN WALES.

Anglesey: Bryngwran.....	2	14	6
Brecknockshire: Glasbury.....	3	13	0
Llangattock and Crickhowell.....	42	11	7
Carmarvonshire: Penmaenmawr.....	21	16	7
Plasgwyn.....	52	0	0
Denbighshire: Ruabon.....	1	14	6
Glamorganshire:			
Porthkerry and Barry.....	3	0	8
Swansea: Ladies' Association.....	14	6	2
Merionethshire: Aberdovey.....	3	8	6

IRELAND.

Kilmood, &c.....	7	1	
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BENEFACTIONS.

A. M. S. A. S.....	5	0	0
Bevan, R. O. L., Esq.....	200	0	0
B. H. R.....	500	0	0
Bousfield, C. H., Esq.....	100	0	0
Brace, Mrs., Worcester.....	100	0	0
Brown, Miss, Broadstairs.....	5	0	0

Butler, Henry, Esq., Chipstead	5	0	0
Cabill, Miss, Richmond	50	0	0
Chalk, Mrs., Caterham	5	5	0
Cole, J. H., Esq., Lewisham	10	10	0
Coney, Rev. C. B., Sandown	25	0	0
C. R.	50	0	0
Cundy, Captain, Long Ditton	50	0	0
Daves, Miss, Brighton	20	0	0
Dumergue, Miss Beatrice G.	20	0	0
E. B. T.	20	0	0
Edwards, Rev. Allen T., Twickenham ..	5	0	0
E. T.	5	0	0
Faulconer, Mrs. Mary, Clapham Park...	100	0	0
F. M. H.	10	0	0
Frere, Mrs., Temple	10	0	0
From Readers of the <i>Christian</i> , by Messrs.			
Morgan and Scott	101	10	0
F. W., Sale of Bracelets	5	0	0
Gore, Miss, Brighton	10	0	0
Halloran, B., Esq., Plymouth	5	0	0
Harland, Mrs., Bridlington Quay	10	10	0
"In memory of L. C. L."	100	0	0
"In the 'Master's Name,' to provide a			
Substitute for the year 1890"	150	0	0
Kirkwood, Townshead, Esq., Reigate ..	5	0	0
Lawrence, Mrs. L.	25	0	0
Mason, Mrs., Whitfield	5	0	0
Maude, Ashley, Esq., Newbury	5	0	0
Milner, late Mrs. Diana, of Bath, by F.			
B. Little, Esq.	20	0	0
Moon, Rev. C., Owersby	10	0	0
Muir, Sir William and Lady, A Thank-			
offering on their Golden Wedding	100	0	0
Norman, Miss, Barnstable	10	0	0
Northampton, "Gratitude" B. V.	10	0	0
N. W. E.	20	0	0
Payne, George W., Esq., Ebury Street ..	8	0	0
Russell, Thomas M., Esq., Moffat	100	0	0
Stacey, Wm., Esq., Tunbridge Wells ..	5	5	0
"Thankoffering, F. M."	5	0	0
"Thankoffering for mercedes received" ..	5	0	0
Western, Geo. A., Esq., Shortlands	25	0	0
Woolley, John T., Esq., Salisbury	21	0	0
Wright, Mrs. Henry, Hampstead	5	0	0

COLLECTIONS.

Aspinall, Wm., Esq., Coll. at Salisbury			
Meetings	1	13	6
Bailey, Miss G. A., Bromley (<i>Miss. Box</i>)		12	0
Cousins, Mr. C., Old Charlton (<i>Miss. Box</i>)	1	10	6
Dundas, Miss Florence, Camden Road		12	0
(<i>Miss. Box</i>)		15	0
Lewin, Mrs., Fimlloe (<i>Miss. Box</i>)		14	1
Mills, Mrs., Blackwater (<i>Miss. Box</i>) ..	1	10	0
Squire, Miss, Haverstock Hill (<i>Miss. Box</i>)			
Gleaners' Union :			
Gleaner 20,613 (<i>Miss. Box</i>)	16	0	0
Gleaner 10,558 (threepennies gleaned).	1	0	0
Hornby, Mrs. Arthur, Wimbledon	4	3	0

LEGACIES.

Bell, late Mrs. Charlotte, of Southampton:			
Exor., J. H. Stubbs, Esq.	5	0	0
Bishop, late Miss Ellen, of St. Helen's:			
Exors., Messrs. C. J. Bishop and J. C.			
Gamble	500	0	0
Crowdy, late Rev. Anthony, of Bankton:			
Exor. and Extri., Rev. W. Crowther			
and Miss L. C. Brown	100	0	0
Jones, late Thomas Walker	2348	10	11
Pinches, late Eliza (further amount)	7	15	6
Roberts, late Rev. William David, of			
Plas-y-n-Green, Exor., R. Roberts, Esq. 90	0	0	0
Stickney, late Miss Margaret, of Bever-			
ley: Exor., W. S. Rountree, Esq.	18	0	0

Thompson, late Rev. Joseph Hesselgrave,			
of Cradley: Exors., W. F. Thompson,			
Esq., and Dr. J. Fraser	2700	0	0

FOREIGN CONTRIBUTIONS.

Canada :			
Toronto: Church of the Ascension	7	3	
France: Antibes	1	10	0
New Zealand: Rotorua	3	8	0
Palestine: Jaffa	17	17	8
Switzerland: Clarens	3	3	0

NYANZA MISSION FUND.

C. S. H.	5	0	0
Dodson, John, Esq., by Rev. H. Waller..	50	0	0
From a Friend, Londonderry	5	0	0
Hamilton, Rev. Walter, Waidershare	5	0	0
Gleaners' Union :			
Gleaner 454	5	0	0

SUDAN & UPPER NIGER MISSION FUND.

A. M. S. A. S.	5	0	0
Armitage, Miss, Bath	10	10	0
Barker, Mrs. Auriol, Tunbridge	5	0	0
C. S. H.	5	0	0
Cundy, Captain, Long Ditton	50	0	0
D. B. D.	50	0	0
Evans, F., Esq., Falmouth	5	0	0
J. M. C.	50	0	0
Holland, Mrs.	30	0	0
Jackson, O., Esq., Wimbledon	10	0	0
Manchester Committee	200	0	0
Receipt No. 3	30	0	0
St. Paul's, Onslow Square	5	0	0

HIGHER EDUCATION IN INDIA FUND.

Gore, Miss E. E., Brighton	5	0	0
Maynard, Miss, Bayswater	5	0	0
France, Miss, Hampstead	5	5	0
Western, Geo. A., Esq., Shortlands	5	0	0
Woolley, G. H., Esq., Bryanston Square			
(2 years)	40	0	0

CALCUTTA HIGH SCHOOL BUILDING FUND.

By Miss Neele, Watford	18	17	3
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ANNIE WALSH MEMORIAL FUND.

By Mrs. Anne Walsh, Winchester	106	10	0
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DISABLED MISSIONARIES' FUND.

Clutton, Miss, York	10	0	0
Clutton, Miss H., York	5	0	0

CHRIST CHURCH SCHOOL BUILDING FUND, CALCUTTA.

Sampson, By Miss	23	13	2
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EXTENSION FUND.

Headland, Miss E., Hyde Park	20	0	0
Lawrence, Mrs. L., for Rupert's Land ..	10	10	0
Ditto, for Saskatchewan	10	10	0
Ditto, for Athabasca	10	10	0
Ditto, for Mackenzie River	10	10	0
Ditto, for North Pacific	10	10	0
Stanton, Rev. V. J.	500	0	0

MOOSONEE ENDOWMENT FUND.

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THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

MAY, 1890.

C.M.S. MISSIONARIES AS EVANGELICAL CHURCHMEN.



IN the early stages of Missionary effort almost all Missionaries find that they are delivering the same simple message of truth to the Heathen. They preach the one only and true God, the guilt and danger of sin, the gift of the Son of God as a Saviour for sinners, the free pardon and restoration promised to repentance and faith, the need of the Holy Spirit's converting and sanctifying grace. Missionaries may and do differ as to the means and methods to be used in giving effect to their message; but about the message itself they find but little cause of division.

But when God has blessed their preaching; when converts begin to multiply; when communities of Native Christians are formed;—then differences appear at once. The Missionaries themselves are divided in conscientious conviction upon many points, both theological and ecclesiastical; and they have been sent forth by religious bodies or societies at home which represent different shades of theological and ecclesiastical opinion. How the Native Christians are to be organized and governed; what is to be the pattern of their worship; what they are to be taught regarding the doctrines on which Christians at home are divided;—on these and other matters questions at once arise which the Missionaries naturally and necessarily answer in accordance with the teaching and practice of the bodies respectively which sent them out. The result is that home controversies are perpetuated in Native Christian circles. By the Heathen, varieties in the teaching and worship and organization of Missionaries and Missionary bodies are little noticed: to them all white Christians seem much alike; but when Indian and Chinese and Japanese Christians find themselves divided by barriers whose meaning can only be understood in the light of European Church History, perplexity and pain are the result. A simple Indian Christian, for example, who has been brought out of Heathenism by the agency of the Church Missionary Society, may on two successive days be surprised, on the one hand, by being told that he has done wrong in bringing his young child to be baptized, and on the other, by hearing ascribed to the baptism a virtue which seems to him quite magical; and possibly on the third day he may be more surprised still by being assured that baptism is quite superfluous even for adults.

The Missionaries of the C.M.S. occupy a position in some respects peculiarly difficult. They find that brethren with whom they have been ordained, who have made the same public promises, who use the same guide-book for public worship, who are in fact fellow-members with them of the same visible Church, and stand in the same relation to the authorities of that Church, are teaching doctrines which appear to them inconsistent with the plain meaning of the authorized doctrinal standards, and are introducing ceremonies in divine service which they believe the Church has put aside on account of their superstitious tendency. On the other hand, they find that other brethren, who on most important doctrines are at one with them, are separated from them not only by totally different usages in respect of Church government and worship, but still more by the fact of connection with different Christian communities at home. One could scarcely be surprised if some of the Society's Missionaries had found themselves drawn a little this way or a little that way. That they have been, and are, as a body, so conspicuously faithful to the truths held dear by the great mass of the members of the Society, and to the usages believed by them to be consistent with those truths, is a matter for profound thankfulness.

At the present time, however, we desire to say a few words which may encourage the Society's Missionaries to value and to maintain their position, both as members of the Church of England and as members of the Evangelical body in the Church of England.

I. The Church of England is no new body. It is the ancient historic Church of the Realm of England. It existed, indeed, in an organized condition, before the Realm was in an organized condition. Without entering into historical details, it is not a matter of dispute that the Church of Christ as a visible body was planted in England in very early times; and that so far as external organization is concerned there has been no break from that time to this. This fact is not dependent upon any theory of Church continuity or Church government.

II. The Church of England in course of time, like almost all the rest of Christendom, became corrupt in both doctrine and practice. But the Church lived on, and within its pale, even in the darkest times, there were simple souls that were taught by the Spirit of God and clave to the one Mediator Christ Jesus. The true spiritual Church, the mystical body of Christ, the blessed company of all faithful people, was always, through the mercy of God, represented among the members of the visible and organized national Church of England. It was a Northumbrian monk in the eighth century who died in the act of giving the Anglo-Saxon Christians the Gospel of St. John in their own tongue. It was an Archbishop of Canterbury in the eleventh century who first formulated the evangelical doctrine of Christ's satisfaction for sin. It was a Leicestershire rector who translated the whole Bible into English two hundred years before the Reformation.

III. In the sixteenth century the Church of England as a body woke up from its mediæval trance, and vigorously shook off, not only the

domination of Rome, but the corruptions and superstitions which had prevailed under Roman influence and authority. It is not affirmed that the Reformation was perfect: as a matter of fact, there are some who think it went too far, and there are others who think it did not go far enough. The Church Missionary Society is content with its work as it stands. That work, as a whole, was the work of God; and the men whom God used to do it were men to be honoured and revered by all faithful English Churchmen. What did the Reformation do?

(a) At the Reformation, the Bible was restored to its ancient, rightful place as the Rule of Faith. To it, Creeds (Art. viii.) and General Councils (Art. xxi.), and the Church herself, were distinctly subordinated. While the office and dignity of the Church, as having "power to decree Rites and Ceremonies, and authority in Controversies of Faith," and as being "a witness and a keeper of Holy Writ," were duly maintained, she was required to make good her claim to obedience by an appeal to "God's Word written" (Art. xx.), and the right and duty of private judgment were plainly asserted, inasmuch as "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation" (Art. vi.).

(b) At the Reformation, the great central truth of the Gospel, which had been obscured by un-Scriptural and un-Catholic additions and accretions, was restored to its rightful place. That is to say, the Lord Jesus Christ was again set forth in His absolute and unapproachable unity, as the One Sacrifice for sin, the One Priest, the One Mediator and Intercessor, through whom alone the sinner can come back to God and be justified by Faith.

(c) At the Reformation, the ministry of God's Holy Word and Sacraments was restored to its primitive place and estimation in the Church. The assumption by her ministers of a sacerdotal character and functions, and of an unwarrantable authority over the faith and consciences of their brethren, had been productive during the Middle Ages of the gravest evils in the Church. At the Reformation the Scriptural view of the Communion of the Body and Blood of Christ in the Lord's Supper, in defence of which many of the martyrs went to the stake, was re-affirmed (Art. xxviii.). The authorized Formularies of the Reformed Church of England have transformed the "Altar" into "the Lord's Table;" while the term "priest," as used therein as a title of the Christian Minister, is by etymology "elder," which is the word used in the New Testament. "The elders among you I exhort, who am also an elder" (1 Peter v. 1).

(d) At the Reformation, the true Scriptural idea of the Church of Christ was revived. The plain distinction was recognized between the spiritual Church, which is the true mystical Body of Christ, and the visible organized Church (or Churches) of professing Christians on earth; and the latter was defined, not as a great community with a visible Head as Vicegerent of Christ, outside the pale of which there was no salvation, but as "a congregation of faithful men, in the which the pure

Word of God is preached, and the Sacraments be duly ministered" (Art. xix.). The Church of England retained the Three Orders of the Ministry which had been handed down from primitive times (see Preface to Ordinal), but carefully refrained from the assertion that they are essential to the existence of a true Branch of the Visible Church of Christ (Art. xxiii.).

IV. Necessarily, as a National Church, the Church of England has ever since been a comprehensive body. As a matter of historical fact, it has contained within its pale what are usually called various schools of thought. These for the most part have united in accepting the standards of doctrine and worship settled at the Reformation, although in interpreting the language of those standards they have sometimes widely differed. From time to time, larger or smaller bodies of Christians have separated from the Church on various conscientious grounds; but in some cases this has not come from a desire to separate, but from the intolerance of the dominant party at the time, which refused reasonable liberty to conscientious scruples. These separations, however, did not leave the Church more united internally; wide differences on important doctrinal and ecclesiastical questions have always prevailed; and when, as in the eighteenth century, there has been a lull in party controversy, it has been due to widespread indifference. Yet throughout the three hundred and fifty years, the same Word of God has been freely and regularly read in the church services; the same sacraments have been duly administered; the same Scriptural prayers and praises have been used; and the true people of God have never failed, although sometimes they have been but a little flock.

V. In the latter half of the eighteenth century, God raised up a succession of godly men to preach to a people sunk in lethargy and irreligion the plain Gospel of Jesus Christ. Almost all the leaders among them were clergymen of the Church of England. Some, however, were led to form communities of Christians for which the Church, too rigid and inelastic then to permit the development of individual fervour, found no place. But others, mindful of the great heritage of the historic past which they possessed, clung to the Church of their fathers, and gradually, within its pale, were the instruments in God's hand of a mighty revival of personal religion and of philanthropic and evangelistic enterprise. These men were the Evangelical Fathers who, among many other fruitful deeds, founded the Church Missionary Society. They were a small and a despised minority. The dignitaries of the Church, for the most part, either opposed or ignored them. But God was with them; and almost all the modern developments of Church work and improvements in Church worship were initiated by them. It was the Evangelical clergy who first promoted reverence in divine service, who first brought into use the singing of hymns, who first made the celebration of the Lord's Supper a solemn service instead of a perfunctory formality, who first made preaching a living power, who first set laymen and women to work for Christ, who first systematically visited the poor, who first started every kind of home

missionary and evangelistic enterprise; and moreover who cared for the outcast and the fallen, the prisoner and the slave. Above all, it was the Evangelical clergy who preached Christ; who, while the great majority of their brethren were reading mere moral essays to congregations half asleep, spoke boldly of sin and salvation, of ruin, redemption, and regeneration, and thus revived the testimony of the Reformation to primitive and Scriptural truth. Through their agency countless souls have been brought out of darkness into light, and from the power of Satan unto God. And it is a significant testimony to the wonderful blessing God has given to their labours, and to the labours of those outside the pale of the English Church who have preached the same great truths, that whenever public writers or speakers make more or less disdainful reference to "*popular religion*," it is always Evangelical religion that is meant by that phrase.

VI. The Evangelical body, therefore, truly represents in the Church of England the doctrines and principles and spiritual power of the Fathers of the Reformation. And inasmuch as those Reformation Fathers simply restored to the English Church the doctrines and principles of primitive Apostolical Christianity, the Christianity of the New Testament,—albeit formulated in Creeds and Articles framed at various times as safeguards against false and erroneous teaching,—the Evangelical body claims to represent most truly in the Church of England the Christianity of the earliest and purest days of Christendom.

VII. But the Evangelical body is still, as it has always been, a minority. The doctrines of grace are not palatable to human nature. And it would not have been surprising if the Church of England, when it cast off the domination and the corruptions of Rome, had compromised the truth of God and framed doctrinal standards more in accordance with the craving of human nature for a religion of works, or for a religion committed to a sacerdotal caste. Through the wonderful guidance of God, this was not so. Salvation by the merits and mediation of Christ alone, by the agency of the Holy Ghost, not through works, but through a faith which necessarily produces works, and not dependent upon either the interposition of priestly power or the virtue of even the holy sacraments which the Lord Himself ordained,—this, which is the teaching of the Evangelical minority, is enshrined in those precious doctrinal statements by which the whole Church of England is bound.

VIII. At the same time, it is not to be denied or forgotten that many good men in the Church of England are not at one with the Evangelical body regarding these doctrines. They view them from a different standpoint. Even if they hold them substantially, they express them differently, and they give them a different relation to one another. Those who treasure what is known as Evangelical truth do not wish to sit in judgment upon these brethren. They do not wish to deny that God has been pleased in His condescension to recognize differences of temperament and training, and to accept in Christ those who trust wholly in Christ and yield themselves to

Christ's service, even though they do not view His whole truth from exactly the same standpoint, and so are led to see different sides of it more prominently. Moreover, as before observed, a great historic national Church is necessarily a comprehensive Church, and must necessarily permit reasonable variations of opinion and interpretation within reasonable limits.

IX. But the Evangelical body affirms three things :—

(a) That it has a claim to full recognition as entitled to its place in the Church of England. This ought to go without saying. It is in fact not denied in terms. But expressions are often used which render the statement advisable.

(b) That it most nearly and truly represents the Fathers of the Church as Reformed, as they in their day represented primitive Christianity.

(c) That in the present day doctrines are as a matter of fact held in the Church of England, and usages practised, which are outside any reasonable limits of comprehension, and are totally inconsistent both with the principles of the Reformation and with the Word of God.

And in virtue of their position as true and loyal members of the Ancient and Reformed Church of England, Evangelical Churchmen claim the right, and are determined to exercise it, to protest solemnly against these extreme doctrines and practices, and to use every means in their power to guard their people from them.

To sum up: the Church Missionary Society, as represented by its staunchest and most ardent and most hard-working members, hopes that all its Missionaries will value their position, both as members of the Church of England and sharers in its magnificent heritage, and as members of the Evangelical and Protestant school within the Church. On the one hand, they need never be ashamed of a Church which both in her Creeds and Articles, and in her forms of public worship, exalts the Word of God, and exalts Christ. They are not responsible for what other members of the Church may assert, or may do. They take their stand upon the Church's own authoritative utterances, and thank God for them. On the other hand, they need never be ashamed of belonging distinctively to the Evangelical section of the Church. It also has its grand heritage, of which its members may well be proud. They may be called narrow partizans. They will seek grace to avoid a narrow partizan spirit; but they do not shrink from being narrow in the sense that they are avowedly not as broad as the inevitable breadth of a comprehensive National Church.

So far we have spoken of divisions within the Church of England. But another word is necessary.

In the mission-field, as at home—indeed much more than at home—the Society's Missionaries find themselves alongside other Christian brethren, working also for the conversion of the Heathen, but owing no allegiance to the English Church. These brethren, in England, are Dissenters. They belong to the separated bodies of Christians already referred to. But in the mission-field their position is quite different. They are messengers of Christ to the

Heathen, carrying for the most part the same message. An intelligent Hindu or Buddhist or Mohammedan sees no inferiority in them. In the aggregate they are more numerous than the missionaries of the Church of England; they are, or at all events many of them are, equally qualified for the work; they have achieved at least equal successes. And if this can be said with truth of the Missionaries sent forth by the Nonconformist Societies of England, which do represent communities that have seceded from the ancient historic Church of England, how much more can it be said of the Missionaries of Scotland, of America, of Germany. These are in no proper sense Dissenters. They represent the historic Christianity of their respective countries. We may wish that Protestant Christendom had been less divided; but we cannot alter facts, and it is our wisdom to accept them, thankfully acknowledging that God has overruled the division; that, if evil has resulted from it, so also has good.

What then should be the attitude of the Missionaries of the Church of England towards the brethren from whom they are thus as a matter of fact divided? And how should the Native Christians who are the fruit of the Church's missionary work be taught to regard those other Native Christians who are the fruit of these brethren's labours, and who in many fields are far more numerous than our own? Is the brand of inferiority to be stamped upon them because they have no Episcopate, or because, if they have an Episcopate (like the Methodist Episcopal Church of America, the largest Christian organization in the United States), it is an Episcopate without the historic succession? If we believe in the excellence of our own system we may without uncharitableness wish that others shared in it. If we accept the statement of the English Prayer-Book, that "it is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons," we may regret that in the course of ages any have come to think differently. If we value the links of organization that bind us to primitive times, we may wish that for all Christendom they had always remained intact. Some will confess to entertaining these regrets and these wishes; others not: but at least they are not in themselves unreasonable, or inconsistent with the rendering of due recognition and brotherly love to those who are separated from us. But this is a totally different thing from affirming that the existence of the visible Church of Christ is dependent upon the continuity of the historic Episcopate; or that a Church like the Presbyterian Church of Scotland is not a Church at all, because it has no bishops, and because local circumstances separated it from Episcopal Communion; or that the visible Church of Christ in America is represented exclusively by a body which we rightly regard with special affection because it is in communion with our own, but which is the Church of a small fraction of a great Christian population. Many English Churchmen do affirm these things; or, if they do not in terms affirm them, they avow ecclesiastical views which necessarily involve them. It is for the Missionaries of the Church

Missionary Society, while cleaving fast for themselves to the system and order of their own Church, to yield to their brethren of other Churches and societies the fullest recognition, and to foster all well-considered plans for promoting unity and union among the Native Christians attached to them respectively. Missionaries of the English Church must indeed necessarily submit, like the members of every organized body, to restrictions upon their own actions which, though sometimes unwelcome and inconvenient, are often unavoidable. And under present circumstances similar restrictions will have to be submitted to by the Native clergy, who are, for the time, *de facto* clergymen of the English Church in their respective countries. But it is earnestly to be hoped that in the not far distant future Native Churches will be established, which, while not losing touch with the Mother Church, will be comprehensive in a truer and higher sense than that Mother Church herself.

Let us, in conclusion, try and draw a pen-and-ink sketch of the Missionary who feels able to accept the foregoing considerations.

1. He fearlessly maintains his just position as an Evangelical Churchman, against both those who dislike the word Evangelical and those who dislike the word Churchman.

2. He seeks to combine unflinching loyalty to the truth he holds dear with forbearance towards individuals who differ from him.

3. He renders to all their due: canonical obedience to those who are set over him in the order of the Church of which he is a member; faithful adhesion to the well-understood principles and practice of the Society he belongs to; brotherly sympathy to all true workers for Christ, by whatever name they may be called.

4. If at any time these different duties appear to clash, he exercises patience and self-restraint, not acting or speaking hastily, but waiting on the Lord for guidance.

5. He refrains from usages and acts and language which, however harmless from his point of view, may be a stumbling-block to weaker brethren. "If meat make my brother to offend, I will eat no meat while the world standeth."

6. He deeply feels that he is not infallible, and is ever willing to acknowledge himself wrong, if need be.

7. But he cleaves fast to the Word of God; and he is ready always to give an answer to every man that asketh him a reason of the hope that is in him with meekness and fear.

So far as regards his personal conduct. Then, as regards the Native Christians with whom he may have influence,—

8. He promotes amongst them to the utmost unity and mutual sympathy.

9. He seeks vigilantly to protect them from all influences that may corrupt the simplicity of their faith.

10. He seeks to keep them as far as possible from the atmosphere of controversy, and to fix their minds upon the essentials of the faith rather than upon such diversities of view or practice as divide Protestant Christendom.

11. He seeks to build them up in positive truth and spiritual life, so that they may learn to judge all questions in their relation to the glory of Christ and the extension of His Kingdom.

12. He—supposing he is a clergyman—gives himself heart and soul to fulfilling the solemn charge given him at his ordination,—“See that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life.”

THE MUHAMMADAN COMMUNITY IN BOMBAY.

A Paper drawn up at the request of the Bombay General Missionary Conference, and read at its meeting, February, 1889.

BY THE REV. WM. ST. CLAIR TISDALL, M.A.,

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THE Muhammadan community in Bombay is a very composite one indeed, containing as it does representatives from nearly every race and clime which has been reached by the doctrine of Muhammad. In most other parts of India the Muslims are content to divide themselves, according to descent, into four great classes, the Sheikhs, the Sayyids, the Mughuls, and the Pathans; but in Bombay the variety of races represented in their community renders this division insufficient. These *classes* must not be confounded with the Hindu *castes*, which they do not really resemble at all closely. In fact, the word “nation” (*qaum*, قوم) used in Urdu in this connection explains at once the origin and the real nature of the distinction between members of these various classes. Strictly speaking, these four “noble” (شریفا) sections of the community represent those Muslims who entered India as conquerors. The title *shaiikh* is an Arabic word meaning, firstly, *old man*, then *elder*, *chief*, and in strictness belongs to members of the tribe of the Quraish, from which tribe Muhammad himself sprang. The appellation is said to have been given to them because some of the first converts to the faith of Islam were taken from its ranks. Among those who have a right to this distinction, persons descended from Muhammad himself through his daughter Fatimah naturally hold the foremost place. These are called Sayyids (or lords), and in purely Muhammadan countries enjoy certain privileges, and are highly esteemed. In India, however, since many who have no right to the honour have claimed it for themselves, and have ventured to wear the green turban, which is a special mark of a descendant of the *pseudo*-prophet, the Sayyids are less highly honoured, but they hold the highest place in the community, viewed from the ancestral standpoint. The other Quraishi Shaikhs are subdivided into the Siddiqi, the Faruqi, the Usmāni, and the ‘Alawi bodies, tracing their descent from Abu Bakr, ‘Umr, Uthmān, and ‘Alī respectively. But, in ordinary use, the title of Shaikh has come into disrepute, because it is now given to every one from any other religion who in India embraces the faith of Islam. As a general rule, therefore, when this word forms part of a name, we know that its owner is either a convert to Muham-

madanism himself, or more likely the descendant of such a convert. Now that the sword is no longer in this country recognized as an allowable argument in a discussion, and one very effectual in producing instantaneous conversion to Islam, the number of new Shaikh families does not very largely increase. The Mughuls are Persians, or the descendants of people of that nation settled in India. The Pāthans are Afghāns by descent, whose ancestors helped to swell the armies which, in days gone by, subjected India to the yoke of Muhammad. Besides members of these four classes, the census returns for convenience distinguish the Bohra, the Khoja, the Konkani, and the Memon communities, all of whom should strictly rank as Indian Shaikhs. Foreigners such as the Arabs, the Sidis or Negroes, and a few Turks, still further diversify the scene. The important position which the Muhammadans hold in Bombay, from a numerical point of view, will be recognized when we add that, according to the Census of 1881, they amounted in all to 158,713 persons.

Sects.—The idea is generally prevalent that the Muhammadans have no distinctions of sects among them, but are all united in one common faith. This is a great mistake. One of the traditions of Muhammad represents him as prophesying that his followers would ultimately be subdivided into no less than seventy-two sects, each regarding itself as containing the only true faith. I cannot say that *only* this number of sects in reality exists, but they are not all represented in Bombay. For our present purpose it will be amply sufficient if I refer very briefly to some of the most important.

The great division recognized by Muhammadans is that into Orthodox and Heretical. The Orthodox party are called Sunnis, because they accept as binding the *Sunna*, or collection of moral traditions of the sayings and doings of their prophet. They are subdivided into four great bodies named after celebrated Muhammadan jurisconsults and are known as the Hanīfites, Malikites, Shafī'ites, and Hanbalites. The Hanīfites are called by Al Shahristāni the Rationalists, while the other three orthodox sects are deemed specially worthy of the title Traditionalists. These four sects differ among themselves only with regard to certain minor matters connected with legal practice, and the explanation of the Quranic law, but on the fundamental points of the faith they are in complete agreement. They are all, therefore, allowed to hold each their separate oratory or station for prayer at the Kaba at Mecca.

The heretical party are also by some writers divided into four great bodies, the Qadaris or Mutazila, the Sifatīs, the Khārijites and the Shī'as. The Mutazila themselves contain as many as twenty subdivisions, the members of each of which deem themselves the only true believers, and consign all the rest of mankind to perdition. One of these minor branches is sometimes given the title of Qadaris *par excellence*, because they deny the doctrine of absolute Predestination, and assert that man possesses free-will. But the most important of these sects is that of the Shī'as, the tenets of which are held by the great mass of the Persians, while the Arabs, Turks, and Afghans are Sunnis. In India generally, and especially in Bombay, members of both the Shī'a and the Sunni parties are found, and it is hardly incorrect to say that the whole Muhammadan world is divided into these two great religious parties. The amount of reverence and affection which they entertain for one another may be faintly understood when we remember that the one party speak of the other as *swine*, while the body so apostrophised retaliate by calling their opponents *dogs*. The Shī'as are subdivided into a number of smaller sects, the names of which it is unnecessary to specify here, though we shall have to mention one or two of them presently. But the chief points on which they

differ from the Sunnis are the following : (1) The Shi'as regard 'Ali as the proper successor of Muhammad, and as the first and greatest of the twelve Imāms or Leaders, deeming the first three Khalifs, Abū Bakr, 'Umr, and Uthmān, usurpers, upon whom they invoke curses as a religious duty ; while the Sunnis on the other hand regard these Khalifs as the "*Vicegerents* of the Apostle of God," as the title implies. (2) The Sunnis deem Muhammad the last and greatest of the prophets, while the Shi'as reckon 'Ali as being at least equal to him if not greater ; in fact, many of their sects regard 'Ali as God, and worship him. (3) The Shi'as charge the Sunnis, and in particular Abū Bakr, with corrupting the Quran and destroying a fourth part of it ; while the Sunnis declare that that book descended from the Throne of God just as it at present exists. (4) The Sunnis accept a great many traditions of Muhammad which the Shi'as reject, and *vice versa*. (5) The Shi'as hold every year a time of mourning for the murder (or, as they say, the *martyrdom*) of Hassan and Husain, the sons of 'Ali and grandsons of Muhammad, while, at the very same time, in the month of Muharram, the Sunnis hold a festival. The origin of the latter is said to antedate the murder of the two so-called "Innocents" (الْأَمْحُورَانِ), but the more ignorant at least of the Shi'as regard it as expressive of the joy which Yazid and his followers (who belonged to the Sunni party) felt at the death of Muhammad's grandchildren. The head of the Sunni faith is at present the Sultan of Turkey, who is regarded as the successor of the Khalifs or Vicegerents of Muhammad. Hence the crest or coat-of-arms of the Sultan, a crescent moon with a star over it, is commonly (but erroneously) regarded as the sacred emblem of the Muhammadan faith. The Shi'as reject the Sultan's claims, as they rejected those of the Khalifs long ago, believing that the true successors of Muhammad were 'Ali and his descendants. They revere the memory of twelve great Leaders or *Imāms*, the eleventh of whom, Hassan al 'Askari, was, they tell us, succeeded by his son, Muhammad Abū 'l Qasim, whose birth took place A.H. 255. This twelfth and last of the Imāms is also called the *Mahdī* or Guide. He is supposed not to have died, but to be concealed in some unknown spot, from which he will at last come back and manifest himself, and his manifestation will be one of the most distinct signs of the approach of the day of the Resurrection from the dead.

The great mass of the Persians, and perhaps all educated men among them, though obliged to profess Muhammadanism, have so altered the faith by their own speculations or by embracing those of others, that they may most justly be described as free-thinkers. A very great many of them are Sūfis. The Sūfis, though divided into many bodies holding tenets greatly opposed to one another, may be generally described as more pantheistic than monotheistic in their creed. They have borrowed this doctrine from India. In fact, there is a striking similarity, if not identity, between the central idea of all the Hindū philosophy and that of Persia. But this subject is too vast to be dealt with here. A sect of more recent origin—for the Sūfis trace their belief back to long before the time of Muhammad—is that of the Bābis. This party seems to have risen from an attempt to explain the New Testament by means partly of rationalistic and partly of gnostic ideas. Many of their opinions are in exact agreement with the teachings of the Pseudo-Clementine Homilies ; as, for example, the belief that Adam, Noah, Abraham, Moses, John the Baptist, Christ, and all the other prophets were in reality only repeated incarnations of one and the same great prophet, who, in a later incarnation, was known as Muhammad, and who, many of the Bābis say, is

God Himself. Many passages are wrested, from the New Testament especially, to prove this doctrine, which enables its holder to agree with Christians in stating in so many words the deity of Christ, though the whole force of such a confession is annulled by the belief that the same thing may be said of all the prophets separately, and even of Muhammad and 'Ali. Nay, more, many of this party hold that each man who will may recognize that same prophet to be incarnate in himself, and may therefore claim to be himself God! People of this sect are generally more or less acquainted with the New Testament, and it is continually quoted in their books. Another sect call themselves the '*Urafā*, a literal translation of the Greek word "Gnostics." Some of these people came to me some time ago for a religious conversation. They inquired what the Gospels said about Christ's second advent. When I told them, they philosophized upon the Scriptural account, scoffing at the literal interpretation of the words used in the Bible, and concluded by informing me that our Lord *had* actually returned, and was receiving worship in this city from the small number of His faithful people, who, by means of the heavenly Gnosis, had been enabled to recognize Him. They referred, I believe, to a boy who claims to be Christ, and who is said to be now in Bombay. These vagaries of belief, caused in some measure by the recoil from the materialistic teachings of the Quran, are practically numberless, and are sometimes singularly blasphemous as well as painfully absurd. Of course all true Muslims regard such doctrines with nearly as much aversion as we do.

Among the Indian Musalmāns the tenets of Sayyid Ahmad are apparently making steady progress. These are borrowed in large measure from European rationalism, though Sayyid Ahmad professes to be endeavouring to restore Islam to its primal purity. This new sect may be in some respects compared with that of the Brahmo-Samāj among Hindūs, and owes its origin to similar generative causes now largely at work in this land.

Languages.—In other parts of India the great language of the Muhammadans is Urdū (or Hindūstānī), but in Bombay, though that language is called Musalmānī by the common people, it would be a mistake to suppose that it is the native tongue of the whole Muhammadan community. The Arabs here generally know nothing worth mentioning of any tongue but Arabic, while the Persians pride themselves upon the purity with which they speak their own beautiful and harmonious language, despising the Urdū as a mere *lingua franca* of India. Some portions of the community, e.g. the Bohras, who were originally a body of Hindū bankers and merchants from Gujarāt, speak Gujarātī, introducing into it religious terms from the Persian and Arabic. The Memons speak Kachhi, the Konkanis sometimes Marāthī, the Afghāns Pushto, and so on. No one tongue will suffice for the instruction of all. In fact, any Mission labouring among the Muslims of Bombay should possess men able to preach and pray in at least Arabic, Persian, Gujarātī, and Urdū; while Turkish, Pushto, and Kachhi would be found useful to a greater or less extent. The Urdū language is, of course, the most generally useful of all to one striving to preach the Gospel to the Muslims of Bombay.

Education.—It is a well-known fact that education, especially English education, is very little favoured by the Muhammadans in this country. Bombay offers no exception to this statement. In twenty-three years the returns of the University of Bombay show that out of eighty-eight students who were admitted to the M.A. degree, *only one* was a Muhammadan. Among those who, in twenty-five years, have taken the B.A. degree in the same University, we find only twelve Muhammadans out of a total of 803. Again, in the previous examination of 1887, out of a total of 123 students

who passed, only two were Muslims. But although this undoubtedly shows that Muhammadans do not as yet realize the advantages of an English education to any great degree, we must not therefore imagine that they are entirely devoid of instruction. A considerable proportion of them can read and write in their Native languages, and a very fair percentage can read, and even to some extent talk, Persian, which, with them, occupies the position of a learned language. A very much smaller number can understand the Arabic of the Qurān, many portions of which, however, nearly every Muhammadan can repeat in the Arabic language, which they believe to be the tongue spoken in Paradise. The number of standard Arabic authors, however, whose works are imported into, and in some cases printed in, Bombay, shows that a certain number of their learned men are Arabic scholars. The schools connected with the Anjuman-i Islām are, I believe, of comparatively recent origin, but seem to be of increasing importance. The Persians are said to have started a school for the education of their children in their own language. It is a fact to be greatly regretted that Christian Missions to Muhammadans have hitherto left the field of education almost wholly unoccupied; and when something is done to supply a school or college especially suited to Muslims but conducted on a Christian system, a decided advance will have been made.

Whatever be the case with regard to secular studies, no class of people in the world are, generally speaking, more careful with regard to the religious education of their children in their ancestral faith. Every boy, and nearly every girl, too, is very carefully taught the main principles of the religion of Islām at a very early age. As they grow older, they have to learn to read the Qurān in the original Arabic, but not to understand what they read. A certain number of prayers and texts have also to be learnt by heart, including, of course, the *Kalimah*, or "Creed of Unity," "*Lā ilāha illā'llāh, Muhammad rasūlu'llāh*," "There is no God but God; Muhammad is the Apostle of God." The main tenets of the faith are taught very carefully long before any secular study is commenced. So also the ceremonial washings and purifications, the stated times of prayer, the exact method of prostrating oneself, the proper direction in which to turn one's face in worshipping God (*Qiblah*, *قبلة*), —all these things are known to a Muhammadan boy from his earliest childhood. In this the Muslims resemble the Jews of old, who were accustomed, as we learn from the Mishna, to teach their children to read the Bible in Hebrew as early as their fifth year. In all parts of the world it is found almost impossible to induce the Muslims to send their children to a secular school until they are some years older than is customary with other children, because they must first be so firmly imbued with the rites, practices, and tenets of Islām that it may be impossible to turn them from it. A celebrated teacher is reported to have said, "Give me the first seven years of a child's life to teach him in, and after that you may teach him whatever you like." He meant that early impressions are nearly, if not quite, indelible. Unfortunately, the Muhammadans act upon this principle only too well. Often and often, when we have been preaching in the streets of Bombay, have boys of a tender age shown themselves as full of unreasoning bigotry and as ready to oppose and reject everything not dreamt of in their philosophy as the most hardened *munshī* or *mullā* could possibly be. The readiness which some of them show in abusing a *kafir* ("infidel," i.e. Christian), and in ridiculing our Lord's claim to be the Son of God, is remarkable. Were they as carefully trained in morality and truthful-

ness as they seem to be in this form of blasphemy, the advantage to society at large, and not least to themselves, would be great. Religious prejudices are thus instilled into the mind at a very early age, and it is comparatively rarely in later life that one so trained will ever consent to candidly examine the evidence in support of a higher and holier faith.

Attitude of Muhammadans towards Christianity.—From the nature of the case, all Muhammadans are tempted to regard Christianity much in the same light in which we regard Judaism. That is to say, they confess that the Christian religion, as taught by Christ Himself, was true and binding upon all men at one time, but they say that the obligation of accepting it was removed when Muhammad, the last and greatest of the prophets, appeared. The Christian faith, though good enough in its own way, was not perfect: when Muhammad came, he completed the revelation of God, annulling what was temporary in previous dispensations, and completing and perfecting what was of eternal obligation. This is the opinion of all orthodox Muslims. The Quran is the touchstone by which they test the teaching of our Bible; anything in it not in accordance with the Qurān was, according to them, enacted only for a time—if a command;—if a doctrine, then they say it must have been interpolated by the Jews or Christians. They say that, just as (in their opinion) the *Taurat* (Pentateuch) was annulled on the revelation of the Psalms, and the Psalms again when the Gospel was “caused to descend on Jesus,” so the Gospel was also rendered obsolete by the descent of the Qurān from heaven through the instrumentality of the angel Gabriel, who revealed (or rather *dictated*) it word by word to Muhammad. Believing that they have the *last and most perfect* Revelation, they assert also that their religion was the religion of Abraham and of the prophets. They believe that the promise to Abraham was that the Deliverer would be descended from him through *Ishmael*, and find in these prophecies and in many others clear references to and promises of the coming of “the Seal of the Prophets,” Muhammad. Such being the natural condition of the Muhammadan mind, it is hard to get them even to *listen* to, much less to weigh carefully, the claims of Christ. In India, circumstances have contributed to alter this to some extent, but as yet only in individual cases. Those Muhammadans in Bombay who have received an English education have in many cases been led to doubt the truth of orthodox Islam, but I do not know that they are much nearer Christianity on that account. Those who have noticed the progress of Christianity, and observed the great position which professedly Christian nations now hold in the world, are tempted to hate Christ as the rival to the pretensions of their own *pseudo*-prophet. A certain number indeed are secret believers in Jesus Christ, but fear the loss of position and property, and the danger of death, to which a full and open acceptance of Christianity would assuredly expose them. A still larger number are secret inquirers, reading Christian books in private, and feeling their way to the light. But the great multitude are quite contented with their hereditary faith, look upon themselves as sure of an entrance into Paradise with all its sensual delights, and think complacently how pleasant it will be to see the Infidels burn in hell-fire, eating the fruit of the tree Zaqquṁ, and drinking the boiling and impure water which will be the portion of all who do not believe in “God and His Apostle.”

Some doctrines held in common by both Muhammadans and Christians.—Workers among the Hindūs often complain that there is no common ground from which to start in an argument with a Hindū, as such words as “God,” “Salvation,” the “New Birth,” &c., convey to such people ideas quite different

from those which they do to a Christian. Those called to labour for Christ among Muslims cannot complain in this way. On the contrary, we are glad to acknowledge that there are many points on which we and the followers of Muhammad are in accord. This is not to be wondered at when we consider how much of the Qurān is borrowed from the Bible, and that the former is the production of one branch of the family of Abraham. Muhammadans hold as firmly as we do that God is the Creator of all things visible and invisible, and agree that He is perfectly holy, just, wise, and merciful. They believe in miracles and prophecy, in inspiration and the divine mission of all the prophets. Their Qurān again and again, in most emphatic terms, asserts that it is incumbent upon all true believers to accept all the teachings of the prophets, and to make no distinction between them. It also repeatedly bears testimony to the inspiration of both Old and New Testaments. Our Lord is frequently acknowledged to be a great prophet, and the titles of *Kalimatu'llāh* and *Rūhu'llāh* ("Word of God" and "Spirit of God") are given to Him. On the other hand, His deity is denied, and it is asserted that He was not crucified, but ascended up to heaven without dying, leaving a message with His disciples that a prophet called Ahmad (the same name as Muhammad) would come, and directing them to obey him. But the very fact of the acknowledgment of the authority of the Bible gives us a very good *πov στῶ* on which to plant our lever. The argument of Muhammadans (or the more ignorant of them) that these holy books have been annulled, and, moreover, corrupted, is contradicted by the whole tenour of the references to them in the Qurān. If they can be induced to study the Bible prayerfully and with an earnest desire to find the truth (and there is nothing in the Qurān to forbid them to do this, though in very few cases will they consent to do it), it becomes at once clear to them what a vast difference there is between the two books. As two volumes containing mutually contradictory teaching cannot both have come from the one unchangeable God, and as the Qurān itself confesses the inspiration of the Bible, the conclusion is evident to the simplest understanding. Another consideration has also great weight in conversations with them, viz. that the *old path* in religion, the way of the prophets, must be the true and only way to the attainment of eternal happiness. The books of the prophets, including the New Testament, must be acknowledged as the best evidence as to what their belief and teaching was. When any earnest Muhammadan learns from careful study that "Christ is the end of the law to every one that believeth," and sees that the New Testament also points to Him as "the Way, the Truth, and the Life," he is compelled to acknowledge that the way of salvation as taught by all the apostles and prophets was an older way than that taught in the Qurān, and that both cannot be right. He may long resist conviction, but if he is in earnest in his search for truth, he will at last find that he has no option but to leave the *new road* of Islām and to return to the *old path* which God revealed more or less clearly to all His messengers. Reason and courtesy both alike demand that we should take some such line of argument as that briefly indicated above in conversing with Muslims on religious matters, for the very worst possible way to try to induce a man to listen to you is to begin by abusing or assailing all that he holds most sacred. If we start from points of agreement, and then get him to inquire into the facts of the case with regard to disputed points, the darkness flees of itself before the steady, onward progress of the light.

Weakness of Muhammadanism.—The religion of Muhammad is, like

all other false religions, utterly devoid of proof. Its great doctrine of the unity of God was taken from the Bible ; many of its doctrines, ceremonies, and traditions from the Arab Jews of Muhammad's time ; others again from the Zoroastrians (as is evident from a perusal of the Book of the *Dasātīr*) ; and still others from the heathen Arabs. The Bible, to which it appeals in defence of its truth, conclusively explodes its claim. Moreover—the statements of Muhammadans notwithstanding—the Qurān proves that Muhammad himself acknowledged his inability to perform miracles, and contains not a single sentence that can well be said to amount to a prophecy—certainly not one which has been fulfilled. Its teachings contain nothing calculated to satisfy the deepest longings of man's nature, or to appease the yearnings of a soul which is athirst for the living God. Its religion is wholly outward and ceremonial, and its worship must be conducted in the Arabic language, a tongue utterly unknown to the great mass of Muslims. The idea that God seeks as His worshippers those that worship Him in spirit and in truth is quite foreign to Islām. The great thing to do is to observe in all things the appointed ritual. As Major Osborn says in his *Islam under the Khalifs of Baghdād*, "The mind of the believer literally counts for nothing. No ardour of faith, no purity of intention can make up for a ceremonial defect. There was a right way and a wrong way of performing all religious acts whatsoever ; and the Arab could not conceive that aught was indifferent or optional. 'I asked 'Āyisha,' said Al Hārith, one of the early Muslims, 'did the Prophet read the Qurān at night loud or low ?' She said, 'Sometimes loud ; at other times in a low tone of voice.' 'Allāhu akbar,' shouted the delighted inquirer, 'Praise be to God, who hath made religion so spacious and unconfined !' " . . . "Sin, according to Muhammad, was a material pollution adhering to the body, and, like dirt, capable of being washed away. He enjoined upon his followers, in making their ablutions, to be careful not to allow so much as a finger-nail to remain dry ; 'for,' said he, 'that person who makes ablution thoroughly will extract the faults from his body, even to those which may be lurking under his finger-nails.' . . . Not less important was the position assumed while praying. 'Resting on the arms while at prayer is pleasing to the people of hell ;' so also is 'hurry in prostration like a cock pecking grain,' and 'spreading the arms like dogs and tigers.' "

Again, the religion of Islam does not and cannot teach the need of purity of heart ere one can see God. Those who have read the Qurān will agree with me in saying that the very nature of the pleasures which it holds out as an inducement to men to live here on earth in accordance with the precepts of Muhammad is such as to encourage the vilest of all human passions, and to render purity of heart a thing utterly impossible to a devout Muslim in this life,—nay, more, a thing not even to be desired in the next. And in conclusion, when we consider the life and character of Muhammad himself, whom his followers regard as the best and greatest of the prophets, and as their model for imitation while walking in the way of life, it is not too much to say that, were it possible that the Muhammadan faith could ever in other respects lead to the good of humanity and their social and spiritual advancement, it has effectually prevented the very possibility of this by preserving, in the example and character of its Founder, an enduring principle of degradation.

ON THE ORGANIZATION OF JUVENILE ASSOCIATIONS.

A Paper read at a Conference at the C.M. House, February 10th, 1890.

By C. E. CÆSAR,

Hon. Sec. of the Islington Juvenile Association.



IN my present paper I am asked to give some information as to the methods adopted and results in the rural deanery of Islington. In this parish last year thirty-five churches sent up contributions to the C.M.S., the total amount being 2997*l.* 4*s.* 4*d.*, of which 998*l.* 2*s.* 2*d.* came through the Juvenile Associations.

The question before us is this, "How was this result obtained?" I need hardly remind you at the outset that the present is largely the outcome of the past. Our present position has been attained only after years of patient, persevering, and earnest efforts on the part of the clergy and Sunday-school teachers throughout the parish. During the last seven years there has been a marked increase in the amount received from the Juvenile Associations; thus:—In 1882 the total amount was 712*l.* 1*s.* 10*d.*; in 1886, 878*l.* 8*s.* 2*d.*; in 1889, 998*l.* 2*s.* 2*d.*

In most of the parishes progress has been equally good. Let me give six examples:—

	1882.			1886.			1889.		
	£	s.	d.	£	s.	d.	£	s.	d.
St. Andrew's:—Gross	54	1	8	57	19	7	72	7	6
Juv. Assoc.	23	7	10	29	18	6	43	1	3
St. Barnabas':—Gross	109	15	0	83	13	1	99	18	5
Juv. Assoc.	27	12	6	33	17	7	44	6	10
St. George's:—Gross	84	9	1	115	6	2	135	9	6
Juv. Assoc.	16	12	0	34	10	3	59	18	10
St. James's, Holloway:—Gross	289	3	3	353	14	2	548	8	11
Juv. Assoc.	73	8	4	108	10	7	151	2	5
St. Mark's:—Gross	92	0	4	54	12	10	54	14	8
Juv. Assoc.	14	19	2	30	7	8	31	5	1
St. Matthew's:—Gross	135	6	10	138	2	10	134	0	0
Juv. Assoc.	36	15	8	29	3	11	43	19	10

It will be readily noticed that whilst in some cases the gross amount contributed in the parish had decreased, the Juvenile Associations had increased their share.

I venture to think that the steady and satisfactory progress made by our Juvenile Associations is principally due to the systematic arrangements made to interest the children. In the Report of the Islington C.M. Association for 1881, the Committee alluded to a paper read a year or two previously by Mr. Eugene Stock on the subject of Juvenile Associations, in which he suggested that the now well-known plan of Simultaneous Addresses should be adopted in Sunday-schools, and they urged that the plan should be tried in Islington. Until this time the organization, as far as the children were concerned, was only of the average and usual kind. They may have heard the sermon in church—not always a very impressive event to the young; they possibly were taken to the Annual Meeting, where the black Bishop or a Christian Red Indian chief left an indelible impression; in some favoured parishes children's addresses may have been given, but only very occasionally.

In 1882, however, the Secretaries arranged for missionary addresses to be given in twenty-seven parishes on Sunday, April 30th. The work involved in these arrangements necessitated the appointment of a Secretary specially charged with this work, and in the summer of 1883, Mr. T. G. Hughes accepted the office. These simultaneous missionary addresses have ever since

been arranged half-yearly, and are felt to be one of the most important aids to the work of the Juvenile Association. On the 26th of November, 1887, however, Mr. Hughes announced his resignation. His energy, skill, and untiring devotion made an impression which is even now felt. A successor was appointed, and at the same time a committee of laymen was appointed to assist him. This important step secured the co-operation and enlisted the increased interest of several gentlemen connected with churches in different parts of the rural deanery.

In 1884 the first summer gathering of Sunday-school children in the grounds of the C.M. College was held, and each year since that time the Principal has kindly renewed the invitation. Last year an effort was made, with partial success, to secure the attendance of congregational Bible-classes and private schools. In 1888 about 800 children were present (the weather being rather damp), and last year the attendance was about 1400. The Committee are anxious to extend this class of meeting, assured that the children enjoy the opportunity of learning in the open air. The arrangements adopted in the College grounds are that short addresses should be given simultaneously from four points by missionaries and College students, who exhibit and explain curiosities from various mission-fields.

The Committee, shortly after their appointment, opened communication with the local Church Sunday-school Associations, with the result that missionary claims on the attention of Sunday-school teachers is well recognized. Addresses and missionary training-lessons are given, and the subject is discussed in various ways from time to time.

In February, 1888, the subject of Lantern Lectures as a means of extending missionary interest amongst the young was under consideration. From September of that year to April, 1889, eleven addresses of this kind were given on week evenings. During the past six months this branch of work has been largely extended, and already thirty-one lantern lectures and nine other missionary addresses have been arranged. Not only have schools been addressed, but sectional gatherings, such as Bands of Hope, Scripture Unions, working people, &c.

In Islington we have for each parish a parochial correspondent, usually a layman, and a member of the Lay Workers' Union, otherwise a clergyman or a lady nominated by the Vicar of the parish. His duty is to receive and distribute to the clergy and workers notices of meetings, &c., to arrange with superintendents and others dates for meetings, and see that the arrangements are duly carried out.

In arranging lantern and other addresses the Secretary addressed to each clergyman and to all the parochial correspondents a circular-letter intimating his readiness to arrange for such meetings. Our experience has been that the clergy and school-officers were most willing to co-operate. If it is decided to have an address, application is made to the Secretary, who usually finds about six weeks' notice desirable, if not absolutely necessary.

Thanks to the well-directed efforts of the Lay Workers' Union, there has been developed amongst laymen a very marked increase of missionary interest and knowledge. Several members, adopting a plan repeatedly advocated, have made a special study of one or two Missions. By means of reading reports and books upon the Mission he has chosen, he learns particulars of its early history, its past and present missionaries, the various agencies employed in evangelization, and the special difficulties and successes of the work, and the needs of the Native Church. To men thus qualified the Secretary applies, and can usually (though not always without considerable effort) find some one able

and willing to give the needed address. I should like to emphasize one point here. Care must be taken to utilize all available local help in this direction. Of course until local speakers are forthcoming it will be necessary to draw on other districts. In Islington we are glad occasionally to import speakers from Paddington or East London ; but this must only be upon special occasions, and speakers should be asked to remember that their own district has the strongest claims, and must have their first attention.

In the case of lantern lectures, the difficulty is somewhat increased. There are perhaps two or three gentlemen who very kindly undertake to exhibit the lantern and lecture as well. As a general rule, however, the Secretary must provide, in addition to the lecturer, an operator, who will have charge of the lantern, sheet, and fittings, and will exhibit. The Secretary will need to ascertain that the lecturer can have the set of slides he will require for his address. Whilst I know that Mr. Mantle and his assistants will do their utmost to facilitate the necessary arrangements, it will sometimes happen that the set wanted are engaged. The Secretary then finds it necessary to fit the lecturer to the slides available for the date for which he is arranging, and this is not always easy. It is such difficulties as these (which it is useless to minimize),—or the unexpected illness of lecturer or operator, which imposes upon him the duty of getting a substitute at very short notice or doing the work himself,—that test the qualities of the Secretary. As it will never do, in the interest of the work or his association or his own personal influence, to let a meeting be disappointed, the Secretary may, if he has tried all his resources unsuccessfully, apply to headquarters with the assurance that help will not be withheld.

Having thus briefly sketched the agencies used in Islington to encourage the young to take an intelligent interest in missionary work, viz:—The simultaneous Sunday-school addresses, open-air aggregate gathering, sectional addresses, lantern lectures, and the local Sunday-school Teachers' Associations,—let me, in conclusion, urge that the only real requisite for this work is a *good Secretary*. He must be an earnest Christian, one who loves missionary work, and who is willing to give up other parochial or personal engagements, if necessary, to throw himself with energy into this work. He must be a man of faith and prayer, seeking in all his arrangements the guidance of God's Holy Spirit. Such a man is not easily daunted, and every difficulty which presents itself leads him to confide more and more in the wisdom, power, and love of his Divine Lord and Master.

There is no reason, to my mind, why one man alone should not begin work in his own deanery. It may be helpful (in districts where it is possible) for a Secretary to have the encouragement, assistance, and advice of three or four active and earnest adherents from other churches in the deanery, but it is not an absolute necessity. If a Committee is formed, I should warmly advocate even their business meetings being largely occupied by prayer. They should meet monthly, and if they have no actual business to discuss, let them pray that their way may be opened and blessing rest on their efforts. In any case it will be necessary to seek the warm co-operation of the clergy and superintendents (ladies and gentlemen) and Sunday-school teachers. A list of these should be obtained or made, and a circular-letter issued to all, whether C.M.S. supporters or not.

I shall doubtless be told that all parishes or deaneries are not like Islington. I admit we have some advantages, but even if the work at first be hard and slow, it will be worth while to make the effort. Begin with prayer if possible, get two or three like-minded to pray with you, and make a start. Remember,

the work is not ours, but God's; and He is mainly responsible for the success or failure. He can give what will most glorify Himself and benefit the heathen. "Hope thou in God, for thou shalt praise Him." Do not be discouraged by small results or no results at first. Go on praying, and keep at it. Send out your circular invitations periodically and systematically, not spasmodically. Use well what opportunities are afforded you. Seek out local lay workers, and ask what they will do to help in their own Sunday-schools or elsewhere. I am quite sure that prayer, patience, and perseverance will yet accomplish great things amongst the young of the metropolis.

Again let me reiterate. It is God who alone can make us strong, and give success to our work. He giveth wisdom. The hearts of men, as well as the silver and the gold, are under His control. The Spirit of God can now, as of old, remove barriers and hindrances, and give freedom to those who do His work. Let each one of us hear for ourselves and our respective districts His loving voice bidding us, "Be strong and very courageous," and to "Go forward;" for He says to us surely, "Lo, I am with you alway, even to the end of the age."

DIOCESE OF TRAVANCORE AND COCHIN.

[As this number is being published, the new Bishop of Travancore and Cochin is being consecrated. The following general Report gives a succinct account of the Society's work in the Diocese. We also give the Report from Trichur.]

I. GENERAL REPORT FOR 1889.

By the Ven. Archdeacon Caley.

February 1st, 1890.

THE peculiar circumstances of the Diocese of Travancore and Cochin during the year 1889 render it necessary that I should give a general view of the whole Mission (minus the College and Training Institution) during that period. In one sense we have been left as sheep without a shepherd; still, there are evidences of the presence and care of the "Chief Shepherd," for which we are truly grateful.

But although we have not had the Bishop amongst us, there has been such complete satisfaction with the appointment of Dr. Hodges that we have scarcely realized we were alone. In fact, I am sure we have not been alone, for he whom we confidently hope to welcome this year as our Bishop has not forgotten us before the throne of grace, and others, too, have prayed that the work might not suffer through his absence.

In giving a report of the diocese I will divide the work into two parts, viz. that which is under the Church Councils and that which is not.

I. First, the *Church Councils*. This,

again, is divided into two parts, viz. the Mavelicara District Church Council and the Cottayam District Church Council.

1. The *Mavelicara District Church Council* is composed of eight pastorates, viz. Mavelicara, Kodawalange, Ellanthoor, Mallappally, Thalawady, Puthupally, Kattanam, and Kanneet. The total number of adherents at the close of 1889 is 7682, against 7185 at the close of 1888.

(a) *Kanneet*, I am sorry to say still suffers from the influence of the Justus Joseph party, which lingers on there. When any little trouble arises in our Church, or when we have to exercise discipline, the discontented ones run off to Joseph's people, who gladly receive them. Last year, mostly owing to a lawsuit, eleven families left our Church, so that the number in that pastorate is forty less at the close of 1889 than at the close of 1888. The only possibility of improvement and progress is the deepening of the spiritual life of the people. If the pastor (the Rev. A. O. Matthai) succeed in that he will succeed in everything else; if he fail in that his failure is complete. He has

hard work before him. That dreadful wave of fanaticism, with its terrible physical manifestations, has burnt the people into cinders.

(b) The *Thalawady* *pastorate*, in charge of the Rev. K. Koratha, has great capabilities for good, but still, is not making the progress it ought to. . . . As, however, the pastor mentions (besides the ordinary monthly prayer-meetings) meetings for Bible-reading and prayer, Children's Prayer Union, Young Men's Christian Association, preaching to the heathen, &c.,—we may hope to hear of better spiritual results during the current year.

(c) The *Mavelicara* *pastorate* shows signs of some progress as a whole, while the Mavelicara congregation is unsatisfactory. The pastor, the Rev. O. Mamen, for some cause or other has not the hold on the people that leads to their growth in spiritual life. I believe he feels this. May he feel it more and more, till, like St. Paul, he "travail in birth until Christ be formed in them." He mentions a pleasing case of a blind member of his congregation who was awakened through Mr. Baring-Gould's ministry. He lives in the old fort, where all his neighbours are heathen. As he desires to hear the Word of God, but cannot, of course, read it, two of his heathen neighbours kindly visit him daily and read the Bible for him. In this way the bodily and spiritually blind help each other. Have we not reason to hope and pray that "the eyes of their understanding may be opened" that they may see "that Just One" as their Saviour?

Mavelicara would be a capital sphere for C.E.Z.M.S. work. It abounds with high-caste Hindus; there is a good C.M.S. bungalow unoccupied. Could not two C.E.Z.M.S. ladies be sent soon?

(d) The *Ellanthoor* *pastorate*, in charge of the Rev. M. O. Thoma, has had its trials and difficulties during the year under review; still it has made, and is still making, substantial progress. The Y.M.C.A. and Sunday-schools show signs of vigour, and evangelistic operations are carried on with spirit and earnestness. The result is that there is a total increase of 113 souls in the *pastorate*, with further signs of progress.

(e) The *Puthupally* and *Kattanam* *pastorates* are both in charge of the

Rev. E. V. John, but we hope to have another pastor for Kattanam at the end of this year. They are too much for one man. A man's whole time is taken up with pastoral work alone, and consequently he is unable to do aggressive evangelistic work. The increase in numbers during the past year is insignificant, still I believe there has been steady, faithful work.

(f) *Kodawalange* *pastorate*, now in charge of the Rev. T. K. Joseph, is another where there is not a great numerical increase, but where there is real progress. There are tokens of spiritual growth among the people, such as greater unity, more interest in the study of God's Word, increase of liberality in contributing for religious purposes, &c. Some members of the Y.M.C.A. are a great help in evangelistic work. On the 15th and 16th of every month the pastor and an evangelist, with several members of the Y.M.C.A., preach at a large cattle-fair, where they always have attentive hearers. The pastor mentions one of his helpers in the work who is as regular as a paid agent; and another who lately handed over Rs. 2 to buy Gospel portions for distribution. A third young man, when laid up with a severe fever, was, in his delirium, preaching to the heathen and praying for their conversion. On St. Andrew's Day, when two young men were returning from the church, a thoughtful and influential Hindu asked them why they had been to church on that day. When they said it was to pray for the conversion of the heathen he seemed considerably alarmed, and said angrily, "Why are you so covetous? are you not satisfied with preaching?" He thought little of preaching, as it was only man speaking to man; but he was afraid of the consequence of man speaking to God.

(g) The *Mallappally* *pastorate* is the largest and most important *pastorate* we have, numbering at the end of 1889 2041 souls, against 1756 at the end of 1888. The pastor, Rev. M. Curian, very properly regrets that "although there is an increase in the number of adherents, there is not a corresponding increase in the amount of subscriptions." . . . In speaking of the new converts from heathenism in one of his congregations, he says they "were made solely

by the influence of some members of the Y.M.C.A."

The above comprises all the pastorates in the Mavelicara District Church Council.

2. The *Cottayam District Church Council* is composed of the Cottayam pastorate and five others, viz. Cochin, Arputhara, Olesha, Pallam, and Changanasherry. The total number of adherents at the close of 1889 is 7116, against 6614 at the close of 1888.

(a) The *Cottayam pastorate* stands first of all the pastorates in the condition of its Pulayan converts. This is partly owing to the large store of voluntary lay help Archdeacon Koshi can draw upon, both for work in the out-stations and for the Cottayam Church. During the last year I saw in the Cottayam Church what I had never seen before in any church, viz. Pulayan Christians, Europeans, and other Christians all kneeling together in the order I mention at the Lord's Table. It was as it should be, but it could not have been a few years ago.

(b) The *Cochin pastorate*, though in connection with the Cottayam Church Council, is not in the Diocese of Travancore and Cochin, but in the Diocese of Madras. The reason of this is that the Protestant Church is in British Cochin, while the Bishop of Travancore and Cochin has only jurisdiction in the Native States. Although the town of Cochin is one, it is in two parts. One part is administered by the Madras Government, and is called British Cochin; the other by the Rajah of Cochin, and is called Native Cochin. As the pastor's charge is in the former portion, he is under the jurisdiction of the Bishop of Madras. The pastor, Rev. K. Kurruwella, says there were twenty-seven baptisms during the last year, of which four were baptisms of adults. One of the converts is a Tamulian, and washerman by profession. His father, whose name was Justus Jacob, was an exemplary Christian who used to preach the Gospel to the Hindu washermen. Joseph Justus, the son and convert, who is fifty years old and blind, was baptized on Sunday, December 29th last. The Young Men's Prayer Union gives signs of vigorous life, and should become a powerful agency for good. As some of them are educated men, they should take a lead-

ing position among kindred associations in our own diocese.

(c) The *Arputhara pastorate* has been at a disadvantage for some time, owing to the pastor, the Rev. M. C. Chakko, having to spend part of his time at Cottayam. . . .

(d) The *Olesha pastorate*, which touches Cottayam on one side and Arputhara on another, is not so prosperous as I should like to see it. The pastor, the Rev. C. Thomas, says both Roman Catholics and Syrians give great trouble by offering inducements to converts to leave our Church. Now that we are pressing on towards self-support, we are bound to have scales of fees and methods of raising money, or we should soon be in confusion. Both the Roman Catholics and Syrians offer either to abolish or reduce the fees if our people will join them, and in some cases give presents to secure desertion. These are powerful arguments with some, but in the vast majority of cases they can be met. I am quite sure that a good shepherd who provides for his people a rich spiritual pasture will keep all who are a strength to Christ's cause.

(e) The *Pallam pastorate* shows signs of energy and progress. There is much work to be done, and much is being done. The pastor, the Rev. J. Chandy, has been very active in meeting the needs of the pastorate, and, in a great measure, successful. In 1888 Bishop Speechly, in his printed pamphlet, said:—"The western wall of the church is showing signs of weakness, and a part must come down before long. The roof also has need of repairs. To do this the churchwardens will need about Rs. 1000, and the Bishop would ask friends to help this congregation, which is not a large one, and has few well-to-do people in it." No help came, and on August 2nd, 1888, the roof fell in with a crash. The pastor wrote to Mr. Richards, who was then in England, and he kindly put an appeal in the *Missionary Leaves*. This brought 17. It was a kind gift, but was insufficient. Nothing daunted, the pastor appealed to Christian friends for help, and also proceeded with the work. The result has been that he has put a good teak-wood roof on the church, and covered it in with Mangalore tiles, thus completing it in the most efficient manner possible. He has

also pulled down the western wall which was the cause of the mischief, and rebuilt it from the gallery, the entire cost being Rs. 1400. Of this sum Rs. 350 is still to be raised.

In addition to the above, he has enlarged the Anglo-vernacular School at a cost of Rs. 50; built a house for the agent at Kurachi, Rs. 55; one at Kollatta, Rs. 37; and a schoolroom at Muledam, Rs. 65. These works have not been done without great effort, both on the part of the pastor and the churchwardens, and reflect great credit on both. The pastor sees the need of great spiritual improvement, which is a good sign. Certain arrangements are now being made and plans carried out that will, I trust, lead to as complete a renovation of the spiritual as the material edifice.

(f) The *Changanasherry* *pastorate* shows an increase in numbers, but it lacks that vigorous spiritual life that one would wish to see. Lawsuits figure too prominently. There are times when we feel bound to ask those in authority to interfere, but the less this is done the better. My own decided opinion is that where the pastor does his work properly there will not be much for the magistrate to do. During the last year, owing to sickness, I am sorry to say, the pastor, the Rev. A. Jacob, has not been able to get amongst his people as much as usual, or as much as their welfare required. He is, however, better now, so we may reasonably expect greater activity.

Thus far the Church Councils. The numbers in both Councils together have increased from 13,799 in 1888 to 14,798 in 1889. In the same time the contributions of the people have increased from Rs. 4455:7:11 to Rs. 5117:5:5. It will be seen, therefore, that something has been done, though much requires to be done. Speaking generally, there is a growing perception of Christian duty, and a greater desire to perform it. The one thing we all want is more spiritual power; a closer walk with God; the disposition to believe, without a doubt, all His blessed promises, both concerning ourselves and the world at large.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, "It shall be done."

II. I will next say a little about the work *outside* the Church Councils.

(1) The *Melkawa* *pastorate* is not connected with either of the Church Councils; but for solid progress and spiritual power compares favourably with the best work in the whole diocese. The pastor, the Rev. W. C. Kuruwella, has been greatly blessed in his ministry, and is deservedly loved by his people. While he is wise to counsel and guide them in their worldly affairs, he is keenly alive to what concerns them spiritually. No outward veneering will satisfy him. He believes thoroughly in the possibility and imperative necessity of a new heart and a new life, and will be satisfied with nothing less than this. During the last year I was with him at one of his out-stations, called Eramapara, which is the least satisfactory of all the places under his charge. Half a dozen people were not on speaking terms with each other; and the reason they gave for their conduct was, that if they spoke at all they quarrelled, so they thought it better to be silent. We eventually got them, not only to speak to each other, but take each other by the hand, and "confess their faults one to another." Before this was done, I said, after much speaking, "What can I do? What arrangement can I make to put an end to all these unpleasant matters?" One said, "If the pastor will come and live amongst us for a few months, all will come right." I felt at once that it was a nice testimony to the worth of the pastor; and had it been said of myself, I should very likely have felt proud to be held in such esteem. But not so the one of whom they spoke. He said, "The want is much deeper and more important than that. You need Christ to come and live amongst you;" and went on with burning words, which proceeded from his very heart, to tell them that nothing less than they in Christ and Christ in them would meet the case. As may be expected under such a ministry, the work prospers. Souls continue to be added to the Church. At the end of 1888 the numbers were 1386. At the end of 1889 they were 1469. On November 13th, 1888, the foundation-stone of a new church was laid at Coowapally. On New Year's Day, 1890, the church was opened for divine service. But whatsoever they do they

do it heartily, as to the Lord, and not unto man . . . for they serve the Lord Christ.

(2) The *Always Itinerancy*. This is my special charge, and a vast field it is. Its size is about 1850 square miles. Its population about 600,000. . . . To work it properly I should like to see three European and three Native missionaries in it, with about thirty evangelists and as many schoolmasters. Of course this cannot be done all at once. As God sends us men and means, this should be our aim and plan. With our present small force we have, through God's blessing, made an impression; but it is hard ground to thoroughly break up. What we must never do again is to leave it. That has been done so many times that in some places we are looked upon as meteoric babblers, who go there when we have nothing else to do. No; clear, definite plans, with strong, persistent effort are required.

During the year we have opened a book depôt at Alwaye, from which we have sold about fifty Bibles and Scripture portions a month. In preaching we are more careful to expound the Word of God, so that people may know what it says, and receive or reject it at their peril. When our Lord was about to leave the world He promised His disciples that the Holy Spirit who should come in His name should lead them into all truth by bringing to their remembrance whatsoever He had said unto them. The faculty the Holy Spirit was to make use of was the memory. If the Holy Spirit is to lead others into all truth by the same process, our duty is clear. They must first hear Christ's words. The children must hear them in the schools. The adults must hear them in the markets, by the wayside, in their own homes, &c. That is our part of the work. The other part is the Holy Spirit's. When He "brings to remembrance," the great controversy between God and individual man takes place with which we have nothing to do. Hinduism is organizing its forces to oppose us. Our duty is clear. We simply meet "it by the sword of the Spirit, which is the Word of God." Our ultimate success depends on the fidelity and completeness with which we do this. The "remnant" in the Itinerancy at

the end of 1888 was 144; at the end of 1889 it was 153.

(3) Thus far I have been speaking of work with which I am now connected. I will add a few words about work under the charge of Messrs. Bower, Richards, and Painter.

The charge of Mr. Bower is *Trichoor* and *Kunnankullam*. I had charge of these districts from the time I returned from North Tinnevely till Mr. Bower came from England. They cover a large and important area, and could very well do with the services of two or three missionaries for some time to come. The number of adherents in both districts at the end of 1888 was 1253. At the end of 1889 it was 1357. During the year under review the opposition to Christianity in Trichoor has been most determined and bitter. The Hindus have done their utmost to close Christian schools, and stop outdoor preaching. But notwithstanding all this, Mr. Bower thinks there has been real progress, and certainly points to one good result, viz., an increased searching of the Scriptures, "whether these things were so." If the bitterness will only give way to "searching," success is assured.

(4) The *Alleppey* and *Tiruwella districts*, now under the charge of Mr. Richards, are both important, calling for the services of two men if they could be spared. Moreover, being on opposite sides of the backwater, there is much waste of time and energy in getting from one to the other. The number of adherents rose in Alleppey from 752 in 1888, to 798 in 1889; and in the Tiruwella district from 2466 in 1888, to 2763 in 1889.

The Tiruwella district should before long be divided into three pastorates, and be connected with the Mavelicars District Church Council. Along with such an arrangement a missionary should be set apart for evangelistic work in the Tiruwella and Mavelicars districts, without any control whatever over the congregations. His plan should be to go in and out amongst the people giving them spiritual advice as occasion offered, and leading them on to direct evangelistic efforts among their non-Christian neighbours. Such a man would secure a vast amount of voluntary help in his preaching to the heathen, and would develop very much the

spiritual life of the Church by teaching it how, and leading it on to work.

(5) The *Mundakayam district*, in charge of Mr. Painter, has made considerable progress during the past year. The total number of adherents at the end of 1889 is 2304, against 1874 in 1888. In November last I spent two days at Monkompā with Mr. Painter, and was much pleased with what I saw of the work going on. From there I moved on north to Eramapara, and from there to Melkawa. Coming home from Melkawa we descend all at once quite a thousand feet, into a fruitful, but not always healthy valley. After crossing it we again ascend about two hundred feet, where we have a beautiful view of the Arrian Hills. Standing there I could see the Melkawa Church—south of it the Eramapara Church—and farther south still the Monkompā Church. As a crow would fly, there looks about three miles between them; but the way we have to walk is about five miles from Melkawa to Eramapara, and about eight miles from Eramapara to Monkompā. All three churches are good substantial ones, and mark the wonderful progress Christianity has made amongst that interesting people.

I must not close this report without mentioning a painful case of apostasy that took place during the past year. Christian Roman Pillay, the Sircar schoolmaster whom I baptized at Trichoor two years ago, has gone back to Hindunism. He became unsettled,

consorted with a Hindu preacher who is a terrible reviler of Christianity, and then went back to his people. We still pray for him, and have hope of his return. In this, however, there is one gain. The proud boast of Hindu caste that no outcast could ever enter its sacred precincts is forever gone. When Hindu caste gets alarmed it can adapt itself. That it is getting alarmed is proved by its having adapted itself in a way we never expected. Our position is much like that of an army that has sometimes to pay a terrible price in human blood in order to take a fortress; we have taken a fortress, and for the time have had to pay a very high price.

But there is another matter. When I had nearly finished this report I received an official letter from the Director of Vernacular Education saying the Sircar had made me a grant of Rs. 140 per mensem for Pulayau schools under my charge. These schools are in the pastorates. Thank God for this grant! I shall be able to carry out now without difficulty some arrangements I was contemplating for this class of people, and we shall be able also to raise the pastorate Anglo-vernacular schools to the middle-school standard as fast as they can get ready for it. This will relieve much of the pressure in the lower classes in the College, and in several ways help on our work.

"Let the people praise thee, O God;
Yea, let all the people praise Thee."

II. REPORT OF TRICHUR.

By the Rev. F. Bower.

[Trichur is in the little kingdom of Cochin, north of Travancore. It is the station worked for some years by the Rev. J. H. Bishop.]

Trichoor, January 11th, 1890.

Evangelistic Work.—This has been carried on more or less vigorously, though in order to do justice to it more agents are urgently needed. The districts of Trichoor and Kunankulam are both extensive. In each of these fields a spirit of inquiry is visible, especially amongst the upper classes, including Namboorie Brahmins—which is a cause for much thankfulness to Almighty God. A short time ago I was sent for by a Namboorie, as he wished to know more about Christianity. He also asked questions concerning Buddhism, Mohammedanism, and Judaism. He was an elderly man, and one of the most

intelligent and gentlemanly Namboorie Brahmins I ever conversed with, though very infirm in body and almost blind. He appeared to be really anxious to know the truth, and wanted my opinion as to the method of expiating sin. Being well acquainted with their sacrificial system, contained in the Rig Veda, he readily understood the scheme of redemption. I read to him in Malayalam, several passages of the Epistle to the Hebrews, on the subject of sacrifice, to which he listened most attentively. On hearing that Christianity was an experimental religion, and one which had more to do with the heart than the head, he asked me to

relate my experience, for which I was most thankful. When I spoke of the joy and peace which flowed into my soul, as soon as I believed with the heart in Christ as my Saviour, the poor old gentleman appeared to be greatly impressed. He confessed that he had no real peace of mind, and admitted that his future was dark and uncertain. Being on the borders of eternity, he as much as acknowledged to me, in the presence of several angry looking Sudras, that he was about to take a leap in the dark. I could not help feeling extremely sorry for the poor old man, and prayed that the words which had been read and spoken might be the means of leading him to the Redeemer, in whom alone he could find rest for his weary soul.

A short time before this, another Namboorie, a man of considerable influence, came to the Mission bungalow to see me. On hearing that the Bible, the whole or parts of it, had been translated into 350 languages, he seemed perfectly astonished, as he had no idea that there were so many in the world. He probably came chiefly out of curiosity, though he listened attentively to the story of the Cross. The more I see of Namboories, the better I like them, as they are more truthful and honest than the other Brahmins.

Though the masses listen with more respectful attention than formerly, to the story of redeeming love, and wish to know what Christianity really is,—on the other hand, opposition to the Gospel among certain classes, especially in towns, has greatly increased. This, however, it should be remembered, proceeds chiefly from the Temple Brahmins and Sircar officials. Hence the “silver shrines” have something to do with it. Many of these men are doing all they possibly can to impede the progress of our religion. They are beginning to see the aggressive power of Christianity, and that Hinduism is dying notwithstanding all their efforts to revive it. To show that they are really alarmed, I may mention that the Hindu women in Trichur have laid aside some of their ornaments, and are wearing instead a necklace of sacred beads—usually worn by devotees and pilgrims—in order that they may not be induced to become Christians. And only a few months ago, a society was

formed, called a Society for the Preservation of the Hindu Religion. This is no doubt significant. They have a large red flag, and make use of drums and other musical instruments. We are no longer allowed to preach in the Brahmin bazaar, where to my knowledge evangelistic work has been carried on for the last seventeen or eighteen years. The last time I went there I made three or four attempts to preach, but all in vain, as my voice was completely drowned by the wild shouts of our opponents. The leader of this bitter opposition is a Tamil Brahmin, who is also a member of the Madras Hindu Tract Society. Within a few yards of us, the so-called Hindu preachers usually address the people, but instead of preaching Hinduism, they only abuse Christianity. But abuse is not all, for once or twice we have had small stones and sand thrown at us. Most thankful am I that I have lived to see such things, as they are undoubtedly very healthy signs. If good is really being done, we must expect adversaries. I firmly believe that there is a growing conviction amongst the Hindus of Trichur, that Christ is certain to conquer, and that at no distant day.

During the year under review, a bank depôt has been opened at Eringalakadu, and there is reason to believe that it will prove a success. I hope also to be able to open one at Patticaad in a few months. The longer I remain in India the more am I convinced that—“The printing-press is the Church’s lever.” In consequence of the spread of education, the number of readers, both in the vernacular and in English, is rapidly increasing. During the last twelve months several thousands of hand-bills have been widely distributed, and not a few of them have been received by Brahmins. A considerable number of books, including Scripture portions, have been sold by our evangelists, Bible-women, and others; and you will be glad to hear that amongst the purchasers were several Namboorie Brahmins. This I need hardly say is a quite a new feature in our work.

Infidels, Theosophists, and others are actively engaged in circulating their pernicious literature throughout the land, and it is high time that we did our best to counteract its bad effects.

The minds of many educated Natives are literally being poisoned by it. The time has come when the evangelist, whether European or Native, should be acquainted, not only with the Hindu and Mohammedan systems of religion, but he should also be able to meet the subtle attacks of modern infidels.

Christianity is in the air, and many of the Hindus are beginning to read and think for themselves. An intelligent, respectable Nair, from Uragum, a few months ago came to see me, and brought with him several Christian books which he had been reading. I was told that he has a great number of hand-bills also in his house which he highly values. Being a thoughtful man, he clearly sees much of the folly and inconsistency of Hinduism. For example, he said he failed to understand how the Brahmin by reading the Vedas could procure a great blessing, when the Sudra by doing the very same thing, brought upon himself a terrible curse. Sudras are not allowed to read the Vedas; nor even hear them read. This man is thoroughly convinced of the truth of our religion, and would join us at once, but for his wife, who is at present unwilling to become a Christian.

Another Nair, with a fair knowledge of English, has been to the bungalow two or three times during the last few weeks to converse with me on different subjects, including the Christian religion. His motives are no doubt somewhat mixed. This haughty young Nair, who has great force of character, was not long ago the most insolent, bitter, and determined opponent I ever encountered in my life. He used to preach in opposition to us within a few yards of the place where we were standing, and when angry he looked more like a fiend than a human being. A little time ago, strange to say, he was induced by a member of the Y.M.C.A. to attend one of the special services in order to hear Mr. Lakshmana Rao preach. After service, on being asked what he thought of the discourse, his reply was—"It was undoubtedly good, and the preacher spoke from his very soul. I never heard a Native preach like that before." God grant that it may be made a blessing to him! He has recently been reading some of

our books on Hinduism and Christianity, and says that he has made up his mind to read the Bible through at least three times. He has no doubt lost much of his faith in Hinduism, and he certainly looks anything but happy. Let us pray for him!

A few weeks ago, when at Thalakatohara, a Thaudan, who also had been a most bitter enemy to Christianity, came to see me. A Thaudan is a head-man of Thiyars or Chogans, appointed by the Rajah to direct their marriages, funerals, feasts, &c. This man, being well acquainted with the Gospel, which he had often heard preached at this and other places, after counting the cost, made up his mind to put himself under Christian instruction. Thirteen of his relatives have since followed his example. On asking him about his duties in the village, I found that he was in the habit of reading the Ramayanum to the sick and dying. When I heard this I could not help feeling how very thankful Christians ought to be that they have the precious Word of God for their guide and consolation. This Ramayanum I have now purchased. It is made of the leaves of the palmyra-tree and has wooden covers. It is written partly in Sanscrit and partly in ancient Malayalam, and will, I have no doubt, be quite a curiosity in England, where I hope some day to make use of it.

We had special services, both here and at Kunankulam, in November last, which seem to have been appreciated more than ever. Indeed, those services were times of refreshing from the presence of the Lord.

The baptisms during the year were 126—viz. 59 adults and 67 children, and we have 96 now under instruction.

The members of the Y.M.C.A. and the Y.W.C.A. have during the past year been most active here, at Kunankulam, and at Munkutti, in proclaiming the message of salvation to those living in their neighbourhoods; and also in going out in small bands to villages a few miles from their homes.

The schools are working well.

The First Prince of Cochin, at his own request, when he called on us, visited our Upper Primary Girls' School, and expressed himself as much pleased with what he saw.

THE LATE DR. NEESIMA.



F Christian converts in Japan, Joseph Neesima was perhaps the most conspicuous and the most celebrated. The strange story of his noticing in a geography book the words, "In the beginning God created the heaven and the earth," of his escape from Japan, of his conversion in America, and of his great Christian College, the Doshisha, at Kioto, is briefly told in the Society's *Japan and the Japan Mission*. Dr. Neesima died in January, and we extract the following account of him from the able and interesting magazine of the American Board of Commissioners of Foreign Missions (Congregationalist), with which society he had been connected.

(*From the American Missionary Herald, Boston.*)

Tidings were received at the Mission-rooms on Monday, January 27th, of the death of this beloved man. The tidings were not altogether unexpected. For several years Mr. Neesima has suffered from an affection of the heart which has more than once brought him seemingly to the verge of the grave. He has been unable to do the work upon which his whole soul was set, and much of the time for four years he has been absent from Kyoto and from the Doshisha, which was the special object of his love and care.

Mr. Neesima was born in February, 1844, years before Japan was opened to the world. When a young man in his teens he had not so much as heard of the name of Christ, but he worshipped the God whom he did not know, and when by a strange providence he learned from a scrap of the sacred record falling into his hands that God in the beginning created the heaven and the earth, he determined, if it were possible, to know more of that God, even if he left all to find Him. With this purpose in mind he went to Hakodate, the open port in the northern part of the empire, where he gave instruction in the Japanese language to Bishop Nicolai, the present head of the Russian Church in Japan, and while so doing he perfected his plan for escape. It was a perilous undertaking, and discovery would have been death. One night he was covered up among some vegetables or other supplies that were being taken in an open boat to a vessel in the harbour, bound for China. When aboard he was concealed in a closet. The inspectors who searched for refugees failed to find him, and he reached Shanghai in safety. The providence that had protected him now guided his feet to a vessel in port

belonging to the late Hon. Alpheus Hardy, of Boston, whose Christian captain, gathering something of the young man's story, gave him permission to carry out the desire of his heart in coming to America. Before he reached Boston he was able to navigate the ship, and in many ways had so commended himself to the captain, that he was at once introduced to Mr. Hardy, with the suggestion that he was a person who might perhaps be serviceable in the missionary line in which Mr. Hardy was known to be so deeply interested. It was a providence which Mr. Neesima never forgot to recognize and to be grateful for, that his steps were directed at once into a Christian home of culture and refinement, where he was not only kindly welcomed as a son, but where he received help in his ardent desires for an education.

There is come into our hands a copy of a prayer which was written by Mr. Neesima in October, 1865, shortly after he arrived in Boston. It shows his spiritual temper and his degree of enlightenment at that time. Captain Andrew Bartlett, who in these early days saw much of the young Japanese, received from him the original of which the following is an exact copy: "O God! if Thou hast got eyes, please look upon me. O God! if Thou hast got ears, please hear for me. I wish heartily to read the Bible, and I wish to be civilized with Bible."

During the following nine years he enjoyed the advantages of Phillips Academy, Andover, of Amherst College, and of the Andover Theological Seminary. In passing through these institutions he was a general favourite among the students, who have ever since been glad and even proud to be

numbered among his friends. While pursuing his studies, the Japanese Embassy came to the United States under the charge of Mr. Mori, and Mr. Neesima was employed as translator and aid to the Embassy, and in this capacity he travelled not only through the United States, visiting the schools and colleges, but also accompanied the Embassy to Europe and had many opportunities for examining the institutions of Great Britain and the Continent. Had he chosen, he might have entered political life in Japan and been prominent among her statesmen, but with all his heart he chose rather to serve the kingdom of God.

Having finished his course of theological study, he was ordained in Mount Vernon Church, Boston, September 24th, 1874, President Seelye of Amherst College preaching the sermon, and he at once prepared to leave for his native land. No one who was present at the annual meeting of the Board at Rutland, Vt., in October of that year, can fail to remember how the young man slight of body and with face and voice indicating his foreign origin, stood before the great congregation, pleading for aid for the establishment of a school for educating young men in Japan. It was his presence, simple, modest, yet firm, quite as much as his words, which moved the audience even to tears, and led to the pledge on the spot of nearly four thousand dollars for the foundation of that school which has since proved of such unspeakable value to Christian and missionary work in Japan.

Arriving in Japan in November, 1874, Mr. Neesima secured permission in the autumn of the next year for himself and Rev. J. D. Davis to remove to Kyoto, where they opened the Christian school, the Doshisha. Calmly, quietly, and against bitterest prejudices on the part of the people the work progressed. Since Japanese law and custom forbade the establishment of the school under foreign direction, the Doshisha has been for years known as Mr. Neesima's school, and he has employed the foreign instructors, and has stood as its representative before the Government. With what efficiency and yet modesty he has deported himself in these peculiar relations our brethren of the Mission will bear the most emphatic testimony.

Within ten years from the start the institution grew so that, in place of its six students who were taught in something little better than a shed, there were 230 students accommodated in commodious buildings. At that time Dr. Learned said: "One great element in the success of the school has been the influence of its president. Utterly renouncing all self-seeking, casting away all desire for worldly power and honour, seeking only the good of the school and of all connected with it, Mr. Neesima has toiled and suffered, and has put his whole heart and soul into the school. The pervasive influence of his faith and unselfishness has been no small part of the educational work of the school."

So widely and favourably was the Doshisha known that Mr. Neesima's assistance was sought for in all quarters of the empire. To his influence must be ascribed the establishment of the Training School at Sendai, the founder of which made his large gift because he wanted something like the Doshisha and hoped Mr. Neesima might be its president. He was welcomed wherever he went in Japan, and his sermons and addresses were most effective.

But the treasure was in an earthen vessel. For some years Mr. Neesima has been in feeble health and was often obliged to be absent from his home and work in Kyoto. In one of his letters, written in the latter part of 1883, in giving an account of some evangelistic services in which he had had part, he said: "I was sleepless for many nights and unable to do anything. Thanks be to God for even our broken health. The Lord is pleased to advance His kingdom through feeble hands. It must seem marvellous to an unbelieving world, but it is an undeniable fact. Since last January there has been a wonderful advance and growth in our Christian communities throughout the empire. Oh, if we have workers enough, what will be the Lord's harvest! Please pray for us to the Lord of the soul's harvest." Early in the year 1884 a remarkable revival began in the Doshisha, during which Mr. Neesima's health was so much impaired that it became evident that he could not endure the strain, and must leave for another land. It is most impressive now to read a letter written at that time, in

which, after alluding to the "most blessed revival in our school," he says: "It is a great trial for me to leave Japan—but I cannot write on this subject. I can leave our school without the least anxiety in our Father's hands, and come out with a great joy and peace." While on his way to this country he wrote: "Herewith I send you my special request that you all pray for the speedy conversion of Japan—intensely, fervently. My heart burns for her, and I cannot check it."

The visit Mr. Neesima made to the United States in 1885—86 will be remembered by many, though he was prevented by the state of his health from taking much part in public services or meeting many of the friends with whom he would have been glad to renew his acquaintance. He returned to Japan in November, 1886. All the strength which he had he devoted to Christian work and to the interests of his beloved Doshisha. He formed a plan for its enlargement, so that it might have the rank of a university. Not in anywise concealing his purpose that it should be a Christian institution, he yet appealed for aid to the statesmen and influential men of Japan who were not themselves Christians. And he so won their confidence that he secured contributions from those in high social and official positions amounting to nearly \$60,000, and his heart was made glad by the gift of \$100,000 from an American gentleman for the same purpose. It was with the greatest joy that during the last year of his life he saw the pupils in the different departments of the Doshisha increase in number to about 900, and, best of all, 172 of them within the last twelve months coming forward to confess Christ.

Mingled with the grief which will be felt in Japan as well as in America over the death of this eminent servant of God there will be unfeigned thanksgiving in view of the providence which led him by a strange path, cared for him so wonderfully, and made him such a blessing to his native land. His Alma Mater, Amherst College, honoured herself and him by giving to him the degree of Doctor of Laws in 1889. Grateful as he was for the esteem thus shown him, it was characteristic of the man that he hesitated much about accepting it. But the great honour which

belongs to him is that of being the teacher of Christian truth and the founder of Christian enterprises in Japan.

The following personal reminiscences are furnished by Secretary N. G. Clark, whose warm friendship and aid Mr. Neesima often acknowledged and highly prized:—

"Mr. Neesima was a man of faith and prayer, of singular sweetness of spirit, the result, in no small degree, of his confident expectation of the divine blessing on his plans and efforts. He rested in God, he lived for Christ and his native land, and felt sure that what he did in the interest of either would not fail of the needed blessing from above.

"During one of his college vacations in 1868, he spent a night at my house in company with another student. In the morning he was asked to lead at family prayers, and did so with such tenderness as to be long remembered in my household. After prayers he took me by the hand and pleaded with all earnestness that we would send missionaries to his country, and would not let me go until I had promised to do what I could to send them, and at the earliest practical moment. The promise was redeemed the next year, greatly to his satisfaction.

"In like spirit and with larger plans for his native land, he surprised us all at the Annual Meeting of the Board at Rutland, by his eloquent appeal for a Christian college. The appeal was so simple, so evidently born of faith and prayer, that it seemed to all to be indeed of the Lord, and the money was promptly forthcoming for the beginning of an institution which he lived to see a centre of Christian power and influence second to none in Japan, or even in the whole field of missionary effort.

"Four years since, while on a visit to this country, he spent a few weeks of needed rest in my care at Clifton Springs. Our rooms were adjacent and we were wont to unite in devotional services, commenting on the Scriptures, and joining in prayer. I thought I knew Mr. Neesima before, but never so well as then did I realize the richness of his faith and his whole-hearted devotion to his Lord. I cannot now wonder at the result of his impassioned address to the young men of the Doshisha, during the great revival in

March, 1884, when, overcome with emotion, he still pleaded with the students for 'Christ and Japan.' The Spirit of the Lord came down upon them, till the whole assembly was moved as one man to tears of repentance and of joy in the new faith.

"Mr. Mori, the Japanese minister at Washington some years since, spoke more wisely than he knew when, in view of Mr. Neesima's service for the cause of education and other public interests, he said that Mr. Neesima's name would

go down to history among the great men of Japan. As we consider all the circumstances, his coming to this country, his education by Mr. and Mrs. Hardy, whom he loved to speak of as his 'American father and mother,' his subsequent career and wide influence in behalf of the Gospel, and of Christian institutions, may we not add that he was evidently called of God to be an apostle of Christ to his native land?"

Another writer in the same magazine says:—

"Without losing any of his patriotism, for in his broad-minded way he was a patriot of patriots, Mr. Neesima seemed to have transferred that intense feeling of loyalty, fostered by his early Confucian training, to Christ, and he enlisted in His service with the same self-abnegation which marked the Samurai under the old régime. These traits of character early won for him the enthusiastic affection and reverence of the students. Not long after the organization of the Kyoto School, some turbulent spirits stirred up a rebellion. Severe discipline seemed necessary to vindicate the authority of the faculty, but Mr. Neesima's intense love for the students held him back. He called the whole school together, made an earnest address, and with

much emotion emphasized the enormity of the offence and the necessity for discipline, but said that he had decided to become himself the substitute for the offenders. He seized a stout cane and struck himself such violent blows that his cane broke in his hand. A shout of protest filled the room, and the offending students themselves tore the stick from his grasp, avowing their entire submission to his authority. Such a course might not suit all times, but the students saw in it the natural expression of his boundless love for them and for the school which he had founded. One of them treasures up to-day as one of his most precious possessions a fragment of the broken cane, a reminder of Mr. Neesima's self-sacrificing love."

A later number of the *Herald* contains letters about Dr. Neesima which had been received from Japan. The following account of his death is given by Dr. Gordon of Kioto:—

As the telegraph carried abroad the news, "The teacher's disease is dangerous," in scores of places special meetings for prayer were held, and from east and west came pastors, evangelists, laymen, teachers, and students, all eager to render some slight service and to catch some farewell word. Two days before his death he nerved himself for his final messages to his friends and associates: to Mrs. Hardy, Secretary Clark, the trustees, teachers, students, and contributors to the Doshisha; and especially to the Japanese Home Missionary Society. He had maps of several provinces brought to his bedside, with the places occupied by evangelists already marked on them; and then, almost with his dying breath, and with an enthusiasm that those who saw it will never forget, he pointed out

to the devoted band around him place after place which ought at once to be occupied by the Christian preacher! William Carey, with the village children around him, pointing out on his leathern globe the situation of the different nations of the earth, and saying, "These are Christians and these are pagans; these are Christians and these are pagans," did not present a more impressive scene. It was the crowning act of a wonderful life, and the fact that he arranged to support preachers in two of these places from the time of his death till the next meeting of the missionary society adds to its impressiveness. He very peacefully passed away on the afternoon of January 23rd, with the words, "Peace," "Joy," "Tenkoku (Heaven)," upon his lips.

ALEXANDER MACKAY.

In Memoriam.



JUST fourteen years ago, on April 25th, 1876, the C.M.S. Committee, at one of their ordinary meetings, quietly and unostentatiously took leave of five members of the first missionary expedition to the Victoria Nyanza. Lieut. G. Shergold Smith and two artizans had already sailed. The party of five comprised the Rev. C. T. Wilson, Mr. T. O'Neill, Dr. John Smith, Mr. James Robertson, and Mr. A. M. Mackay. After Mr. Wright, then Honorary Secretary, had delivered the Instructions, the five brethren successively replied, in accordance with the usual custom. We vividly remember one of those five little speeches. It was Alexander Mackay's. He was the youngest of the band, and was called upon last. "There is one thing," were his words in substance, "which my brethren have not said, and which I want to say. I want to remind the Committee that within six months they will probably hear that one of us is dead." The words were startling, and there was a silence that might be felt. Then he went on,—“Yes; is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. But,” he added, “what I want to say is this: when that news comes, do not be cast down, but send some one else immediately to take the vacant place.”

They sailed April 27th; on August 5th, Mr. James Robertson died at Zanzibar; in November, Mr. Mackay was taken very ill on the march inland through Ugogo, and peremptorily ordered home by Dr. Smith; the two artizans were also invalided home about the same time; on May 11th in the following year, Dr. Smith himself died at Kagei, on the banks of the Nyanza; in December of that year (1877) Lieut. Smith and Mr. O'Neill were killed on the Island of Ukerewe; and Mr. Wilson was alone in the heart of Africa.

But Mackay, though ordered to England, had not come to England. He would not leave Africa, but remained near the coast, occupied in making a road to Mpwapwa and other useful tasks; and when the news reached him that Lieut. Smith and O'Neill were dead he pushed forward, ultimately joined Wilson, and entered Uganda. In May, 1879, Wilson left for England, leaving in Africa, of the original party of eight, only the man who had given the Committee that solemn warning.

And now Alexander Mackay himself is taken. Fourteen years have elapsed since he sailed. Never once has he left Africa since. We had fondly hoped to see his face again in the flesh one day; but God has not granted us that privilege. It is a heavy blow indeed; and we can only bow in submission, and say, “It is the Lord: let Him do what seemeth Him good.”

Few of us knew Alexander Mackay personally. He was only in England for a few weeks before starting, and the two Secretaries who saw most of him are not now with us. The present writer,

however, did have some little intercourse with him; and no one could have ever so little without finding his heart drawn out to the frank, bright, keen young Scotchman. Very many letters has the present writer received from him, independently of his official despatches to the Society; and mutual affection grew with the correspondence, which for many years past was free and unreserved in an unusual degree. Mackay's letters were always interesting. They were obviously written *currents calamo*, yet, so far as style was concerned, they might be printed just as they were written. Perhaps their most remarkable feature was the evidence they yielded that the writer kept himself thoroughly in touch with all that was going on at home. How he managed to get books and reviews and newspapers of all sorts out to Uganda during all those years, despite all the difficulty and delay and expense of conveyance on men's heads, has always been a mystery; yet he seemed to know everything, professional, scientific, political, religious. Nor was his attention confined to subjects prominent in public journals, however multifarious. Probably no C.M.S. missionary on the face of the earth was a more diligent student of the Society's own publications. Again and again he would refer in his letters to this article and that item of news. We do not know another man in the field who does this as he did. In particular, he watched the minutest details of our home work, and even of the machinery of publication. It will scarcely be believed that a missionary in the heart of Africa should have thought it worth his while to write all the way to England to suggest that each page of the *Gleaner* should bear the date of issue in the head-line just as each page of the *Intelligencer* does; but it is literally true that this practice was adopted in the *Gleaner* in July, 1883, at his suggestion. Put such a fact as this alongside his masterly and statesmanlike article on "The Solution of the African Problem" in the *Intelligencer* of January last, and you have a perfect illustration of his truly elephantine capacity of grasping small and great things alike. When the section of the *Intelligencer* called "Home Work of the Society" was begun, about eight years ago, he at once fastened on it, and wrote as follows:—

I think that you have taken a most important step in the right direction in inserting an account of Home Work of the Society. We in the field will regard it as our page, for we are ever anxious to know what efforts are being made, and by whom, for securing an interest in our work among the Christian people of England. We cannot but derive encouragement from these reports, perhaps even more than from the Annual Meeting.

Again, in 1876, he wrote, "I rejoice at the success of the F.S.M.;" and again, when he noticed the proposal to establish the Gleaners' Union—we say the *proposal*, for he had only received the number in which the announcement was made when he wrote, and had heard nothing else about it,—he instantly recognized the value of the work such an organization might do, and wrote home in hearty commendation of it. And then he sent that wonderful chart showing the statistical progress of the Society during its whole term of existence which, with a remarkable explanatory article, appeared in the *Intelli-*

gencer of July, 1887. He called it "The Gleaners' Union Chart," and played cleverly on the initials "C.M.S." and "F.S.M.," thus :—"Chart of **M**ain **S**tatics, by a **F**ellow **S**ervant in the **M**ission." Here again we see the really brilliant mind stooping to what most people would call small things, and that at a time when he was absolutely alone in Uganda, and virtually a prisoner.

Yet all the while, his graphic published letters were gradually winning him a fame far beyond missionary circles. We confess frankly that we had not at all realized the position he had gained in the public mind. We were not in the least prepared for the burst of admiration elicited by the tidings of his death. No doubt Mr. Stanley's recent praise of him has helped to make him known; but that evidently only clenched an impression that was already abroad. When the *Times* correspondent at Zanzibar speaks of the "irreparable loss to the cause of African civilization" involved in his death; when the *Pall Mall Gazette* calls him (not very felicitously, though) "the St. Paul of Uganda;" when great provincial dailies like the *Leeds Mercury* and the *Manchester Examiner* devote leading articles to him; one sees that the world can now and then appreciate a missionary, even when there is nothing sensational, as with Patteson and Hannington, in the manner of his death. But it is especially interesting to see what the survivor of the two great travellers who first discovered Uganda has to say of him. Colonel J. A. Grant, the companion of Speke in the memorable journey of 1859-63, thus writes to Mr. Wigram :—

I had the utmost confidence in him, and looked forward to the time when he would sail round the Lake in his own steamer, and when we should have him amongst us to tell all he knew of that deeply interesting country which I almost love, Uganda. . . . The blow to civilization in Central Africa which has fallen on us all is not easily repaired, for a score of us would never make a Mackay.

But it is especially touching to see what his companion in tribulation, Mr. Ashe, says of him. Mackay was not a man with whom every man found it easy to work. On the contrary, his very ability was likely to make him self-willed and imperious, and he did sometimes form hasty judgments of others. His colleagues in Uganda at different times, Wilson, Felkin, Litchfield, Pearson, O'Flaherty, all in turn had their differences with him. But none were so intimately associated with him as Mr. Ashe; and Mr. Ashe writes to us,—“I have lost one who was more to me than any brother; my best and truest and most loving earthly friend, most tried and most true. I have seen him under many trials and in many troubles, in sickness and disappointment; but I never saw anything small or mean about him. A born leader, as gentle as he was brave.” To this we must add an extract from Mr. Ashe's striking letter about him which appeared in the *Record* of April 18th :—

One part of his character which has not appeared so much, and that may now reverently be touched upon, was his earnestness in prayer, and his study of the Bible. He was particularly fond of Dean Alford's Testament. He was absolutely and entirely free from insincerity or cant, was a most diligent teacher, and used regularly to preach in turn with me when we were alone in Uganda. I cannot but recall his generosity when speaking of his own work; he would write

and say that *we* have done this or that useful or creditable work, which meant that there were other people who did not prevent his doing it. No one in a kindly way had a keener eye for any defect. He would sometimes say humorously when suggesting an improvement in any piece of work, "It is rather a clerical job."

Mackay was by profession a civil engineer, and had studied at both Glasgow and Edinburgh Universities. He was a good classical scholar, and wrote and spoke German well. His knowledge of languages was a great help in translating the Gospel of St. Matthew into Luganda.

The missionary work done in Uganda could never have been accomplished if it had not been for his determination to hold on at all costs. Even at the end, when he foresaw the difficulties which were looming and withdrew for a time, he had removed the greater part of the valuable property, including steam-engines, boiler, and printing-press, so that when the crash came, and the Mission premises were sacked, Mackay's prudence reduced the disaster to a minimum.

He had learned the secret of being steadfast and immovable; he had his temper wonderfully under control. Sometimes the Highland fire would flash out, but never betrayed him into unworthy deeds. I remember him especially during our times of cruellest trial in Uganda. How on that first miserable day of persecution, when the bloody Mujasi seized us and our followers—how Mackay, though only just recovering from fever, was perfectly cool and collected, and seemed not to feel the fatigue of the long and harassing march back; how clearly he stated our case before the unjust judge; how wise he was in council, how prudent in his dealings with the fickle Mwanga. And I believe that had it not been for Mackay's influence with the old chiefs the Mission would hardly have weathered the three distinct storms of persecution which burst over it in Mwanga's first years as king. There was lately a statement in the *Times* to the effect that the dealings of the missionaries with the King of Uganda were not always of the most prudent description, and that they were as apostolic in the simplicity of their dealings as in their teaching. But it is easier, I should imagine, to criticize other people than actually to have to deal with a cowardly, ignorant, conceited, selfish, frivolous, superstitious barbarian with autocratic power. There were, besides, complications of various kinds in Uganda which it is almost impossible to explain, and which made Mackay's task all the harder. Yet that he kept up more or less friendly relations with Mwanga all through, and to no little extent gained his confidence, speaks most highly for his tact and prudence in dealing with him. His dealings, too, with Arabs and with Native tribes showed the same quickness and aptitude to sympathize with their peculiar customs. Mackay was as particular to provide a Munyamwezi guest with a cow-skin or grass mat to sit upon as he was to produce a glass of sherbet and a sweet biscuit to regale an afternoon caller in the shape of an Arab. I mention what may seem very slight and trivial matters, but it is by knowing how to conciliate people that friendly relations are kept up.

It is impossible to do him any justice in some hurriedly-written lines; but if one characteristic more than another made him a great missionary, it was his extraordinary patience and power of persisting in any work. He was never in a hurry, and yet one work after another was taken in hand and finished. The amount of physical labour he would go through was astonishing. Nothing was a trouble to him, and he would not hear of the word impossible. Stanley, whose detractors allow his great power and discernment of character, on meeting Mackay called him the modern Livingstone. It was very high praise, but it was not too high praise, for he, like Livingstone, lived all for others and nothing for himself. Both were actuated by the strong and simple faith that God would surely and certainly save Africa, and both lived and died in order that this purpose might be accomplished.

Many of us had been looking forward to Mackay's return home for a well-earned rest. His name is a household word with all who love Africa or know anything of African Missions. But instead of this, God Himself has laid him to sleep by the Nyanza.

We cannot now recite the history of his fourteen years' connection

with the Mission.* We hope that ere long the whole of his letters and journals will be published. Perhaps we ought, however, in perfect candour, to say that his course of action in Africa did not always meet with approval at home. The Committee on more than one occasion felt bound to express disagreement with his views. It would scarcely be right to omit all reference to this when such a chorus of just praise is being chanted. Mackay was a man of singularly independent spirit, and such men have sometimes to be opposed, even if one admires them. But gradually he became more appreciated even by those who could not endorse all that he said and did; the immense value of his indomitable courage and unfailing resourcefulness came to be more and more recognized; and even when the policy he powerfully urged three or four years ago, of strong measures on the part of the British Government to coerce Mwanga, had to be refused by the Committee as not a policy which a missionary society could promote, the refusal was accompanied with every expression of affectionate general confidence.

But while we do not now review Mackay's career in detail, it will interest all our readers if we print some of the letters he first addressed to the Society before he went to Africa, which, of course, have not before been published. These, with the two we also give from Berlin friends who were written to about him, afford glimpses of singular interest into his earlier life. We are enabled to think of him as the son of a Free Church minister in Aberdeenshire; as the student of classics, mathematics, science, and mechanics, at Aberdeen Grammar School, the Free Church Training College at Edinburgh, and Edinburgh University; as gaining, by what seems extraordinary industry, an unusually wide experience of engineering in all its branches; as the Sunday teacher in Dr. Guthrie's original ragged-school, and the conductor of children's services; as taught spiritually by Horatius Bonar; as engaging in Christian study and teaching and work in the midst of multifarious professional labours at Berlin. Those even who have most admired his work in Africa will be scarcely prepared for the remarkable picture of a young man's life in Scotland and Germany presented by these letters. Especially interesting is it to see how his mind came to turn to the mission-field. We see the Lutheran clergyman, struck by the suitability of his young Scotch *protégé* for foreign missionary work, drawing his attention to the life and death of Bishop Patteson; and we see the wonderful story of Madagascar also attracting him. We are glad to be able to state how he came to hear of the latter Mission. Dr. Burns Thompson, now of Mildmay, but at that time working in Edinburgh, being on one occasion asked to address the Sunday-school attached to Dr. H. Bonar's church, and being interested in Madagascar on account of a medical Mission carried on there, spoke on the work in that great island. Mackay, who was home from Germany on a visit, was present, and

* An admirable sketch of the history appeared in the *Record* of April 18th, which made large use of our own articles and paragraphs in the *Intelligencer* and the *C.M. Atlas*.

after the address came and told Dr. Thompson that he was so much interested that he would like to go to Madagascar as a missionary. "But you are neither a minister nor a doctor." "No, but I will be a simple teacher of the Gospel, and I will give the Malagasy Government the benefit of my engineering knowledge gratis." Accordingly he applied to the London Missionary Society; but they had not a suitable opening for him at the time.

It was shortly after this that he first approached the Church Missionary Society. It will be new to almost every one to hear that he offered his services for Africa before the Nyanza Mission was ever thought of. In the autumn of 1874, as will be remembered, the Rev. W. S. Price and a party of younger men went to East Africa to found a settlement for liberated slaves near Mombasa. In the early part of 1875, Mr. Wright wrote to the religious papers a letter appealing for more men. This elicited Mackay's first letter:—

Berlin, Hindersinstr. 6, April 30th, 1875.

DEAR SIR,—I have just received from home (Edinburgh) an extract from the *Christian*, containing your "Appeal for East Africa." In reply to your prayer, and in implicit trust in the Lord's direction in this matter, I herewith lay myself at your disposal.

I am a practical engineer, and have devoted to the Lord my capabilities as such. More than a year ago, I came to the resolution to go among the heathen as an engineering missionary, as I saw how powerfully one could bring engineering knowledge and experience to assist in propagating the Gospel.

For many reasons I looked to Madagascar as a most hopeful field of labour, and recently made application to the London Missionary Society to be sent out there. That Society, however, requires at present no assistance of the kind I could offer. I therefore resolved to wait God's time, knowing that He would open up a way and send me where He will, not where I will.

It may be you have got a man to your choice; if so, I am at your service to be sent anywhere else you find need.

Here I am at present engaged as chief constructor of portable steam-engines, and agricultural machinery and implements. In constructing bridges and similar structures, I have had also considerable experience, and am well acquainted with practical road-making, and more or less with building. A thorough understanding of sanitary laws, and the capability to carry these practically into effect—especially in new settlements where the aids are few—I consider extremely important, and have, hence, paid much attention to them for some time past.

Classics, mathematics, and engineering I studied at Edinburgh University, and am well conversant with higher physical science, and technology generally.

When you are pleased to write to me, I shall be most happy to give you references, and every particular as to myself you ask for. Please tell me exactly what you require of me to be able to act as Vice-Consul.* Am I too young for such at 26½ years? †

Yours in the service of Christ,
ALEX. M. MACKAY.

To this Mr. Wright replied that an engineer was not then required, but that if a suitable post should afterwards offer, he would write to Berlin. In November of that year appeared Mr. Stanley's letter from Uganda, challenging Christendom to send a Mission there. Then came the following four letters:—

* At that time it was desired to have a Lay Superintendent at Mombasa whom the Government could also employ as Vice-Consul. This was mentioned in the published Appeal which Mr. Mackay saw.

† He was really 25½. See his correction in the letter of December 17th.

Kottbus, Germany, *Dresdenerstr.* 19,
December 12th, 1875.

DEAR SIR,—Last May I had the honour of receiving a note from you regarding Mission work in East Africa, and in which you said you would communicate again with me should any suitable opening turn up in which you could make use of my services.

A few days ago I heard that you propose establishing a Mission in Uganda, on the shores of Victoria Nyanza, with a view to bringing the blessed influences of Christianity to bear on the fearful slave-trade. I cannot but regard Uganda as a most important position, and desire respectfully to throw myself at your disposal should you consider it at all desirable to engage an *engineer* to assist in your noble undertaking.

My heart burns for the deliverance of Africa, and if you can send me to any one of those regions which Livingstone and Stanley have found to be groaning under the curse of the slave-hunter, I shall be very glad.

Hoping to hear from you,

I have the honour to be, dear sir, yours faithfully,

A. M. MACKAY.

Kottbus, Germany, *Dresdenerstr.* 19,
December 17th, 1875.

DEAR SIR,—I am exceedingly obliged by yours of the 15th inst. In reply to your queries, I have much pleasure in giving you the following particulars:—

1. I am a member of the Free Church of Scotland, of which my father has been a minister for more than thirty years. I have very frequently attended divine service in Church of England form, and should not have the slightest difficulty in co-operating with it in Mission work. From Bishop Patteson's labours in Polynesia I have learned to see how practically Church of England men can go about the work of Christianizing the heathen, and I should, therefore, by God's grace, co-operate with all my heart with them in any work which you should ask me to assist in undertaking.

2. I have for many years been engaged regularly in Sunday-school teaching, or similar Christian work. For five years I taught a class in Dr. Guthrie's original ragged-school in Edinburgh on Sunday evenings, and often addressed the whole of the children (about 200) together. I frequently conducted service in a "Children's Church," also in Edinburgh. In Berlin I have for a year and a half very often conducted a Sunday evening meeting of English ladies and gentlemen, who met for the study of the Bible. Among Germans, my work has been chiefly confined to Bible and tract distribution.

3. Unfortunately I am not sufficiently acquainted with any clergymen of the Church of England whom I can mention as referees. Allow me, however, to give you the following names:—

Rev. G. Palmer Davies, B.A., Director of British and Foreign Bible Society in Germany, Berlin, Wilhelmstr. 33.

Herr Hofprediger Wilhelm Baur, one of the ministers of the Cathedral in Berlin, and Chaplain to the Emperor of Germany, Berlin, Hindersinstr. 6.

Pastor J. Prochnow, Ph.D., Berlin, Alt Moabitstr. 52.

Rev. James Hamilton, Chaplain, Royal Infirmary, Edinburgh.

Rev. Gilbert Laurie, Glasgow, 4, Oakley Terrace, Dennistown.

Messrs. Davies and Baur can perhaps inform you better than any others as to my missionary qualifications. With Mr. Hamilton's son I was for some time associated in engineering work.

4. (1) With Lieut. J. Mackie, Engineer, Edinburgh, I spent a year in practical surveying and fortification.

(2) In the machinery works of Messrs. Miller and Herbert, engineers, Leith, I spent about three years, chiefly in the workshop, model-making, fitting, turning, and erecting machinery.

(3) For eight months I was employed as draughtsman by the firm of Messrs. J. E. Hamilton and Co., engineers, Edinburgh.

(4) For a year and nine months I was engaged as techniker by the "Berliner Union, Actien Gesellschaft für Eisengiesserei und Maschinen Fabrication," in Moabit, by Berlin. During the last nine months of my employment there I had the management of the locomobile-making department.

(5) Since September 1st last I have been engaged as first "constructeur" in the "Niederlansitzer Maschinenbau Actien Gesellschaft und Eisengiesserei," in Kottbus. In this situation I have a good position, with a prospect of considerable improvement. The field here, as indeed everywhere, is one in which there is much room, and no little opportunity for Christian work. My only desire to leave it is the hope of being able to bring my secular as well as spiritual capabilities into direct service in the Master's kingdom.

As to *Agriculture*, I have been from childhood practically acquainted with it, i.e. till my nineteenth year, having been brought up in the heart of Aberdeenshire. I have lived much at farms, and for a considerable time worked my father's glebe.

In *Architecture* I have had only such practical experience as an engineer can gain, viz. the building of the commoner sort of structures, such as houses, factories, bridges, &c. Of architectural styles and orders, and such-like, I have really no practical knowledge.

Of late years I have bestowed much attention to sanitary matters, e.g. ventilation and drainage of houses and towns, water-supply, and everything that belongs to the health of communities. Artificial irrigation, and the newest and most improved systems of cultivation, I am well acquainted with.

I do not yet know the exact nature of the expedition you intend sending to the heart of Africa, but I may mention that I am prepared to undertake the construction of roads, bridges, and any works of the kind which the Mission would require. On this point perhaps you will request me to communicate more fully with you again.

5. I am not married. My age on the 13th of last October was twenty-six years. If I stated twenty-seven to you in a former letter I was then mistaken.

6. My health is very good, and has been so since childhood. In April, 1871, I was laid up for a fortnight with measles. That is the only serious illness which I have had. I feel quite willing and, by the help of God, able to face all the dangers and difficulties that an expedition to the heart of Africa involves.

7. Having been now upwards of two years in Germany I can speak and read German with tolerable fluency. I know nothing of French except a smattering which I learned at school. I studied Latin and Greek for four years at the Grammar School, Aberdeen, for two years further at the Edinburgh Training College (F.C.) for teachers, and for one Session at the Edinburgh University. Since then I have had little occasion to open a book in either of these tongues—the only exception being an occasional glance at the Greek New Testament.

Higher Mathematics, Natural Philosophy, Applied Mechanics and Engineering I studied during three sessions at Edinburgh University. I have also attended courses of lectures, by professional men, in Chemistry, Geology, and kindred sciences.

During my academical course I taught a great deal, publicly and privately, and gained thereby considerable experience in the management of classes and in the best methods of imparting knowledge. Any certificates you may desire from my teachers, professors, employers, &c., I shall be glad to send you on request. I hope you will excuse the length of this. It is difficult to write of one's self without seeming to say too much. I have endeavoured only to state facts.

Should your Committee think fit to appoint me, may I request your early reply, as I must give my present directors proper notice of leaving? I must mention also that I have been asked to go to the Mississippi to fill the post of overseer of a cotton plantation—an offer which I shall decline, at any rate, till I hear again from you.

That the Lord may lead you to the choice of men who shall be a blessing to Africa and a glory to His Name is my earnest prayer.

I have the honour to be, sir, yours very faithfully,

A. M. MACKAY.

*Kottbus, Germany, Dresdenerstr. 19,
January 15th, 1876.*

MY DEAR SIR,—Many thanks for yours of the 11th inst. I am indeed very glad that you so far consider me qualified to join the party you intend sending to Africa in the Lord's service. . . .

With regard to the different points you mention in your letter:—

1. I have no objection to the use of a form of prayer in worship, nor to the Church of England mode of administering the Lord's Supper. In Germany I join heartily in the liturgical service, and have very frequently knelt at the altar to participate in the Communion after the Lutheran manner.

2. I have learned how to obey as well as to govern, and shall with the greatest readiness occupy the position which seems best to your Committee to place me in.

3. I got examined thoroughly last night by a doctor here. . . .

4. I have no thoughts whatever of pecuniary advantage in entering upon Mission work in Africa. My desire is only to assist in planting Christianity and civilization where at present barbarism and cruelty are to be found in their worst forms.

All further matters I must leave till I have the pleasure of seeing you.

Trusting in the guidance of God in every step in the arrangements for this expedition,

Believe me, with Christian regards, yours very faithfully,

A. M. MACKAY.

*Kottbus, Dresdenerstr. 19,
January 30th, 1876.*

DEAR MR. WRIGHT,—Your expected letter of the 26th inst. reached me on Friday evening. It is to me a matter of great joy that the C.M.S. Committee are pleased to accept of me as one of your missionaries to Central Africa. I trust the Lord will give me a supply of grace and wisdom and strength sufficient for fulfilling the work which He purposes the C.M.S. shall do for the advancement of the Redeemer's kingdom in East and Central Africa.

I have consulted with my directors as to leaving as soon as possible. We have now settled that I leave this on March 1st. The reason for my having to remain till then is that three new patent machines which I have designed here, and which I have far on to completion, may be tested at work before I leave. I do hope, however, that your plans may not be in any way disarranged by this delay of a month. . . . Believe me, dear sir, yours very faithfully,

A. M. MACKAY.

These letters convey Mr. Mackay's own account of himself. Some further information is given in the letters of the Berlin friends, to whom he referred Mr. Wright for testimonies. The first is from an influential Lutheran clergyman, and the second from the well-known agent of the Bible Society:—

[Translation.]

*Berlin, Hindersinstraße 6,
December 25th, 1875.*

HON. SIR,—I hasten to reply to your question with reference to Mr. Mackay. As he has resided in my house for more than a year, during which he shared not only my temporal but also my spiritual life, I believe that I may safely express my opinion concerning him.

You ask, first, whether Mr. Mackay is of undoubted piety, steady Christian life, clear and sound religious views, and whether he be filled with a lively missionary spirit. To all this I unhesitatingly reply in the affirmative.

A child of pious parents, spiritually nursed by the excellent Horatius Bonar of Edinburgh, indefatigable in his study of the Scriptures, and inspired with an ardent desire to impart that Gospel to others of which he has had personal experience, he appears to me pre-eminently suited for the mission-field.

I can also confidently reply in the affirmative to your second question, respecting his qualifications, more especially those which are required by the missionary calling. He is self-denying in his personal enjoyments, ready to assist others;

and I can well imagine that by dint of his unselfish devotion, together with his clear understanding and determined will, he will make his way even in difficult situations incidental to the missionary calling, and that he will exercise a beneficial influence upon the people, not only by preaching the Word to them, but by the whole tenour of his life.

I believe that my young friend has shown marked ability in his temporal calling. I gathered it from the fact that his services were retained by an industrial society at Berlin up to the time of its dissolution, and that he soon after obtained a profitable employment in another firm.

In conclusion, it appears to me that Mr. Mackay has been called by God Himself to labour in the mission-field. I have conversed much with him about the work in the kingdom of God. I have been specially induced to turn his attention to the Mission by the death and biography of Bishop Patteson, with whose family I am on intimate terms, and whose life I have just published for my German countrymen. I should be very glad if our words should lead to deeds—to blessed deeds, in the power of the Spirit from on high.

God bless you and your work.

I am, yours devotedly in Christ,

W. BAUR,

Court Chaplain and Cathedral Preacher.

Berlin, S.W., December 24th, 1875.

MY DEAR SIR,—1. As to "Christian character, piety, and consistent Christian life" and "missionary spirit," I know no young man of my acquaintance whom I could recommend with more heartiness and confidence than Mr. Mackay. I have known him for two years, and on this point I have no hesitation in giving unqualified testimony.

As to the "clearness and soundness of his religious views" I have to remark that Mr. Mackay is a Scotch Presbyterian. This, however, I have no doubt he has already told you. I know that the great cardinal truths of the Gospel are the truths on which he bases his hopes, and that the will of his Master is the law in accordance with which he strives to regulate his life. This in general. When he first came to Berlin he was a little too positive and dogmatic in his mode of asserting his opinions. "I know that others think so and so, but they are wrong," was a formula perpetually on his lips, and it seemed to be the only mode in which he could think clearly to controvert a real or imaginary opponent. But in later times, in the Bible-class which we attended in common, this changed, and while truth held as firm possession as ever of his soul he ceased to be presenting it only or principally in its polemical aspects, and learned to present it in its own peaceful beauty and allow it to fight its own way with the influence of love.

2. As to "natural character and disposition" what I have said will prepare you for hearing that he is decided and firm. But he is not hard. I have no reason for thinking that he would not "co-operate happily" with other members of the Mission. In this respect his stay in Berlin will, I think, have been of the greatest use to him. He has had to co-operate with Christians as Christians, not with Christians as Presbyterians and Scotchmen, and had to do this at the expense of allowing differences on minor points which was not always easy. The love of Christ is shed abroad in his heart, and this will soften a too pronounced decision of character, while, on the other hand, this peculiarity may be a recommendation in cases of emergency.

3. I cannot speak with any authority of his professional ability, but my impression is that in this respect all will be found satisfactory.

4. The last point touched on is one on which I should also be inclined to think favourably. Perseverance I think I could say that he possesses. His physique, though not powerful and imposing by its bulk, appears to me to be very strong and tough. Taking what I know of his missionary spirit, his unbounded loyalty to his divine Lord, his love of souls, I should think him one likely to prove a very valuable labourer in the missionary field, and without ignoring a positiveness which might, under certain circumstances, not shun strife and conflict, I think this side of his character has been toned down by the influence of the Spirit

of God and the experience of the last two years in this city. Such is the judgment which my knowledge of Mr. Mackay has led me to form of him. Should he enter the service of the C.M.S. it will be my earnest prayer that God's blessing may be his abundantly.

Very respectfully yours,

GEO. PALMER DAVIES.

At the beginning of March he came over to this country. An extract or two from his letters to Mr. Wright, from Edinburgh, give a striking glimpse of his industry and manysidedness :—

2, Hatton Place, Edinburgh, March 25th, 1876.

I am endeavouring to use the time in the way of picking up a few practical arts. Three hours a day I spend with a teacher of practical astronomy, three hours with a photographer, and three or four in a printing-office. A couple of weeks' practice in these branches will, I hope, make me more useful to our Mission. I am only sorry that I cannot overtake more branches at once.

I have arranged with a coffee-planter, who has been fifteen years in Ceylon, to give me some hints in that direction. I intend also, next week if possible, to look up two gentlemen I used to know here, and who are tanners. We may have to make our own leather in Uganda, and there is no harm in being prepared at any rate to attempt such work!

2, Hatton Place, Edinburgh, April 2nd, 1876.

I must stay in Edinburgh another week yet, as I find my opportunities are good for picking up various items of useful information for future use. I propose (D.V.) leaving this on Monday, the 10th inst., for Manchester, where I shall have a day to see some cotton work with Mr. Wilson. I have promised to spend a day or two in Wolverhampton also, with a friend who is to put me through the processes of glass manufacture. I hope to be in London by Good Friday.

Would you please inform Messrs. Jarrold that I must personally try the powers of the twin-screw launch on the river, so that they may have all fitting work completed by Easter.

As to educational necessities, I believe Edinburgh is a better place than any to get what we require in. I have been consulting Mr. Patterson, Rector of the Free Church Training College for Teachers here, and with whom I have studied for two years. He has recommended me to take a number of new and useful things by the Nelsons and others, and which have been introduced by the leading educationalists in Edinburgh. Besides improved methods of teaching to read and count, I find the Scottish Schoolboard have got some excellent and practical aids to teach geography and kindred sciences,—models of the human head, chest, eye, &c., made to open up and show beautifully the internal construction. I have arranged to meet Mr. Patterson again on Tuesday, when I shall have more advice from him as to what we had best supply ourselves with. I suppose you will have confidence in his judgment and my own, so that unless I hear from you to the contrary, I shall order here what will be necessary for school work in Karagùè and Uganda.

In the printing-office of Messrs. Blackwood and Sons, I find two young men have just commenced a few weeks' practice in compositing, &c. They are going soon to South Africa as part of the new Established Church of Scotland's Mission now preparing to go to Nyassa. Dr. Macrae, of Hawick—the Convener of the Committee—got them into Blackwood's printing-office. The Blackwoods are supplying Dr. Macrae with a complete list of everything necessary for printing work. They have promised to give me the same. But it will be necessary for us to take a very different type of press and of some other of the apparatus, as our land route is so different from the Shire.

I have advertised some half-dozen times for a boat's carpenter, and am continuing to do so in Greenock, Dundee, and Aberdeen papers. As soon as I hear of a man likely to suit, I shall let you know.

So far as I understand, you have hitherto been unsuccessful in getting a medical man—which is a great pity, as our preaching the Kingdom of God in

Central Africa might receive a larger measure of blessing were we able to do something more in the way of "healing the sick" than the smattering of medical knowledge any of us possesses will enable us to do. I happened a few days ago to find a young man—who taught in the same Sunday-school with me three years ago; and who graduated in medicine last autumn. He has since been engaged as resident doctor in a dispensary in town. He tells me he has for some time had a strong desire to engage in Mission work in Africa, and would willingly join our party should you accept his services. I believe he is a pious man. He requested me to mention his name (Smith) to you, so that if you think still of sending a doctor with us, you may ask him to open correspondence with you. He has, I understand, no other object in view than simply to preach the Gospel and heal the sick in Central Africa.*

When I last wrote you I did not mention that I am having a couple of hours per day in the Edinburgh Medical Mission dispensary—which, little as it is, will undoubtedly prove of service, especially as I am learning how to vaccinate, use the stethoscope, &c.

And so he went forth; and we saw him no more.

Alexander Mackay was one of the missionaries whose careers illustrate those pregnant words of St. Paul's which embody one of the most important of missionary principles—"Diversities of gifts, but the same Spirit"—"differences of administrations, but the same Lord"—"diversities of operations, but the same God which worketh all in all." Mackay is identified in most minds with the industrial and material and civilizing side of Missions, an important side, but not by any means the most important. It would indeed be most unjust to think of him entirely in that aspect. A man who was one day grappling with Mohammedans in strenuous theological argument, and "preaching Christ that He is the Son of God" (in that respect a true "St. Paul of Uganda")—who the next day was content to sit for hours teaching boys to read and explaining to them simple texts—and who the third day was patiently translating the blessed words of life into a language that had no grammar or dictionary—such a man was no mere industrial and civilizing missionary. At the same time, he was one, in a very marked degree; and all missionaries are not so. There are "diversities of operations." Our brethren who have lately gone to Africa would probably not work in Mackay's way, nor he in theirs. But God can and does use both. And alongside the love, and fervour, and simplicity which we trust may always be illustrated in Africa, may God give to some of His missionary servants the practical ability and skill, the wide knowledge, the readiness of resource, the invincible devotion to the work he had undertaken,—that characterized Alexander Mackay. And may He enable those on whom He has bestowed these great gifts to lay them all upon His altar, and to consecrate all to the one grand object of Missions, the conversion of souls to Christ!

E. S.

* This is especially interesting as showing that it was Mackay who, at the last moment, recommended to the Society the doctor for the expedition. Dr. John Smith was at once sent for, and was accepted; and within three weeks he sailed with the party for Africa. It was this devoted young medical man who, when they were half way to the Nyanza, ordered Mackay back; and who himself, a few months afterwards, died on the shore of the great Lake.

THE MISSION-FIELD.

WEST AFRICA.

THE Bishop of Sierra Leone writes in terms of deep thankfulness for the Rev. S. A. Selwyn's Mission at St. George's Cathedral, Freetown, Sierra Leone. "It was a glorious time," he says. In the midst of it, the C.M.S. Niger party arrived by the *s.s. Congo*. The Bishop gathered the African clergy together, in his house, and they were addressed by some of the brethren. Bishop Crowther was also present. At one of the cathedral services, the Rev. J. A. Robinson and Mr. Graham Wilmot Brooke spoke from the lectern. When the Bishop wrote, Mr. Selwyn had three other places in or near Sierra Leone to visit, and then his mission would be completed.

The Bishop also gives the good news that the new constitution for the Sierra Leone Church, which has been occupying much attention for a long time, and caused some division, has now been cordially adopted by the Church.

On December 13th a "Valedictory Dismissal" took place at Lagos, when seven students of the Training Institution there were taken leave of and commissioned to posts as teachers and catechists at different stations in the Yoruba country.

EASTERN EQUATORIAL AFRICA.

Mr. Douglas Hooper and his party are at Frere Town, making preparations for going into the interior with Bishop Tucker, on his arrival in Africa.

Apparently, Major Wissmann's operations have quieted the country between the coast and Mpwapwa. Writing from Kisokwe on March 4th, Mr. Beverley says:—

We arrived safely here on February 5th. The road from Bagamoyo now is quite safe, and the country seems to be settling down into a peaceable state again. On the road up the Natives brought us abundance of food.

The work at Kisokwe is the most encouraging I have seen. On Sunday mornings the little church is most uncomfortably crowded, the benches, stools,

and floor being packed with people. A new and larger church is absolutely necessary. Last Sunday morning [March 2nd]. The church was as full as it possibly could be, and as soon as the service was over there came more than ninety more people, who made a second congregation, and we had to have a second morning service for them.

The Rev. W. Morris and the Rev. A. R. Steggall are in the Chagga country, at the foot of Mount Kilima Njaro. Mr. Morris sends a most painful account of a raid made by the king, the well-known Mandara, on a neighbouring chief (Miliari), whose town was destroyed and the people butchered. Mandara then requested Mr. Morris to attend some of his own men who were wounded. Meanwhile the influence of the Mission was growing. In three months 1500 patients had come for treatment, some from great distances. Boys were being taught, though it was hard to secure their regular attendance.

PERSIA MISSION: BAGHDAD.

There has been much trouble at Baghdad in consequence of the baptism of a Persian Mohammedan mullah there on January 19th. The mullah has been arrested and confined in the Persian consulate, and a Native Christian evangelist beaten by the Turkish authorities and thrown into prison. Turkish policemen have searched the dispensary, and warned Moslem patients against attending; and several who came or come to church, were imprisoned and beaten. The authorities have been stirred up by a colporteur who had been dismissed, and who has declared that he will ruin the Mission. Dr. Sutton has been warned that his

life is not safe, but he does not think there is real peril. "I walk about in the bazaars," he writes, "and I hear frequent exclamations of 'That's he!' but they seem to regard me rather with curiosity than with hostility." "The trial," he adds, "which has come upon our little Church by these disturbances, and the plotting and raging of the ex-colporteur, has already been made a blessing to many of us individually."

PUNJAB AND SINDH.

The Rev. H. E. Perkins was admitted to priest's orders by the Bishop of Lahore at Amritsar, on March 2nd. The Rev. T. R. Wade preached the ordination sermon, and the Revs. Dr. Imad-ud-din, Sahib Dyal, and S. S. Allnutt (Cambridge Delhi Mission) took part in the service. "It was specially interesting," writes the Rev. R. Clark, "to witness in our Native church, in the presence of a large congregation, the ordination of one who had a few years ago held the high office under Government of Commissioner of Amritsar."

The Rev. R. Clark writes that the Rev. Kharak Singh, the remarkable "fakir" missionary, is seriously ill. He was invited lately to a Committee meeting of Native workers, and dictated the following reply:—

I cannot come to the Church Committee meeting. Since February 15th I have been attending the Lord's Committee. His orders have not yet

gone forth. I am waiting for them, and when His orders come, I shall say, Amen, Amen, with all my heart, and gladly close my eyes.

The Rev. A. E. Ball, writing from Hyderabad, where he has been temporarily stationed during the Rev. J. Redman's furlough, says:—

Coming, almost as an outsider, into a new sphere, I was much struck by the number of educated young men who are manifestly more or less under the influence of Christianity. There is a great deal of what has been aptly called "Christianity outside the pale of the Christian Church" in Hyderabad, and we can only pray that many who have thus been influenced may be led by the Spirit into real union with Christ and His people. An extremely striking instance of the development of truth in the minds of earnest men was witnessed on Christmas Day, when a Bengali gentleman delivered a lecture in the Mission school on "Christ's

claims to attention." After defining the terms "growth" and "regeneration," the lecturer said there could be no true reform, no growth in holiness apart from regeneration, and no regeneration except by union with a Sinless One. The question to be asked, therefore, was, Where could such a Sinless One be found? He (the lecturer) had read the Gospels line by line, and was convinced that they taught the absolute sinlessness of Jesus Christ, and, while he did not advocate Christ's claims, he trusted that those present would take up the subject and study it, so as to be able to answer the question, "Who and what is Christ?"

SOUTH INDIA.

The Rev. J. Barton thus writes from Palamcottah, on March 10th, concerning the Rev. G. C. Grubb's Mission in Tinnevely:—

We have just said good-bye to our dear missionary brethren, Mr. Grubb and his colleagues, who have left for New Zealand. We thank God for their visit. Both here and at Mengnanapuram there was marked blessing; as also at Edeyengudi (S.P.G. station), to which place they went for two days

at the special request of Bishop Caldwell. A large number of persons, of all ages and both sexes, definitely yielded themselves up to Christ: some of them very striking cases indeed. Of each place it may be said, "There was great joy in that city."

Bishop Caldwell, of the S.P.G., has lately confirmed 1537 Native Christians in the C.M.S. districts.

The Rev. D. Anantam, B.A., the Brahmin convert who, after seventeen years'

work in connection with the Noble High School, Masulipatam, was ordained last year to labour under the Rev. J. Stone's superintendence, in the Telugu Itinerancy, has furnished a short report of four preaching-tours made during the six months from April to October. His companion and fellow-worker was Mr. G. P. Venkatachalam Garu, also a convert from Brahminism. Mr. Stone had charge of the Preparandi Class at that time, and was prevented from forming one of the party. Four several tours were taken in different directions, and some seventy villages were visited, a large number of Brahmins, Vellalas, &c., being met and conversed with. The report that two Brahmins from Bunder (Masulipatam) who had become Christians were in the neighbourhood excited curiosity, and they were generally listened to with civility and apparent interest. The following are extracts from Mr. Anantam's journal:—

May 17th.—Visited Nizampeta in Masulipatam. Spoke to some rich Komatees and Brahmins for one hour and a half at the house of a Brahmin friend, who offered me a beautiful carpet to sit on. After my address, one person said that what I said was all true; but he wanted to know why some Christians regretted having become Christians. I asked them why they thought that we regretted so; for who could regret having given up thirty-three crores of gods and goddesses to worship and love the one true God? Who could regret having found a loving Saviour in Jesus Christ, who has laid down His own life for our sins? Who could regret having the Holy Spirit to dwell in his heart, teaching and purifying him?

June 5th.—Preached at Chinnakara.

One Brahmin questioned me why I should have abandoned my own caste, and joined the pariah caste! I replied that I had joined no caste, but gave up all caste, as it was inconsistent with real "Gnānam."

June 27th.—In the morning started for Pittala Lanka, and while in the ferry crossing the Kistna, I spoke to an old Sudra of Christ being the great Ferry to carry us across the ocean of sin, and to land us safely in heaven. All the day we had people coming to speak to us, and in the evening I had a long talk with some Brahmins who listened attentively while I explained the plan of salvation through Christ, contrasting it with the cheerless doctrine of expiation of sin by transmigration and other Hindu doctrines.

CEYLON.

We deeply regret to announce the death of the Rev. E. J. Perry, who went out in September last as Principal of Trinity College, Kandy. On April 3rd the following telegram was received,—“Perry shot dead accidentally.” (See further under “The Month.”)

The Annual Meeting of the Central Church Council of the C.M.S. Native Christian congregations took place at the C.M.S. Schoolroom, Borella Road, Colombo, on Friday, January 3rd. The meeting was preceded by a service and administration of the Holy Communion, in St. Luke's Church, Maradana, at which the Rev. S. Samuel, the Tamil Native pastor of the Slave Island congregation, preached the sermon. The Rev. S. Coles, the Chairman of the Central Council, presided at the meeting. Delegates from all the Native Christian congregations in the Island connected with the C.M.S. Missions were present, and several important subjects affecting the welfare of the congregations were discussed.

MAURITIUS.

We regret much to hear of the death of Mrs. Shaw (*née* Amy Havergal), wife of the Rev. A. Downes Shaw, late of East Africa, who went to Mauritius a few months ago to work as a chaplain under Bishop Royston.

NOTES ON OTHER MISSIONS.

THE official Annual Meeting of the S.P.G. was held on February 21st. (The Public Meeting is to be held on May 1st.) It was reported that the income for 1889 was 125,038*l*. This is about the same as the income of last year, after deducting for both years the extraordinary gifts 27,564*l*. in 1888, and 9000*l*. in 1889. The meeting was addressed by the Rev. E. O. McMahon, who has paid the first visit made by a white man to the country of the Betsiriry, a tribe of the Sakalava race, inhabiting the west coast of Madagascar. The people had never before permitted a white man to visit them, and had determined to kill any who had tried to approach them. After many difficulties, he gained an entrance into the country. He held several services among them, and thinks them naturally a devout race—though it will be difficult to get them to give up their charms and idols, which they greatly reverence.

The SOUTH AMERICAN MISSIONARY SOCIETY has succeeded in getting the Fuegians who had been brought over to this country for exhibition returned to their own land.

The Society continues to receive encouraging reports of the good work in its new Paraguay Mission. It has lost by death the Rev. J. A. Dodds, for many years the faithful chaplain at Lota.

The Rev. A. A. Maclaren, who has offered himself to the Bishop of North Queensland as the first missionary of the AUSTRALIAN CHURCH MISSION to New Guinea, arrived in Sydney just before Christmas, and has been stirring up much interest in the proposed Mission. He hopes to pay a flying visit to New Guinea to purchase a site on one of the Louisiade Group. He will then return to Australia to make plans for his final departure.

The LONDON MISSIONARY SOCIETY has received news from its missionaries at the south end of Lake Tanganyika. They have been in great peril from the Arabs, and in great straits for provisions and cloths for barter purposes and wages, but the worst is thought to be now over.

The *Chronicle* of the L.M.S. contains an interesting account of the opening of a new church in Antranobiriky, Madagascar, on Christmas Day. One of the principal pastors from Antananarivo came with letters from the Queen and Prime Minister—the former containing 10*l*. Services were continued with great success for several days.

The twenty-second year's work of the Lucknow branch of the INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY has just been completed. There are 639 pupils under instruction. In the Medical Mission in that place the numbers have increased in the year as follows:—Inpatients from 94 to 213; out-patients (new cases), from 1893 to 3056; attendances, 5338 to 9374; patients attended at home, from 102 to 189.

An interesting report of the Mission to the Chinese Blind is printed in the April *China's Millions*. The work is carried on by Mr. Murray in Peking, and at present the small school in that place is the centre of the work. The average number of pupils is about fourteen. Some of these lads are very rough, and yet learn to read with great rapidity. A blind woman, who had learnt from a boy to read, is now the teacher of a few other women.

The FREE CHURCH OF SCOTLAND have received the following interesting items of news from their Missions on Lake Nyassa:—Dr. Laws reports the baptism of thirty-two converts at Bandawè. Dr. Elmslie records the application of the two first wild 'Ngoni for baptism. (2) Her Majesty's Consul, Mr. Johnston, F.L.S., having hoisted the British flag at the north end of the Lake—the missionaries, after thirteen years' heroic exposure to danger, are now under some form of British protection against Portuguese and Arabs. (3) The Rev. A. C. Murray, with Mr. Vlok, evangelist, has founded the first station of "the Dutch

section of the Livingstonia Mission" at Chewerè's, fifty miles west of Lake Nyassa. This will constitute their Central 'Ngoni Mission, as Dr. Elmslie's is North 'Ngoni, and Dr. Henry's is South 'Ngoni. (4) Dr. Henry sends an account of wonderful medical missionary work among the South 'Ngoni of Chikusè's country.

The March magazine of the MORAVIAN MISSIONARY SOCIETY is headed "No. 1. Second Century. Vol I." When the first number was issued, 100 years ago, there were scarcely any Missions to chronicle, except those of the Roman Catholics, though the Moravian Church had even then been carrying on missionary work for fifty-eight years. In 1790 it had five Missions at work, viz., West Indies, commenced 1732, Greenland 1733, North American Indians 1734, Surinam 1735, Labrador 1771. Since 1790, seven Missions have been begun or renewed. Its total stations are now 133, as against 25 one hundred years ago; and its baptized adults 47,573, as against 14,975. Including baptized children, and candidates for baptism, the total adherents number 85,806.

A "TIBET PRAYER UNION" has been formed to plead for the opening of the door into Chinese Tibet, at which the Moravians have been waiting so long.

The income of the Moravian Missions for the year ending March, 1890, was 14,327*l*.

The Synod of the Moravian Church, in viewing the decade since the last Synod, reports that the 96 stations of 1879 have increased to 112 in 1889, and the number under their spiritual care has increased by 11,000. There are also 16 more missionaries than ten years ago. In Surinam, the largest mission-field, the increase has been very marked. At the beginning of that period 21,000 souls were served by 32 brethren in 16 places; the present numbers are 26,000 members, 36 missionaries, and 22 congregations.

The *Moravian Quarterly* gives a remarkable missionary genealogy through six generations: (1) Rosina Stach, a widow, served in Greenland for 41 years, 1736—1777; (2) her daughter, Anna Stach, married and served in Greenland 48 years, 1736—1784; (3) her daughter, Anna Benigna Zacharias, married and served 34 years, 1791—1825; (4) her daughter, Henrietta Augusta Gorke, married and served in Labrador 31 years, 1819—1850; (5) her son, John Eugene Lundberg, who served on the Moskito Coast for 33 years; his two children, Anna and Eugene Lundberg, are serving, one on the Moskito Coast, the other in Labrador. The united missionary service of the seven persons of one family is 201 years.

The Rev. H. S. Sandford, Wesleyan missionary in Negombo, Ceylon, writes thus of the Rev. G. C. Grubb's mission:—"Very blessed times were experienced, and his visit, though short, has been the means of much awakening of the Churches."

Woman's Work, the organ of the Women's Foreign Missionary Societies of the American Presbyterians, states the following causes of thankfulness at the beginning of 1890:—I. The 296 missionaries representing our women's boards, besides many missionaries' wives not included in the count. II. Not one of all our force was removed by death in the whole of last year, save one cut off before she had entered upon her expected labours. III. Revival blessings have warmed their hearts at Chieng Mai, in the Laos (18 girls received into the Church during one term), and almost all our stations in Japan have shared in a refreshment from on High (1000 added to our churches). IV. There is just as imperative and wearying and glorious work before us this year as last, and all God's promises hold just as sure. The February number begins thus, "Good tidings just as we go to press. About 1000 persons are applying for admission to the Shantung Church."

The AMERICAN BAPTIST MISSIONARY UNION hopes that its income for the year ending March 31st, 1890, will be 10,000*l*. more than ever before. "Enlargement" is its watchword. A remarkable revival has taken place at the Mission station of Banza Manteke (Congo Mission).

THE MONTH.



THE following Anniversary arrangements have been made:— On Monday, May 5th, Prayer Meeting, at Leopold Rooms, Ludgate Circus (next door but one to the post-office), at 4; Service at St. Bride's at 6.30, with Sermon by the Rev. Herbert James, Rector of Livermere. On Tuesday, Clerical Breakfast at Exeter Hall, at 8.30, with address by the Rev. Canon McCormick. Annual Meeting at 11, the President in the chair; Speakers, the Bishop of Norwich, the Earl of Harrowby, the Bishop of Travancore and Cochin, the Rev. J. C. Hoare (China), Dr. S. W. Sutton (Quetta), and the Rev. W. Allan (who will describe the Society's plans in West and East Africa). At 3.45 p.m., Gleaners' Union Conference at the 'C.M. House. Evening Meeting at 7, the Dean of Norwich (Dr. Lefroy) in the chair; Speakers, Rev. Canon Money (to describe Africa plans), Archdeacon A. E. Moule (China), Archdeacon Reeve (Athabasca), the Rev. J. Redman (Sindh), the Rev. B. Baring-Gould, and Captain Dawson, of Bournemouth.

THE consecration of the Rev. Dr. Hodges for the Bishopric of Travancore and Cochin, and of the Rev. A. R. Tucker for the Bishopric of Eastern Equatorial Africa, is fixed for St. Mark's Day, April 25th, at Lambeth Parish Church. The Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, preaches the sermon. But the *Intelligencer* is sent to press before that day. Bishop Tucker took leave of the Committee on April 22nd. He starts for Brindisi on the evening of the consecration. He is timed to catch the Mombasa mail steamer at Aden, and to reach Frere Town about May 17th. We are sure that much fervent prayer will follow Bishop Tucker.

THE following have been accepted by the Committee for missionary service:—the Rev. Arthur G. Lockett, B.A. (Lond. Univ.), Curate of St. Paul's, Dorking; Mr. W. A. Crabtree, B.A., of St. Catherine's College and Ridley Hall, Cambridge; and the Rev. Edward Bellerby, B.A., of Corpus Christi College, Cambridge, now a chaplain in Ceylon.

As the Anniversary falls late this year, the Committee have sanctioned the publication of a brief summary of the financial statement in these pages; which will no doubt be welcome to many readers, especially as the statement is a satisfactory one.

It is as follows:—Associations, 146,771*l.*; Benefactions, 26,386*l.*; Legacies, 23,892*l.*; Other Receipts, 11,498*l.*; total of General Fund, 208,547*l.* Receipts on Special Funds, including 32,395*l.* investments, 51,765*l.* Grand Total committed to the Society's administration, 260,312*l.* Ordinary Expenditure, 215,172*l.*, of which 207,029*l.* is chargeable to the General Fund, and 8143*l.* to certain Special Funds which help the General Fund, leaving a surplus on the General Fund of 1518*l.* Expenditure on other Special Funds, 9413*l.*

Compared with last year, the Associations are 3500*l.* higher, and 2300*l.* higher than ever before, which is chiefly due to Ireland; the Benefactions are 1800*l.* higher, and also the highest on record; the Legacies are a little down, and below the average. The Total of the General Fund is the highest on record except those of two years which were swollen by large special contributions against previous deficits.

It should be explained that the Expenditure, high as it is, is considerably

under the estimate, owing to several Missions not having drawn for all the grants made to them. This will tend to swell the expenditure of the current year. Meanwhile, as we anticipated last month, all our "needs" have proved to have been graciously supplied; and we can heartily unite in thanksgiving to God.

TEN years ago, in the spring of 1880, a Special Committee on the financial position of the Society reported that, to avoid debt, the expenditure must be limited to 185,000*l.* a year. The actual expenditure at the time was about 195,000*l.* The Society is now expending about 215,000*l.*, and the number of missionaries has risen from 257 to over 400. How is this great increase being provided for? Not by the ordinary contributions of the Associations, that is to say, what is raised by the ordinary machinery of sermons, meetings, subscriptions, boxes, &c. An examination of the returns shows county after county sending up to the General Fund not a penny more than ten years ago; several sending up less; and only five showing any substantial advance, viz. Bedfordshire, Devon, Middlesex, Somerset, and Surrey. The Associations have altogether advanced only some 6000*l.*, and this is more than accounted for by the increase in London, in Ireland, and in some particular towns, mostly in the southern counties. This, we would observe, is not the expression of an opinion. It is the statement of a fact, patent to any one who examines the evidence. But the larger part of the contributions which have enabled the Committee to extend the Society's work have come in the occasional gifts of individual friends, either for the General Fund or for particular objects. These gifts are often the fruit of the Association work, but they come from the smaller circle of really sympathizing friends. That smaller circle can only be enlarged by fresh agencies calculated to draw out the energies of younger brethren and sisters; and these fresh agencies some of the Associations are very slow in adopting.

APRIL, 1890, will long be painfully remembered for its sorrowful foreign telegrams. Three, within a fortnight, have brought up the number of telegraphic messages from the mission-field, announcing the deaths of valued fellow-labourers, which have been received since May 1st last year, to *nine*. Edmonds of Japan, Valentine of China, Bishop Sargent of Tinnevely, Nevill of Sierra Leone, Kelsey of the Niger, Griffith of Ceylon: all these we have lost; and now three more. First, on the day before Good Friday, April 3rd, came the distressing message from Ceylon, "*Perry shot dead accidentally.*" Then, on April 15th, the overwhelming news from Zanzibar, "*Mackay died from fever;*" subsequently confirmed by the Foreign Office, with the addition that he died in February, at Usambiro. On the same day came a telegram from the Rev. A. Downes Shaw, late of East Africa, who went a few months ago to Mauritius to work as a chaplain under Bishop Royston—" *Wife dead, coming home.*"

OF Mackay we have spoken at length in another part of this number. Mrs. Shaw, *née* Amy Havergal, and a niece of Frances Havergal, had done good work among the women and girls at Rabai when there. Mr. Perry's death is a heavy loss. He had thrown himself with singular brightness and hopefulness into the work of the Kandy College. He was an Oxford man of no mean reputation. He won the Cooke's Scholarship at Worcester College, the Pusey and Ellerton Hebrew Scholarship, and the Kennicott Hebrew Scholarship; and he was classed best of his year in theology. He was a

master in Merchant Taylors' School, and Curate of Clerkenwell. At the time of writing, we do not know what caused the fatal accident. The statement in many newspapers that he was shot by a Native was quite unwarranted. It may of course have been the fact, but the telegram did not say so. It adds not a little to the sadness of Mr. Perry's death that his widowed mother was on the point of sailing for Ceylon to join him. A very graceful notice of him, evidently from the pen of his friend the Rev. W. Ostle, Hon. Sec. of the C.M.S. Younger Clergy Union, appeared in the *Guardian* of April 16th.

SEVERAL times in the Society's publications have been mentioned the wealthy Chinese Christian gentleman and lady, Mr. and Mrs. A. Hok, at Fuh-Chow. See, especially, the *Gleaner* for February, 1883, in which Miss Foster, then of the Female Education Society, who had the privilege of leading Mrs. A. Hok to Christ, told her story. Mrs. A. Hok has come over to this country with Miss Clara Bradshaw, of the C.E.Z.M.S. She is the second Chinese lady to visit England (the ambassador's wife was the first), and the first Chinese Christian lady. She is to speak at the C.E.Z.M.S. Anniversary on May 9th, by interpretation. She is a delightful woman, and our friends should on no account miss seeing her. She is just now in Ireland, staying at Miss Bradshaw's home, Clontarf Rectory.

THE "Stanley and African Exhibition" in Regent Street is deeply interesting, and every one of our friends should make a point of seeing it who can possibly do so. We wish we had space for a detailed account of it; but it is emphatically one of those things that must be seen to be appreciated. A very marked feature is its obligation to Missions and missionaries; in fact it would be a meagre exhibition without their share in it. The C.M.S., Universities' Mission, L.M.S., Baptists, Scotch Missions, &c., are all represented. But the portraits and relics of the great travellers; the maps and sketches and photographs; the illustrations of African war and social customs and idolatry; the very striking pictorial scenes of village life and the slave-trade,—all combine to make a collection of unique interest.

THE Bishop of Lahore has kindly sent us his Primary Charge, delivered in the Lahore Cathedral on November 5th. He deals vigorously, though briefly, with many important subjects: among them, the new Roman Hierarchy in India, Daily Service and Weekly Communion, Shortened Services, Church Choirs and Hymns, Education, Temperance, Purity, Marriage and Divorce, the Baptism of Polygamists, Home Reunion, Internal Discords and Ritual Prosecutions, &c. The total omission of any reference to Missions (except the Baptism question) is difficult to account for in a diocese where the Christian Church comprises but a fractional part of the population; but Bishop Matthew's deep interest in the subject has been too conspicuously manifested to be open to doubt now.

It is not to be expected that we should be able to endorse all that the Bishop says upon some of the above-named topics; but there is much in the Charge for which to be thankful. Although Evening Communion is called a "novel usage"—which of course it is, as, in fact, are all evening services,—it is not condemned. The Eastward Position and Mixed Chalice are defended, which we regret, but severe censure is passed upon "indulgence in unaccustomed ritual which goes far beyond anything authorized by the first reformed Prayer-Book of King Edward VI.," and upon "adoption of usages which suggest worship addressed to a localized Presence." Kindly words are spoken

about the Home Reunion question ; and it is pointed out that at a conference of Native Christians of various denominations some years ago, the chief obstacle *they* saw to corporate union was not Episcopacy, but Infant Baptism.

Bishop Matthew was one of the minority in the Lambeth Conference on the question of the baptism of polygamists, and he re-states his view in dignified language ; but he considers it his duty to abstain from any action in opposition to the decision of the Conference, and describes himself as "unable to authorize the baptism of polygamous converts while matters remain as they are at present."

The Bishop thus refers to the recent Romish aggression in the Punjab :—

"*The Roman Hierarchy.*—The Pope in 1886 by the Bull '*Humanae salutis*' established a Roman Catholic hierarchy in India and Ceylon, where there had been hitherto only a missionary organization presided over by Vicars Apostolic. The new hierarchy consisted of 8 archbishops and 17 bishops : in all 25. The Roman Catholic Bishop of Lahore, on his arrival, took the first opportunity of claiming an universal and exclusive pastorate of souls within the limits of his diocese, and has since illustrated the precise significance of the claim, by opening a mission in a district of the Punjab which had already been for years the object of solicitude to more than one religious body, and contained a considerable number of baptized Christians, converts of Anglican and Presbyterian missionaries. Had the heathen and not these converts been the object of the Bishop's missionary zeal, this particular spot would assuredly not have been selected for his first operations. In a province which, alas ! still offers abundant scope for the evangelist among Hindus, Sikhs, and Mussulmans, without touching ground already broken by any Christian organization, I deem it my duty to protest against this marauding policy, this wanton aggravation of bitterness and of those divisions which we deplore."

To meet this aggression, Bishop Matthew urges more definite Church teaching. "If," he says, "this proselytizing campaign should have any success, it will be due to the ignorance of our Native Christians, and to the neglect of definite teaching, and more particularly teaching on the subject of the Church of Christ." These words, taken by themselves, are emphatically true. Those who have not been taught the spiritual character of the Church of Christ are very liable to be ensnared by the mighty conception of one visible body with a visible vicegerent of Christ at the head of it. But we are obliged to add that the Bishop does not mean this. He goes on to urge what would be called "High" views of the Church as the true security against Rome. We fear that hard experience is against him. It is quite true that those who are taught *nothing* on the subject are an easy prey if they come within the reach of a Roman controversialist ; but this is not the case with those who have grasped Evangelical views intelligently. If the 19th Article has been the basis of instruction there will be no tendency to Romish doctrine. We only know of one English missionary in India who has gone over to Rome, and that is Father Rivington.

We have written frankly, as it would have been discourteous not to notice an Episcopal Charge sent to us by the writer himself ; but we do not for a moment forget, nor fail to recognize, the cordial co-operation which Bishop Matthew so unvaryingly extends to the C.M.S. Missions in his diocese.

THE following circular has been issued regarding the scheme for Associated Evangelists :—

"The Committee have sanctioned a scheme for the employment of bands of Associated Evangelists, Lay and Clerical, who, living together, could be maintained at a comparatively small cost to the funds of the Society.

"The scheme necessarily implies that the members of the band should be unmarried, and none should join who contemplate early marriage. At the same time the Committee do not require any pledge of celibacy. Should any member of the band, after experience, desire to change his state in this respect, the Committee will be prepared to bring him home.

"The millions of India being scattered in villages, that Empire affords special facilities for the employment of such an agency. One band is already at work in the Nuddea district of Bengal; other centres have been selected, and will be occupied as soon as possible.

"The Committee have sanctioned similar schemes for Ceylon and China.

"Each band will be under the leadership of an experienced clergyman, and there is no reason why any members of the band should not be in Holy Orders, nor why Lay graduates of the Universities should not volunteer for this work.

"But the scheme also affords a very favourable opening for men who have not had the advantages of a liberal education, but whose hearts the Lord has stirred with the desire to be permitted to carry the glad tidings of salvation to the heathen. The qualifications in such men on which the Committee lay special stress are:—

"Real spirituality, with a vivid apprehension of a personal union with Christ.

"An intelligent acquaintance with Holy Scripture, and with Christian doctrine as there set forth, and a good knowledge of the Prayer-book and Articles, together with a hearty assent to them.

"Experience and proved capacity in work for the spiritual good of others.

"Force of character and powers of endurance.

"Satisfactory medical testimony as to physical fitness.

"The Committee will be glad to enter into communication with young men of not less than twenty-two years of age, who think themselves called by God to this special work.

"As a rule, a period of probation and preparation, longer or shorter, according to the circumstances of the individual, will be needed.

"Communications may be addressed to the Rev. F. E. Wigram, Church Missionary Society, Salisbury Square, E.C.

"*March, 1890.*"

"**THE SLAYER SLAIN.**"—This new Service of Song, published by the Society, was given with great success on the occasion of the annual tea to workers at Christ Church, St. Alban's, on March 11th. The Rev. E. C. Ince gave the readings with unusual power, and a small special choir rendered the music, which is very simple and effective, with great taste.

TWO HINTS TO THE CLERGY.

I HAVE long had it on my mind to mention to you two things which, though small in themselves, I have found really valuable in helping to keep up the much-to-be-desired continuity of interest in missionary work in a parish. I have tried them for some time in my church, and it has occurred to me that you might think it worth while to find a corner in one or other of our publications to suggest them to others.

The first is, the use on Sundays in the services of one of the missionary prayers printed on the leaflet issued by the Society. Alas! that Missions, as a rule, only find a place in our public prayer on the Days of Intercession!

The second is the practice of occasionally giving out, at the time that the church notices are given out, any *important* items of missionary news;—topics suggesting special prayer or special thanksgiving; as, for instance, a missionary dismissal, some stirring news just in from the mission-field, &c.

These I have found appreciated by our people, sustaining their interest, and giving definiteness to their prayers and thanksgivings.

FRED. N. CARUS-WILSON.

Nonington Vicarage, Wingham, Kent, Feb. 28th, 1890.

HOME WORK OF THE SOCIETY.

Bristol and Clifton.—The Seventy-seventh Anniversary of this Association took place on March 21st to 24th. The Deputation from the Parent Society consisted of the Rev. B. Baring-Gould, M.A., Central Secretary, and the Rev. J. Redman, of Hyderabad, Sindh. Archdeacon Clarke, of Auckland, New Zealand, had also kindly promised to attend, but was unavoidably prevented at the last. The proceedings commenced on the 21st, with a Meeting for Prayer in the Victoria Rooms, at which the Rev. F. Cox presided, and an address was given by the Rev. G. E. Laws. The Juvenile Meeting on Saturday was very well attended: the chair was occupied by Dr. Loch, of the Indian Medical Service, and stirring addresses were given by the Deputation. Sermons were preached on the 23rd in the Cathedral and twenty-six parish churches (and also in five or six others on the preceding and following Sundays). The wet weather thinned the congregation considerably, but in several of the churches the collections did not suffer. The Annual Meetings were held on Monday, the 24th, that in the morning under the Presidency of Henry O'Brien O'Donoghue, Esq., and that in the evening of the Rev. W. Hazledine. Rain again lessened the attendance at the morning meeting, but in the evening the Hall was well filled with an attentive and enthusiastic audience. A large voluntary choir (which numbered in the evening nearly eighty) led the singing, and added much to the heartiness of the meetings. The Report presented showed a total sent to the Parent Society of 2995*l.*, which, though less by about 450*l.* than that of last year (when there was a special collection for the Deficiency Fund), is really an increase on the ordinary income of about 30*l.* or 40*l.* In the afternoon a number of clergy met the Rev. B. Baring-Gould in Conference at St. Michael's Rectory. Various parochial meetings were held in the course of the week, which were addressed by the Rev. J. Redman and others. God grant that much good may result from this Anniversary!

J. W.

Carlisle.—The Anniversary of this Association took place on April 13th and 14th. On Sunday, April 13th, Sermons were preached in all the churches of the city, and at the Cathedral, together with the neighbouring churches of Stanwix and Upperby. The collections in nearly all the churches were larger than the previous year. On Monday, 14th, the Annual Meetings were held in the County Hall. The afternoon meeting was presided over by the Mayor of Carlisle, that in the evening by Miles MacInnes, Esq., M.P. Previous to the evening meeting nearly two hundred friends of the Society had tea together at the Viaduct Temperance Hotel. After tea the Rev. T. T. Smith, and the (Hon. Sec.) Rev. W. M. Shepherd, gave short addresses on the subject of "Organization." The interesting fact was alluded to of Carlisle being now so closely drawn to different parts of the mission-field;—first, there was South India, where Dr. Hodges, son of the Vicar of St. Stephen's, is shortly to go as the new Bishop of Travancore and Cochin; again the Rev. Edmund Carr, son of Canon Carr, late Vicar of Dalston, and brother of the present Curate of Stanwix, is now labouring in Tinnevely; then the Rev. Henry H. Dobinson, son of the Carlisle Treasurer, had gone out to Onitsha, West Africa; and lastly, the Rev. B. F. Buxton, late Curate of Stanwix, who was about to proceed to Japan, and would take with his party one of the young lady workers of Stanwix,—so that Carlisle was being gradually attached to many great centres of missionary work in connection with the C.M.S. It was also stated that a County Prayer Union, with Carlisle as the chief centre, and the Rev. Lawrence E. Carr, as Hon. Sec., was soon to be formed. The Rev. A. Hodges said a few words expressive of his appreciation of the kind way in which the name of his son had been received. This very pleasant reunion was then brought to a close, and the company adjourned to the County Hall for the evening meeting, which was largely attended and was one of the most successful held for many years past. The Revs. J. Redman (from Sindh) and W. Banister (from the Fuh-Kien Mission, China) then addressed those present.

W. M. S.

Hastings and St. Leonard's.—The Annual Sermons on behalf of the Society

were preached on Sunday, March 9th, at All Saints', St. Clement's, Emmanuel, St. Andrew's, Christ Church (Blacklands), St. Mary-in-the-Castle, St. Leonard's, St. Matthew's, and St. Helen's and Christ Church (Ore). On Monday evening a Public Meeting was held at the Brassey Institute. Colonel Ward presided. The Rev. F. Whitfield presented the financial statement. The receipts exceeded 1000*l*. The Rev. H. B. Nihill read an interesting report of the operations of the Gleaners' Union, which has been formed in Hastings a little over a year, and which now has 132 members with Mrs. Tredennick as Hon. Sec. The Rev. J. Bates delivered an interesting address upon his experience as a missionary in China. The Rev. C. V. Childe (Cheltenham) made an eloquent appeal for more enthusiasm and support. Archdeacon Hamilton also spoke.

On Tuesday afternoon a meeting was held at the Royal Concert Hall, St. Leonard's, under the presidency of Major Stileman. After a few words from the Chairman, Mr. E. Stock (Edit. Sec. of the Society), in a lengthy speech, impressed upon the audience the importance of obeying the command of Christ to preach the Gospel to every creature. The Revs. J. Bates and C. V. Childe also spoke.

Kensington.—Mr. Round, M.P., and Mrs. Round held a Drawing-room Meeting at 31, De Vere Gardens, Kensington, on March 19th, on behalf of the Church Missionary Society, when the Rev. B. Baring-Gould, one of the Secretaries of the Society, gave a powerful address, dwelling on the different feeling about Missions in India in the present day, as compared with sixty years ago, when the first Sepoy who was converted was tried by court-martial for becoming a Christian, and cashiered. He also spoke of the need of Christianity instead of the cruelty and impurity of the worship of Vishnu, or Confucius, or Buddha, and he ended with a sketch of the result of the Missions, describing his feelings on the first Sunday in 1888, when he preached to an attentive congregation of 1500 Natives in the South of India. The Hon. and Rev. E. Carr-Glyn presided, and a collection was made amounting to 11*l*. 16*s*. 3*d*.

Leeds.—The Annual Meetings of the Leeds Auxiliary of the Church Missionary Society were held on March 17th. The first took place in the Philosophical Hall in the afternoon, the Vicar of Leeds (Rev. Dr. Talbot) presiding. The Rev. T. S. Fleming, local Secretary, read the Report, which showed that the total receipts for the year had amounted to 1102*l*. 9*s*. 1*d*., as against 1121*l*. 4*s*. 9*d*. in the previous year. But four parishes had not yet remitted, and they had usually sent in about 70*l*. If that sum was this year contributed by those parishes, the receipts would be about 50*l*. in advance of those of last year. The Chairman in the course of his address stated that having been made a Vice-President of the Association, and been requested to preside at the meeting, he could not but regard that as generous treatment of one who was not a contributor to the funds of the Association, and who could not say that at any time he had been an active supporter of it. But though he had not been an active supporter, he had learnt as life went on to care more truly, or at least to know how much as a Christian one ought to care, for the cause of Missions, and to honour with all the honour of one's heart, work that was done in the name of Christ and the Church. He would emphasize very strongly what was said about the duty and importance of parish work for Missions. The strength of Mission work and of local work went together. In Leeds they were, perhaps, not so keenly alive to religious needs outside as they were to their own religious needs. The Rev. Canon Tebbutt, Vicar of Doncaster, and Archdeacon Reeve, from North-West America, then addressed those present. A second meeting, which was largely attended, was held in the Albert Hall in the evening, at which the Bishop of Ripon presided, and congratulated the meeting on the considerable support which had been given to the Society during the year, and was followed by Archdeacon Reeve and the Rev. T. J. Lee Mayer (Punjab).

Liverpool.—On Wednesday afternoon, March 26th, a Drawing-room Meeting in connection with the St. Chrysostom's branch of the Liverpool Diocesan Ladies' C.M. Union, was held in the residence of the Ven. Archdeacon Taylor. There was a large attendance. After the meeting had been opened with prayer by the

Rev. A. B. Purchas, the Rev. Dr. Harrison, who presided in the absence of the Archdeacon who is visiting the Holy Land, explained in few words the object of the Union. The Rev. T. T. Smith gave an address.

Oldham.—The Annual Meeting of the Oldham Church Missionary Association was held in the Town Hall on Tuesday evening, March 18th. Herbert Lees, Esq., J.P., occupied the chair. The meeting was opened with prayer by Rev. A. J. J. Cachemaille. The Rev. James P. Rountree (Hon. Sec.) read the Report. The Rev. R. R. Bell attended as Deputation from the Parent Society, and gave an account of missionary operations in Calcutta, including work amongst lepers, of whose sufferings and miserable condition he drew a graphic picture. Interesting addresses were also given by Rev. George Bladon, B.A., Vicar of St. Luke's, Chadderton, and J. H. Butterworth, Esq., M.A., LL.M., the latter giving some details of the Society's work as he saw it during a recent visit to India. A vote of thanks to the speakers was carried on the motion of the Rev. Canon Lloyd, Rural Dean, seconded by A. H. Hamilton, Esq. J. P. R.

Paddington.—The Annual Meeting of the Association was held in the Baths Hall, Queen's Road, on March 25th. The Rev. W. Abbott took the chair at 8 p.m. The receipts for 1889 were announced as 2698*l.* 7*s.* 2*d.*, being 150*l.* 18*s.* 1*d.* in excess of those of the preceding year. Lieut.-Gen. James Crofton was appointed Treasurer in the place of Major-Gen. Geo. Burn, who resigned after twenty-five years of valuable service, and who was appointed a Vice-President of the Association. Very interesting addresses were given by Sir Charles Aitchison, K.C.S.I., on the reality and progress of Missions in India, and by the Rev. R. P. Ashe, M.A., on the thrilling incidents of the Uganda Mission.

Reading.—"Church Missionary Society Day" was celebrated at Reading on Tuesday, March 18th, when several successful services took place. At noon a short service with Holy Communion was held in St. John's Church, an eloquent sermon being preached by the Rev. B. Baring-Gould (Central Secretary). In the afternoon a largely-attended meeting of the Berks C.M. Prayer Union took place in the Abbey Hall (by kind permission), the attendance including representatives, both clerical and lay, from the country parishes as well as Reading. The Rev. B. Baring-Gould gave a telling address, putting before the audience matters in reference to Church Missionary work now demanding the earnest prayers of its friends. The remainder of the time was taken up with prayer, led by several clergymen. Subsequently an evening meeting took place in the Old Town Hall. Mr. Herbert Sutton presided. The Chairman having read letters explaining the reason of the absence of several gentlemen, gave a few particulars with regard to the Reading Branch of the Gleaners' Union. The Rev. B. Baring-Gould then gave an address to members of the Gleaners' Union, and concluded by urging that their motive for gleanings should be self-sacrifice and love for their fellow-beings. Dr. Sutton then addressed the meeting, and made a lengthy statement of the work of the Medical Mission at Quetta.

Tunbridge Wells and Canterbury.—Meetings of the West and East Kent C.M.S. Unions were held on April 15th and 16th, at Tunbridge Wells and Canterbury. The former was presided over by the revered President of the Union, Canon Hoare: there was a goodly gathering of the members of the Union. The Rev. N. Dimock gave a very helpful exposition of 2 Cor. v. 8—11. The Rev. J. O. Hoare, Principal of Ningpo College, then introduced the subject of "The importance of developing and supporting a Native Evangelistic Agency."

At Canterbury, in the absence of the President, Dean Payne Smith, Canon Fremantle presided, and interesting papers were read by the Rev. A. Vaile, Curate of St. Paul's, Canterbury, on "How may we arouse interest in Missions to the Heathen among the Commercial Classes;" by the Rev. J. E. Brennan, Vicar of Christ Church, Ramsgate, on "God's Call to England in regard to Missionary Work among the Heathen." Then followed an address from the Rev. J. B. Whiting, on "Progress and Growth of Missionary Work," and also "The Wants of the Mission-field in general." J. H.

IN addition to the above the Society's cause has been advocated during March by Sermons or Meetings, or by both, at Saxlingham, Mossley (St. John the Baptist and St. James's), Lawford, Meltham (Parish Church), Purley, Pocklington, Penge (St. John's), Hove (Juv. Assoc.), Lambourne, Newcastle (St. Stephen's), Ripley (Yorkshire), Ellacombe, Sheffield (St. Matthew's), Kingston Hill (St. Paul's), Ramsbottom (St. Andrew's), Shipdham, Parkgate (Rotherham), Brimfield, Bromyard, Walton (Ipswich), Blackheath (St. John's and St. Michael's), Thirsk, Cromer, Wimbledon (Emmanuel Church), Netherwilton, Ramsgate (Juvenile), Chippenham, Henley-in-Arden, Liverpool (Lay Workers' Union), Evesham, Aylsham, Leek (St. Luke's), Bromsgrove (Parish Church and All Saints'), Ewell, Stradbroke, Stockport Great Moor, Bradwell-on-Sea, Thornborough, Long Clawson, Finchley (Parish Church), &c.

SALES OF WORK.—Very profitable Sales of Work have taken place at Southport, Worthing, Whitehaven, Carlisle, Southsea (St. Jude's), Bristol, Liverpool (St. Andrew's), Sheffield (St. Mary's), Belfast (Magdalene and All Saints'). That at Southport realized 116*l.* 17*s.* 9*d.*

NOTES OF THE MONTH.

ORDINATION.

Western India.—On March 2, at Christ Church, Bycullah, by the Bishop of Bombay, the Rev. W. C. Whiteside to Priest's Orders.

ARRIVALS.

North India.—The Rev. A. J. and Mrs. Santer left Calcutta on March 6, and arrived in London on April 9.—The Rev. H. Williams left Bombay on March 18, and arrived in England on April 5.—The Rev. J. P. Ellwood left Jabalpur on March 25, and arrived in London on April 15.

Punjab and Sindh.—The Rev. R. J. Kennedy left Multan on March 3, and arrived in London on March 29.—The Rev. E. Guilford left Tarn Taran on March 10, and arrived in London on April 11.—The Rev. W. Thwaites left Dera Ismail Khan on March 19, and arrived in London on April 17.

South India.—The Rev. W. G. and Mrs. Peel left Madras on Feb. 26, and arrived in London on March 29.

Travancore.—The Rev. C. A. and Mrs. Neve left Alleppie on Feb. 21, and arrived in London on March 29.

South China.—The Rev. J. and Mrs. Martin left Fuh-Chow on Feb. 16, and arrived in London on April 7.

Mid China.—The Ven. Archdeacon and Mrs. Moule left Shanghai on March 10, and arrived in London on April 15.

Japan.—The Ven. Archdeacon Maundrell left Nagasaki on Feb. 20, and arrived in London on April 9.

DEPARTURES.

Punjab and Sindh.—The Rev. A. E. Day left London for Peshawur on March 31.—The Rev. H. G. Grey left London for Quetta on March 31.

Ceylon.—The Rev. A. E. Dibben left London for Ceylon on April 3.

N.-W. America.—The Rev. J. W. Tims left Liverpool for Blackfoot Crossing on March 20.

BIRTHS.

Punjab.—On April 13, at Reading, the wife of the Rev. E. Guilford, of a daughter.

Western India.—On Jan. 12, the wife of the Rev. W. C. Whiteside, of a son.

MARRIAGE.

South China.—On Feb. 18, at Fuh-Chow, the Rev. J. S. Collins to Miss M. J. Johnson.

DEATHS.

Eastern Equatorial Africa.—At Usamiro, in February, Mr. A. M. Mackay.

South India.—On March 2, Henry Collinson, infant son of the Rev. H. W. Eales.

Ceylon.—In April, the Rev. E. J. Perry. (Announced by telegram received on April 3. No particulars given.)

Mauritius.—In April, Mrs. A. Downes Shaw, wife of the Rev. A. Downes Shaw, late of the East Africa Mission. (Announced by telegram.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 18th, 1890.—On the recommendation of the Ladies' Candidates Committee, Miss Eliza Ritson, Miss Rebecca Gardiner, and Miss Clara Louisa Warren were accepted as Lady Missionaries of the Society. The Committee further cordially approved of Miss E. G. Dickenson going out, at her own charges, to assist Bishop and Mrs. Ridley at Metlakatla, and expressed their readiness to add her name hereafter to the list of the Society's Missionaries as an honorary worker.

The Committee heard with great regret of the death of the Rev. E. M. Griffith, of Ceylon. Mr. Griffith had laboured altogether sixteen years in Ceylon, and proved himself a most faithful, devoted, and competent Missionary, thoroughly understanding the Native character, and successfully stimulating the Tamil Christians to zeal and self-denial, both in support of their own Church and in evangelistic work among the heathen.

The Committee took leave of the following Missionaries proceeding to their stations:—the Rev. A. E. Day (Punjab), the Rev. A. E. Dibben (Ceylon), the Rev. J. W. Tims (North-West America), and the Rev. J. H. Keen (North Pacific). The Instructions of the Committee were delivered by the Secretaries, and the Missionaries having replied, they were addressed by the Rev. George Tonge, and commended in prayer by the Rev. U. Davies.

The Rev. Alfred John French Adams, M.A., Balliol College, Oxon, Rector of Foscott, Buckinghamshire, was accepted as a Missionary of the Society, and appointed Principal of Cottayam College.

Minutes of the South Ceylon C.M.S. Conference were presented, proposing a scheme for associated evangelists in Ceylon. The Committee hailed this proposal with satisfaction, and directed further consideration of details.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, South India, Travancore and Cochin, Mauritius, Ceylon, South China, Mid China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, April 1st.—The Committee received with regret the resignation of the Rev. Dr. E. F. Hoernle, late of the Persia Mission, who had agreed to accept the post of Assistant Superintendent in connection with the Edinburgh Medical Mission. They put on record their sincere appreciation of Dr. Hoernle's earnest missionary spirit, and the value of his services in Persia.

Several probationary students from the Islington College were introduced to the Committee and admitted as full students. They were then addressed by the Right Rev. Bishop Alford, and commended in prayer by the Rev. H. Sharpe.

The Committee took leave of the Rev. H. G. Grey, returning to Quetta after a brief visit to England, and he was commended in prayer by the Rev. T. W. Drury.

The Rev. Vincent W. Harcourt, of the Tinnevely Mission, was present, and gave the Committee an interesting account of the Sarah Tucker Institution in Palamcottah, of which he had been Principal for some ten years past. He spoke of the good and happy spiritual tone which prevailed in the Institution, and of its position educationally; and of the good work which in various ways was being done by the girls who had received their training in it. Mr. Harcourt also referred with much satisfaction to the plans which were at present being set on foot for the further development of Native Church organization in Tinnevely.

On the recommendation of the Sub-Committee in charge of the Missions in Yoruba and Palestine, various arrangements were agreed to with regard to those Missions.

General Committee, April 14th.—The arrangements for the coming Anniversary were considered and settled.

A letter was read from Messrs Clayton, Sons, and Fargus, offering on behalf

of a client, to secure to the Society's Funds 1000*l.* per annum, for ten years, in substitution for personal service. The Committee expressed their gratitude to the unnamed donor for this munificent contribution.

On the motion of Mr. C. E. Chapman, the Committee reconsidered their resolution of July 8th, 1889, deprecating the connexion of Missionaries in India with Local Boards and Municipal Committees; and agreed to give the Corresponding Committees leave to apply for sanction to this connexion in exceptional cases.

General Committee (Special), April 21st.—The Committee took leave of the Rev. A. R. Tucker, Bishop-designate for Eastern Equatorial Africa, who was to be consecrated on the 25th, and leave for Africa the same evening. The Bishop-designate was addressed by the President and the Hon. Clerical Secretary, and commended in prayer to the favour and protection of God by the Rev. Dr. Hodges, Bishop-designate of Travancore and Cochin.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for means sufficient granted in the past year. (P. 329.) Prayer for a large spirit of self-denial and sympathy to be poured upon the Church.

Thanksgiving for the Special Missions in West Africa and in Tinnevely (pp. 324-5). Prayer for the Native Christians who have received a blessing.

Prayer for the bereaved friends and work of Mr. Mackay and the Rev. E. J. Perry; and for men as able and devoted to be raised up in their places.

Prayer for the newly-consecrated Bishops for Travancore and Cochin and Eastern Equatorial Africa.

Prayer for the approaching Anniversary.

Contribution List.

*In the following list of receipts from March 11th to April 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5*l.* and upwards; and Collections of 10*s.* and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.					
Bedfordshire.....	605 7 11	Birkenhead.....	327 0 0	St. Day.....	2 8 6
Leighton Buzzard.....	23 0 0	St. James'.....	4 4 10	Stoke Climsland.....	10 0
Luton.....	104 12 6	Chester, &c.....	537 3 3	Trigg Major, Deanery	
Stagsden.....	4 16 0	Cloughton: Ch. Ch.....	123 9 7	of.....	24 2 1
Berkshire: Abingdon.....	6 14 9	Grappenhall.....	7 15 0	Cumberland: Aikton.....	13 6 4
East Shefford.....	8 10 6	Hazel Grove.....	10 16 2	Buttermere.....	5 0 0
Faringdon, &c.....	58 10 9	Higher Bebington.....	6 14 0	Camerton.....	14 19 5
Maidenhead.....	40 1 1	Knutsford.....	42 0 9	Carlisle.....	625 16 4
Newbury, &c.....	113 11 5	Lostock Gralam.....	27 17 9	Cockermouth, &c.....	58 19 1
West Hendred.....	19 5 8	Macclesfield, &c.....	205 6 5	Gosforth Deanery.....	18 18 3
Winkfield.....	13 14 9	Moulton.....	1 0 0	Keswick, Deanery of.....	60 17 4
Bristol.....	945 15 4	Neston.....	6 1 6	Maryport, &c.....	31 12 8
Buckinghamshire:		New Brighton.....	73 3 0	Penrith.....	119 8 7
Amersham District.....	114 5 5	Northwich.....	5 8 4	Whitehaven.....	193 0 6
Aylesbury, &c.....	45 6 2	Oughtlington.....	1 10 0	Wigton District.....	65 8 6
Bledlow.....	7 12 0	Potwood: St. Paul's.....	10 15 7	Derbyshire: Derby and	
Buckingham.....	82 8 9	Runcorn.....	46 10 6	South Derbyshire.....	777 12 0
Chesham Bois.....	13 1	Stockport Deanery.....	122 12 7	N.-W. Derbyshire.....	91 2 9
Chilton.....	5 10 11	Tot.....	47 7 3	Ashbourne and Dove	
Datchet.....	4 18 7	Upton.....	37 12 0	Valley.....	315 14 10
Gerrard's Cross.....	35 17 3	West Kirby.....	16 5 0	Baslow.....	22 18 1
Halon.....	2 3 10	Wharton.....	8 9 0	Burbage.....	6 5 10
Hazlemere.....	29 9 5	Cornwall: Bodmin, &c.....	20 1 4	Buxton.....	42 4 7
Little Horwood.....	2 1 0	Deanery of Pyder.....	37 10 6	Chesterfield and East	
Penn Wood.....	9 14 7	Falmouth.....	38 14 7	Derbyshire.....	94 18 2
Wendover.....	27 1 6	Flushing.....	7 6 7	Crich.....	4 10 0
Weston Turville.....	16 14 3	Fowey.....	17 11 8	Curbar.....	14 7 0
Cambridgeshire: 'Cam-		Kirrier Deanery.....	3 5 1	Hathersage.....	2 10 5
bridge Town, County,		Mount Hawk.....	1 0 2	Ironville, &c.....	15 11 1
and University.....	352 0 0	Penwarris.....	8 19 6	Milford.....	5 0 0
Cheshire: Acton.....	13 15 3	Penzance.....	69 1 2	Pleasley.....	6 3 5
Altrincham: St. John's		Redruth.....	8 10 0	Devonshire:	
and Mobberley.....	41 13 0	St. Austell Deanery.....	108 1 11	Devon and Exeter.....	1750 10 0
		St. Budeaux.....	4 2 9	Devonport and Stoke..	62 2 1

Devonport: St. Mary's	1	5	8	Curdridge	38	4	0	St. Saviour's	1	1	0
Exeter: St. Leonard's	14	10	0	Eastrop	8	15	2	Gravesend: St. James'	20	0	0
Kentisbury	2	3	0	Fawley	7	2	6	Greenwich: Christ Ch.	5	1	1
Plymouth and Stone-				Gosport: St. Matthew's	39	17	6	St. Paul's	49	15	11
house	378	13	7	High Cliffe	17	14	3	Hatcham Park:			
South Molton	3	17	6	Hybourne	10	15	8	All Saints	19	11	9
Stonehouse, East:				Lymington	12	2	6	Juvenile Association	3	15	4
St. George's	50	0	0	Meon Valley District	25	7	4	Herne Bay	90	0	0
Dorsetshire:				Newtown	19	5	8	Kidbrooke	79	2	0
Buckland Newton	2	11	6	Overton	36	7	4	Lamorbey	18	14	4
Compton Valence	3	10	9	Portsea and Southsea	391	9	7	Lee, Eltham, and			
Dorchester, &c.	449	7	6	Petersfield Deanery	39	10	1	Lewisham	160	19	9
Hampton	2	1	3	Ringwood	10	10	0	Maidstone and Mid-			
Horton	16	0	0	Romsey	10	7	6	Kent	113	5	4
Little Bredy, &c.	27	4	4	Sherborne: St. John's	1	1	0	Margate	376	4	3
Lyme Regis	9	18	4	Southampton, &c.	377	5	10	North Kent	163	11	10
Penridge	1	7	7	Swanmore	9	18	4	Ramsgate: St. George's	4	9	6
Poole	46	1	11	West Thorney	13	4	8	St. Luke's	1	1	0
Portland: Parish Ch.	23	3	6	Woolton Hill	13	5	0	Rochester, &c.	10	0	0
Swanage	27	11	0	Isle of Wight:				Sevenoaks, &c.	420	19	4
Sydling	1	1	0	Bonchurch	7	9	0	Sidcup	73	10	7
Weymouth and Mel-				Brading	5	2	2	Sittingbourne:			
combe Regis	152	12	0	Carisbrooke:				Holy Trinity	14	4	5
Wimborne, &c.	55	12	0	St. John's	32	14	2	St. Michael's	24	3	8
Durham: Brancepeth	1	10	11	Gatten: St. Paul's	6	9	5	South Kent	168	14	9
Darlington	96	12	0	Newchurch	1	15	0	Stockbury	11	7	6
Durham	1394	19	0	Newport	20	14	9	Strood	18	5	3
Felling-on-Tyne	5	11	3	Ryde, &c.	18	14	0	Sydenham:			
Gateshead	89	4	3	St. James's	35	13	0	Holy Trinity	85	0	0
Gateshead Fell	2	3	0	St. John's	37	13	1	Tonbridge and Neigh-			
Shildon	4	14	6	St. Lawrence	5	6	0	bourhood	189	4	10
Borough off Sunderland	212	12	7	Sandown: St. John's	13	13	1	Tunbridge Wells, &c.	456	5	8
Essex:				Christ Church	7	6	3	St. Mark's	3	3	0
Buckhurst Hill	8	15	0	Shanklin: Old Ch.	18	6	11	Westerham	46	3	10
Chelmsford, &c.	664	10	11	Ventnor	29	3	0	Wittersham	5	15	10
Colchester, &c.	467	11	4	West Cowes:				Woodwich, &c.	223	2	2
East Hanningfield	8	8	7	Holy Trinity	25	15	4	LANCASHIRE:			
Forest Gate:				Channel Islands:				Accrington District	111	13	5
Emmanuel Church	61	19	9	Jersey	173	11	8	Blackburn	617	5	8
St. Mark's	10	0	0	Herefordshire: City and				Bolton: St. George's	60	6	6
St. Saviour's	33	15	4	County of Hereford	450	7	6	St. Paul's	2	14	3
Grays	15	4	4	Moreton Jeffries	1	18	6	Bolton-le-Moors	164	2	3
Ilford Hospital Chapel	10	0	0	Hertfordshire:				Cheetham:			
Leyton	51	18	3	East-Herts	1328	1	11	St. Catherine	35	10	10
Newport Deanery	23	14	5	West Herts	419	9	3	Chorley	2	10	0
Oakley	2	14	9	Barnet: Christ Church	40	11	11	Dalton-in-Furness	5	13	0
Saffron Walden and				Bengeo: Christ Ch.	12	6	8	Deane	12	0	0
North-West Essex	39	10	4	Bishop's Stortford	9	7	0	Didsbury: St. James'	61	5	3
Salcott	2	5	2	Colney Heath	6	14	6	Dolphinholme	6	15	2
Stansted - Montfichet,				Lemsford	12	11	0	Eccles: St. Mary's	3	0	0
&c.	30	19	4	North Myms	21	11	1	Glodwick: St. Mark's	24	9	1
Stratford:				Rickmansworth	5	0	0	Great Marsden	7	11	3
Christ Church	1	5	0	St. Alban's: St. Peter's	23	14	6	Heaton	5	9	10
Waltham Abbey	41	6	2	Stanstead Abbots	2	6	6	Hindley Green	5	16	6
Walthamstow	100	19	1	Ware: St. Margaret	5	14	7	Lancaster, &c.	160	11	8
St. Stephen's	1	1	0	Watford: St. Andrew's	28	18	6	Lindal-cum-Marton	8	15	4
Wanstead	38	6	0	Juvenile Assoc.	2	15	0	Liverpool, &c.	1768	4	9
West Ham, &c.	50	5	9	Huntingdonshire	209	10	10	St. Andrew's	2	0	0
West Tilbury	3	8	3	Diddington	25	0	0	Manchester, &c.	2988	19	10
Woodford Wells:				Kent: Appledore	13	0	0	Middleton	13	8	6
All Saints	32	10	0	Beckenham:				Preston, &c.	645	15	3
Wyvenhoe	34	2	6	Bayham Old Abbey	16	8	8	St. Mark's	8	15	0
Gloucestershire:				Christ Church	60	1	7	Rawtall:			
Cheltenham	237	17	7	St. Mary's, Short-				St. Mary's	20	0	0
Cirencester	19	10	6	lands	27	11	9	Southport	645	12	0
Fairford, &c.	31	7	2	St. Paul's	45	13	6	St. Paul's	5	0	0
Forest of Dean	47	7	9	Berley: St. John's	5	6	8	Staleybridge, &c.	42	17	11
Gloucester, &c.	183	11	1	Berley Heath:				The Fylds	336	2	9
Icomb	11	0	0	Christ Church	9	7	2	Tunstead	5	1	10
Longborough	1	3	0	Welling Iron Ch.	2	1	6	Ulverstone, &c.	61	6	3
Naunton	2	7	6	Blackheath: St. John's	124	6	0	Whalley, &c.	5	0	0
Borough of Stroud	207	12	8	St. James and St.				Wingates	7	0	0
Tewkesbury	16	18	11	Michael's	4	7	8	Leicestershire:			
Uley and Vicinity	86	18	11	Brenta	4	14	8	Ashby-de-la-Zouch	119	2	1
Wick St. Bartholomew	7	9	2	Bromley College	2	13	0	Aylestone Park	2	17	0
Hampshire:				Chislehurst, &c.	56	12	6	Barlstone	2	18	0
East Hampshire	82	9	10	Cobham	41	1	8	Bunow	1	14	0
Winchester and Cen-				Cowden	2	10	6	Fleckney	1	6	8
tral Hampshire	441	17	2	Dartford	24	11	3	Gaulby	2	8	3
Baughurst	11	1	0	Denton	3	3	6	Great Easton	7	0	11
Blakop's Waltham, &c.	10	19	3	East Kent	1081	11	10	Hose	3	12	2
Bournemouth	1	5	0	Faversham	8	14	0	Kilworth, &c.	12	6	8
St. Michael's	26	13	0	Folkstone: St. John				Knolesington	4	1	8
Ascham School	5	1	6	Baptist, Ford	24	4	6	Leicester, &c.	579	4	10
Bransgore	14	19	1	Forest Hill: Christ Ch.	4	0	8	Loughboro'	222	4	11

Lutterworth District..	20	15	2	Heston	33	4	9	Tottenham: Ch. Ch. ...	5	3	6
Market Harborough.....	7	7	4	Highgate	18	3	8	St. Paul's	20	1	4
Melton Mowbray.....	78	0	7	Holborn	10	0	0	Trent Park: Christ Ch.	19	2	
Sparkenhoe Deanery....	146	14	0	St. George the Martyr	4	0	0	Twickenham, East.....	60	3	6
Thurcaston	1	5	0	Holloway: All Saints'	10	0	9	Wembley	58	17	9
Lincolnshire: Alford....	28	17	2	Holloway, Upper:				Westminster:			
Aunby	1	17	0	St. John's	218	10	0	Christ Church	7	19	2
Barton-upon-Humber, 62	4	11		Hornsey: Parish Ch....	50	13	0	Juvenile Assoc.	2	15	2
Boston	189	1	10	Christ Church	41	10	11	One Tnn Sunday.			
Grantham	60	3	7	Hornsey Rise:				School	1	4	0
Holbeach	2	11	6	St. Mary's	170	2	2	St. James's	15	6	1
Lincoln	391	8	6	Hoxton: St. John's....	3	10	9	Whitechapel:			
Long Sutton, &c.	5	2	2	Islington	1369	1	1	St. Mary's	73	19	5
Louth	166	17	4	St. Andrew's	1	1	4	Willesden	5	11	9
Holy Trinity	124	13	11	St. John the Baptist:				Monmouthshire:			
Market Rasen	8	2	9	Juvenile Assoc.	8	2	6	Abergavenny	117	0	0
Nettleton	3	13	10	St. Peter's	2	5	6	Caerleon	1	1	0
Osournby, &c.	5	13	10	St. Thomas's	93	15	7	Chepstow	15	5	4
Owsby, &c.	4	4	6	Kensington Deanery...	631	2	11	Dingestow	20	2	2
Sempringham, &c....	2	15	6	St. Michael's	45	0	5	Monmouth	11	14	0
Sleaford	52	5	11	St. Paul's, Onslow				Newport: St. Paul's..	52	0	2
Spilsby District	22	12	1	Square	15	10	0	St. Woolos	5	5	2
Stamford	206	1	10	Kilburn: St. John's..	6	7	6	Pontypool	13	9	3
Wainfleet: All Saints'	5	0	0	St. Luke's	19	7	0	Wsk	4	0	0
Wragby	12	1	2	St. Paul's	1	11	6	Norfolk	3030	2	5
Isle of Man	246	0	0	Littleton	10	10	0	Lingwood	3	2	0
Middlesex: City of London:				New Southgate:				Marham	1	14	0
Holy Trinity, Gough				St. Paul's	37	3	0	Terrington:			
Square	9	18	4	North Bow:				St. Clement's	2	10	0
St. Andrew by the				St. Stephen's	33	3	9	Thetford	2	14	11
Wardrobe	22	17	7	N.-E. London	178	12	8	Upton	1	18	4
St. Bartholomew-the-				Paddington	1040	5	8	Northamptonshire:			
Less	6	13	2	Pentonville:				Burton Latimer	17	17	11
St. Dunstan's-in-the-				St. James's	42	9	0	Courtenhall	4	6	0
West, &c.	28	17	9	Pimlico: Eaton Chapel	154	11	3	Culworth, &c.	7	2	6
St. Mary Aldermary	23	4	4	Poplar: St. Stephen's	1	4	0	East Farndon	10	3	9
St. Stephen's, Cole-				St. Matthias	6	5	6	Easton Neston	5	2	10
man Street	29	15	5	Portman Chapel	580	0	0	Ecton	9	5	9
Tower District	10	6	9	St. Giles'-in-the-Fields	27	0	5	Haddon I. Deanery			
Acton, East	70	17	2	Seven Dials Mission	5	2	4	District	43	0	3
Belgrave Chapel	69	15	0	St. John's Wood:				Higham Ferrers.....	7	9	
Bethnal Green:				Emmanuel Church,				Kettering and Neigh-			
St. Jude's	2	4	8	Maida Hill	159	2	3	bourhood	63	11	8
Bow: Parish Church..	12	7	10	St. Mark's, Hamilton				Little Bowden	6	0	0
Camden Town:				Terrace	37	7	7	Northampton	271	14	5
St. Thomas's	1	18	0	St. Martin's-in-the-				Oundle	102	13	1
Chelsea: Gen. Assoc..	15	7	3	Fields	14	9	5	Pattishall	4	6	6
Old Church	20	10	2	St. Marylebone:				Peterborough	201	13	4
Juvenile Assoc.	2	2	4	All Souls'	358	0	0	Stoke Bruerne	6	0	0
Park Chapel	120	13	8	Brunswick Chapel...	97	16	3	Towcester	5	17	6
St. John's	25	3	6	St. Mary's, Bryanston				Wellingborough....	2	7	0
Upper Chelsea:				Square	30	10	11	Northumberland:			
St. Saviour's	7	0	0	St. Thomas's, Port-				N. Northumberland...	152	10	0
Chiswick	15	6		man Square	28	5	11	Newcastle-on-Tyne&c	658	6	10
Clerkenwell:				Trinity	73	12	11	Alwinton with Holy-			
St. James'	6	4	3	St. Pancras:				stone	1	11	1
Martyrs' Memorial..	26	16	1	Foundling Hospital.	1	11	6	Hexham:			
Ealing	3	2		St. John's, Fitzroy				St. John Lee	5	9	6
St. John's	4	4	7	Square	12	0	0	Nottinghamshire:			
St. Mary's	3	13	0	St. Matthew's, Oak-				Nottingham and Not-			
Ealing Common:				ley Sq., Juv. Assoc.	2	16	9	tinghamshire	382	10	4
Juvenile Assoc.	12	4	7	St. Saviour's, Fitzroy				Edwinstowe	9	19	9
Edmonton, Lower:				Square	52	5	4	Perlethorpe	15	14	4
St. Barnabas	5	6		St. Bartholomew's,				Retford	50	5	3
Edmonton, Upper:				Gray's Inn Road...	3	12	8	Workop	16	11	2
St. James's	28	5	8	Shepherd's Bush:				Oxfordshire:			
Feltham	2	17	4	St. Thomas'	7	19	4	Banbury and North			
Finchley: St. Mary's	111	13	11	Somers Town: Ch. Ch.	1	4	6	Oxfordshire	6	15	10
St. Paul's	40	15	2	Southall: Holy Trinity	9	1	10	Henley-on-Thames...	25	14	4
North Finchley:				St. John's	4	16	7	Langford	1	0	0
Christ Church	59	9	10	Southgate	51	5	0	Nuffield	4	18	2
Fulham: St. John's...	40	4	6	Spitalfields: Ch. Ch..	19	6	0	Thame	45	7	11
Grove Park West:				Spital Square:				Oxford and Vicinity...	715	19	11
Parish Church	35	1	3	St. Mary's	8	1	6	St. Clement's	5	2	2
Hammersmith:				Spring Grove	8	3	6	Rutlandshire:			
St. Mary's	59	17	8	Staines	11	0	0	Oakham	67	0	4
St. Matthew's	29	14	0	Stamford Hill:				Market Overton	4	10	0
St. Simon's	15	4	4	St. Ann's	4	1	3	Uppingham	83	17	2
Hampstead	443	3	10	Stanmore, Great	40	11	2	Shropshire:			
Hampton Wick	4	0	0	Stanwell	2	0	0	Albrighton: St. Mary's	9	11	2
Hanworth	4	7	6	Stepney: Christ Ch....	3	13	4	Chewardine	8	13	0
Harefield	31	4	8	Emmanuel Church...	1	11	9	Culmington	10	1	4
Harleeden: Christ Ch.	1	12	8	St. Thomas's	39	5	5	Littlehall	4	15	0
Harrow	114	17	11	Stroud Green	9	10	8	Little Wenlock	3	8	10
Hendon	3	5	0	Teddington	16	15	1	Loppington	3	12	6

Ludlow	9 5 3	Rugeley : Parish Ch....	6 14 8	Horne	23 0 10
Lydbury North	9 3 10	Seighford	6 1 0	Kenley	7 0 11
Madeley	91 13 1	Stafford	81 2 5	Kew	19 12 5
Mainstone	16 0 0	Stoke-on-Trent	1 10 6	Kingston and Vicinity	24 5 0
Market Drayton :		Stone : Ladies' Assoc..	14 0 6	Kingston Hill :	
Emmanuel Church..	2 10 9	Tamworth Deanery ..	14 18 6	St. Paul's	29 2 3
Norton-in-Hales	10 6	Uttoxeter	2 7 11	Lambeth : Parish Ch..	45 2 11
Oswestry	63 7 1	Walsall	151 16 10	Emmanuel	25 10 4
Selattyn	8 3 8	Walsall Wood	8 18 6	St. Andrew's	20 12 11
Shropshire & Shrews-		West Bromwich :		St. Philip's	7 3 0
bury	335 17 7	Holy Trinity	38 3 8	St. Thomas'	10 7 10
Stottesdon	3 13 10	St. Paul's	5 2	Lambeth, South :	
Wotton	14 19 0	Wolverhampton	375 14 11	All Saints'	41 13 0
West Felton	5 9 5	Worlesley	10 15 5	Limpfield	35 18 1
Somersetshire :		Suffolk : Beccles, &c..	107 14 3	C.M.Children's Home	48 12 6
Bath, &c.	580 3 2	Blythburgh	1 9 8	Lingfield	14 8 0
Blackford	13 2 11	Campsea Ashe	20 8 1	Little Bookham	50 10 0
Brent Knoll	3 5 0	Dennington	3 9 9	Merton	38 13 2
Bridgewater	6 19 0	Framlingham	9 16 0	Miteham : Christ Ch..	1 16 0
Burnham	16 11 0	Halesworth	144 18 6	Mortlake	33 5 2
Cheddar	2 3 6	Hartismere District ..	66 14 6	Newington :	
Clevedon	129 18 6	Lowestoft	302 13 7	St. Andrew's	27 9 2
Compton Martin	5 3 0	N. Dunwich Deanery .	6 7 0	Norbiton : St. Peter's.	23 1 4
Congresbury	10 0 0	Old Newton	9 3 8	Norwood, West :	
Crewkerne	74 10 9	Rendham	16 18 4	St. Luke's	46 6 10
Frome	51 11 0	Saxmundham	39 11 3	Nutfield	12 11 4
Glastonbury and Pol-		South Dunwich	50 17 7	Peckham :	
den Hill	98 16 3	Sudbury	117 2 5	St. Andrew's	4 8 0
Ilminster	29 4 5	East Suffolk	856 7 7	St. Mary Magdalene	5 10 9
Langport, &c.	84 10 3	West Suffolk	247 11 1	Penge	116 17 9
Martock	4 12 10	Walberswick	3 5 6	Christ Church	5 17 2
Midsomer Norton Dis-		Walton, &c.	28 11 7	Pyrford and Wisley ..	21 6 4
trict	55 8 1	Wetherden	12 6 7	Redhill : St. John's ..	9 4 0
Oakhill	13 16 8	Woodbridge	119 3 1	St. Matthew's	81 3 1
Pilton	33 16 4	Worlington	2 14 6	Reigate	9 15 6
Shepton Mallet	9 12 1	Surrey :		Richmond	118 14 6
Somerton, &c.	34 0 0	Anerley : Holy Trinity	75 18 2	Rotherhithe : Ch. Ch.	9 4 9
South Petherton	4 11 9	Baham and Upper		Shalford : Juv. Assoc.	4 18 0
Swainswick	6 0 0	Tooting	16 9 6	Southwark :	
Taunton	415 1 10	Battersea :		St. George-the-Mar-	
Wellington	16 7 6	St. George's	32 12 10	tyr	11 14 2
Wells	149 8 1	St. John's with St.		St. Peter's	19 15 5
West Coker	30 0 0	Paul's	6 8 9	St. Stephen's	2 0 0
Weston-super-Mare	164 3 1	St. Mary's	32 18 2	Streatham :	
Wincanton	8 1 9	Beddington	23 12 4	Immanuel Church ...	12 2 4
Yatton District	56 0 0	Bermondsey	35 5 0	Streatham, South :	
Yeovil	60 13 5	St. Paul's	2 19 6	St. Andrew's	31 11 6
Staffordshire : Alrewas.	2 17 3	Brixton : St. John's ..	5 4 7	Surbiton : Ch. Ch.	27 6 8
Alstonfield	5 0 6	St. Matthew's	75 5 1	Tooting Graveny	8 0 8
Biddulph, &c.	20 3 10	Juvenile	27 2 8	Upper Norwood :	
Biddulph Moor	1 0 0	St. Saviour's	36 12 7	St. Paul's	166 1 11
Brierley Hill	31 9 6	Brixton, North :		Wallington	95 0 4
Brockmoor	3 14 3	Christ Church	13 0 6	Walton-on-Thames	18 16 1
Burntwood	11 9 7	Brixton, West :		Walworth : St. Mark's	3 18 0
Burslem	48 2 0	St. Paul's	29 14 0	St. Paul's	10 6
Burton-on-Trent	56 19 2	Camberwell, &c.	87 6 0	Wandsworth :	
Christ Church	33 10 6	Camden Schools	3 3 9	St. Stephen's	36 8 0
Cannock	17 13 9	All Saints'	35 0 0	St. Mary's, Sum-	
Caverswall	1 16 10	Christ Church	10 6 2	merstown	31 14 0
Chebesy	18 8 10	Emmanuel	1 0 1	Wimbledon	8 12 11
Colwich	7 4 1	St. Saviour's, Herne		Woking	35 12 0
Coven	25 0 0	Hill Road	6 9	St. John's	72 6 9
Darlaston : All Saints'	12 3 0	Carshalton	3 11 0	Yorktown	20 11 11
Parish Church	16 0 10	Caterham : St. Mary's	23 9 6	Sussex : East Sussex...	1068 16 6
Ellastone, &c.	14 8 10	Caterham Valley :		Beckley	5 0 0
Ellenhall	4 16 0	St. John's	14 3 2	Bepton	1 10 0
Gayton	6 0 0	Cheam	55 5 10	Brighton : Y.M.C.A.	2 15 0
Gadsworth : Trinity.	41 3 10	Chipstead	5 13 4	Broadwater and Wor-	
Hanley	8 8 0	Chobham	26 3 1	thing	370 18 9
Himley	1 0 0	Clapham	270 10 1	Burgess Hill	18 4 2
Kidsgrove	7 0 9	Preparatory Institu-		Burwash	4 18 4
Leigh	2 2 0	tion	9 16 3	Chichester, &c.	86 12 2
Lichfield	86 1 8	Clapham Park :		Colgate	16 6 7
Marston and Whit-		St. Stephen's	63 6 6	Cowfold	12 16 0
grave	6 16 8	Croydon	306 16 5	Crowborough	28 3 5
Newcastle-under-Lyme:		Dorking Deanery	88 18 10	Eastbourne	183 2 6
Parish Church	25 4 6	Dulwich, East :		Frant	34 9 3
St. George's	55 15 10	St. Clement's	1 14 6	Hastings, &c.	506 6 3
Northwood	7 6 6	Ewell	2 8 1	Lewes	291 19 6
Old Hill	137 6 3	Farnham	133 19 0	Lindfield	7 13 1
Penkridge District	4 6 7	Godstone	8 4 1	Northiam	2 10 0
Penn Fields :		Guildford, &c.	380 10 6	Petworth	43 11 6
St. Philip's	26 3 1	Gypsy Hill : Ch. Ch.	98 4 0	Rye	5 9 0
Perry Bar	22 5 10	Ham	4 3 0	Stedham	9 8 6
Rochester	14 8 10	Herne Hill : St. Paul's	30 1 11	Warwickshire : Arrow...	6 19 0

Atherstone	23	13	2	Brayton	1	15	0	Llandilofawr	10	0	1
Bidford	11	4	1	Bridlington Quay	24	19	0	Llandingat	21	14	6
Birmingham	1167	10	11	Holy Trinity	15	16	0	Llangeler	11	18	0
Bradles	11	1	7	Priory Church	24	0	0	Carmarvonshire :			
Chilvers Coton	53	1	1	Brownhill	6	0	5	Bangor	18	8	0
Colehill	20	10	0	Calverley	135	13	3	Carnarvon	97	4	3
Coventry	87	1	3	Casterton	124	12	5	Glanogwen; Ch. Ch. ..	7	0	0
Exhall-cum-Wixford ..	4	12	0	North Cave, &c.	11	7	2	Llynn and Eifonydd ..			
Hartshill	4	12	2	Clapham	3	0	10	Deaneries	32	15	9
Hensley-in-Arden	7	13	6	Cleveland	127	9	4	Denbighshire; Chirk ..	28	3	2
Kenilworth	36	8	1	Cowthorpe	3	0	6	Denbigh	21	9	6
Leamington	107	10	5	Darfield	3	12	0	Gresford	14	13	4
New Bilton	3	4	6	Dewsbury	28	11	10	Henllan	5	4	2
Nuneaton	30	2	2	Doncaster	337	0	9	Rosset	3	13	11
Rugby	35	4	6	Driffield	136	14	6	Wrexham	72	0	0
Salford Priors	10	12	2	East Hardwick	16	7		Flintshire :			
Solihull	5	15	0	Goole	23	19	1	Holywell	39	15	4
Southam	6	13	3	Gresmont and South ..				Hope	14	18	1
Stratton-on-Dunsmore, &c.	12	11	10	Cleveland	20	7	0	Mold	12	8	4
Temple Grafton	10	8	2	Huddesley	12	17	0	Overton	21	0	3
Warwick, &c.	100	3	6	Halifax	374	0	1	Rhyl	54	14	2
Westmoreland :				Hampthwaite	12	13	4	St. Asaph	21	4	7
Ambleside, &c.	119	8	8	Harrogate	191	19	7	Tremeirchion	10	11	2
Brough	25	16	6	Harrogate, Low. :				Glamorganshire :			
Burton	50	14	11	St. Mary's	45	14	10	Cardiff; St. John's ..	64	14	1
Holme	3	16	4	Hartill	1	10	0	Llancafarn	1	15	6
Kendal, &c.	220	17	6	Hawkeswell	6	1	0	Llandaff	22	3	11
Kirkby Thore	1	6	0	Healey	11	16	6	Llanharan	1	0	0
Levens	39	0	0	Holderness	70	14	11	Neath	17	0	2
Milnthorpe	9	17	6	Hooton Pagnall	5	18	6	Penarth	10	6	0
Windermere :				Huddersfield	808	16	4	Pentrebach	14	19	9
Parish Church	13	11	1	Hull, &c.	519	13	10	Swansea :			
Wiltshire: Aldbourne ..	15	5	0	Ilke	84	15	10	Ladies' Assoc.	34	2	5
Bradford-on-Avon	5	6	10	Knarsborough	144	8	4	Holy Trinity	41	12	4
Calne	47	0	7	Leamington	1	12	6	St. Mary's	159	0	11
Corsham	57	14	9	Leathley	2	0	10	Merionethshire: Corwen	10	4	3
Corston with Rodbourne	5	15	7	Leeds	1093	7	11	Montgomeryshire	45	4	8
Devizes	31	6	5	Manningham :				Arnstley, Deanery of	4	7	6
Fonthill Gifford	4	11	10	St. Mark's	29	15	3	Pembrokeshire :			
Liddington	10	6	0	Market Weighton	37	8	6	Granston and St. Nicholas	3	13	6
Malmesbury, &c.	73	17	9	Middleborough :				Haverfordwest	45	11	9
Marlborough	22	5	2	St. Hilda's	15	4	0	Lamphey	1	11	4
Melksham	11	11	4	St. Paul's	1	0	0	SCOTLAND.			
Purton	10	17	7	Northallerton	8	6	4	Annan	27	6	6
Salisbury, &c.	268	1	10	Normanton	12	19	4	Edinburgh	450	6	3
Swindon	3	8		Norton	10	0	0	Glasgow: St. Silas' ..	118	10	7
Trowbridge	127	6	6	Otley	47	8	0	BENEFICATIONS.			
Westbury, &c.	4	7	8	Oughtibridge	3	2	0	"A Donor, per R. B." ..	5	0	0
Winkfield	20	6	1	Patrick Brompton	6	10	6	A Friend, per Rev. E. D. Stead,			
Worcestershire :				Pocklington & Neighbourhood	70	1	7	"towards averting a deficiency"	200	0	0
Birta Morton	5	3	6	Pontefract	130	12	7	A. M., per Rev. F. Cox ..	20	0	0
Blackheath	19	15	3	Ripon	372	3	5	Anonymous	100	0	0
Bradley	1	7	0	Rochcliffe	13	4	0	Anonymous	200	0	0
Broadway	12	0	0	Rotherham	244	11	2	Bishop, F. Esq., Cannes	100	0	0
Bromsgrove	48	6	5	Scarborough	299	0	11	Bradshaw, Mrs., Newcastle, Messrs. W. & Co.,	5	10	16
Cleeve Prior	5	18	8	Selby District	20	1	10	"C. S."	5	0	0
Coolkey	46	1	6	St. James'	68	19	6	Clifford, E. Esq., Kensington	5	0	0
Eldersfield	1	17	0	Sheffield	2108	7	0	C. M.	10	0	0
Great Malvern	223	15	7	Skelbrooke	3	10	6	Cox, Rev. Thomas, Croydon	100	0	0
Christ Church	23	5	6	Snaith, &c.	41	0	0	"C. P."	5	0	0
Hales Owen	53	0	0	Spofforth	7	0	0	Crabb, R. H., Esq., Crewdson	200	0	0
Kidderminster, &c.	11	0	2	Staincliffe	10	6	0	Ambleside	10	0	0
Langley	7	10	0	Stanley	14	16	2	Dixon, Miss E., Frankham	30	0	0
Norton	7	9	10	Sutton-in-Craven	8	5	0	Dixon, Miss E. A., ditto	15	0	0
Redditch	36	11	8	Thirsk, &c.	67	6	4	Dixon, Miss M. E., Frankham	20	0	0
Stourbridge and Lye ..	63	10	7	Thornaby	2	9	10	F. M. S.	6	0	0
Stourport	19	2	1	Tickhill	9	1	0	"From Readers of The Christian," per Messrs.			
Wolverley	13	18	6	Wakesfield	168	4	4	Morgan & Scott	5	10	0
Worcester	131	6	9	Wales	28	0	0	Green, Miss, Leicester ..	10	0	0
Ladies' Association ..	100	14	6	Wetherby	27	5	7	Green, Rev. John, Hatfield Heath	5	0	0
Yorkshire: Aldbrough ..	7	12	7	Whitby	281	7	0				
Arthington	16	6	10	Wortley	3	3	0				
Austwick	6	14	0	Wyke	5	18	5				
Baldon	1	4	3	York	339	1	0				
Barnsley	189	13	0	ASSOCIATIONS IN WALES.							
Basley: St. Thomas' ..	3	1	10	Brecknockshire :							
Bempton and Speeton ..	2	17	0	Builth, &c.	2	19	4				
Bentham :				Llanelli	2	2	0				
St. Margaret's	13	6	0	Llanwrtyd	1	4	0				
Beverley	204	0	0	Liyswen	3	3	0				
Bilton	16	0	0	Carmarthenshire :							
Bradford	444	13	5	Carmarthen	27	11	8				
Bratton	29	10	0	Cwm Amman	5	4	7				


Hamilton, F. A. Esq., Founders' Court.....	100	0	0	cessively by two little sisters now at rest to- gether, by the late Mrs. R. Monro, sen.".....	2	0	10	Bousfield, C. H., Esq.	20	0	0
"H. B. M. Reveresco".....	5	0	0	Perman, Master, Hull- and (Miss. Box)	10	6		Brown, Miss A. Dudin.....	200	0	0
H. D.	25	0	0	Pollard, Miss, Streatham Hill.....	5	0	0	Durham Assoc., by Rev. H. E. Fox	5	0	0
Holland, Mrs., Hyde Park Gardens.....	10	0	0	Pridham, Mrs. J. C. Brune, Cullompton (Miss. Box)	1	3	6	Friend, per Rev. B. Baring-Gould.....	50	0	0
"In Memoriam"	5	0	0	Rose Hill House School, Whittington, Miss. Box, by Mrs. E. Perkins.....	2	16	0	Kenington Deaconsry, by A. R. Pennefather, Esq.....	5	0	0
"In Memoriam of Be- loved Parents".....	100	0	0	Seppings, Miss A., Ash- ford.....	2	16	0	Lloyd, G. W., Esq., Grantham.....	200	0	0
"In Memoriam" per Rev. B. Baring-Gould.....	320	0	0	Shackell, Francis Theo- dore (Miss. Box) (2 yrs.)	5	7	8	Northbrook, Lord, Mi- cheldever	10	0	0
J. B. A.	100	0	0	Statham, Misses Sophie and Norah, Totteridge (Miss. Boxes)	14	0		—			
Lady E.	31	10	0	Stourton Hall Miss. Box, by Rev. C. E. A. Mc- Comas	1	0	0	SUDAN & UPPER NIGER MISSION FUND.			
Leach, Miss E. H., Streath- am.....	52	10	0	"Thankoffering from Three Sisters" (Miss. Box)	4	10	0	Anon., H. G.....	25	0	0
Lomas, Miss E., Yoxford	5	0	0	Thorpe, Albion, Esq., Battle (Miss. Box)	2	2	0	Anonymous.....	100	0	0
M. A.	30	0	0	Tucker, Miss J., Notting Hill.....	2	1	3	"C. P."	5	0	0
Mackell, Miss A., Maida Hill.....	5	0	0	Tucker, Miss Lucy E., Carlton Hill.....	3	8	3	"From Scotland".....	50	0	0
Marchant, Thos. W., Esq., Dentford	10	0	0	Viveash, Mr. S., Ald- bourne (Miss. Box).....	15	0		Hibernian Auxiliary.....	60	0	0
"M. M. M., Gratitude".....	5	0	0	—				"M. J. L., in memoriam, March 18th, 1899".....	5	0	0
Moon, Mrs. Robert, Ken- sington.....	5	5	0	LEGACIES.				Manchester, &c.....	5	1	2
M. P.	25	0	0	Luby, late Rev. Edmond, of Glasson: Exors., M. Simpson, Esq., & T. Swainson, Esq.....	5	5	0	Williams, Rev. Frank R. and Mrs., Littleton.....	5	5	0
Pelham, Lady H. J.....	40	0	0	Todd, late Mrs. Ann.....	320	2	4	—			
Prevost, Admiral.....	5	5	0	FOREIGN CONTRIBUTIONS.				NYANZA MISSION FUND.			
"Psalm xxiii."	200	0	0	Australia:				"In Memoriam, from a member of St. Paul's, Onslow Square".....	1000	0	0
R. D.	5	0	0	New South Wales	253	14	0	—			
Wardroper, Miss, Hast- ings	5	0	0	Canada:				C.M. CHILDREN'S HOME FUND.			
Watney, late Mrs. R., of Croydon, by Miss R. Watney.....	100	0	0	Diocese of Calgary and of Saskatchewan.....	3	19	3	Albut, Mrs., Sandon (Miss. Box)	5	13	10
Wells, late Miss, of Don- nington, by Messrs. W. and E. Dewe.....	400	0	0	St. John's, New Bruns- wick.....	10	18	9	A. M., per Rev. F. Cox.....	5	0	0
Whidborne, Rev. G. F. and Mrs.....	500	0	0	France: Lille.....	17	9		JERUSALEM BISHOPRIC FUND.			
Williams, Miss, Bride- head.....	10	0	0	Paris.....	6	7	8	A Friend, by Miss Ewart	5	0	0
Williams, Miss P. L., do.	10	0	0	Pau.....	1	1	0	Arbutnot, George, Esq., Dorking	5	0	0
Gleaners' Union:				New Zealand:				Kennaway, Sir John H., Bart., M.P.....	10	0	0
A Gleaner's Thank- offering.....	10	0	0	Richmond.....	15	4	10	Patteson, Rev. John, Thorpe.....	5	0	0
Gleaner No. 454, for Niger Mission.....	5	0	0	Sweden: Stockholm.....	15	0		—			
Thankoffering from Gleaner No. 21,538.....	20	0	0	Switzerland:				DISABLED MISSIONARIES' FUND.			
COLLECTIONS.				Davos Platz.....	20	0	0	Alley, Rev. J. A., per Messrs. Dickson and Stewart	5	0	0
A. and M. (Miss. Box).....	1	5	0	MOHAMMEDAN MISSION FUND.				East Twickenham Asso- ciation, by Miss Hough	6	0	0
Adeney, A. E., Esq., Chelsea.....	4	1	6	Bevan, Rev. Philip C., March Baldon.....	10	10	0	Smith, Abel, Esq., M.F.....	10	0	0
Allen, Miss Nettleden, by Rev. R. T. Ogden, (Miss. Box)	1	2	6	CHRIST CHURCH GIRLS' SCHOOL BUILDING FUND, CALCUTTA.				EXTENSION FUND.			
Blackburn, Mr. A., Hare- wood (Miss. Box)	12	7		By Rev. A. P. Neale.....	24	16	0	Sellwood Trustees, for Quetta.....	200	0	0
Bradshaw, Mrs., New- castle.....	1	16	9	Watford: St. Andrew's: Juv. Assoc., by F. Perrott, Esq.....	5	10	0	JAPAN BISHOPRIC FUND.			
C.M. House, Hall and Office Miss Boxes.....	2	16	8	HIGHER EDUCATION IN INDIA FUND.				E. S. N.....	412	5	2
"Castleford" (Miss. Box)	2	12	0	Bernard, Sir C. E., K.C.S.I.....	5	5	0	EGYPT, PALESTINE, AND PERSIA FUND.			
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Deptford Ragged School Sewing Class Box, by Miss E. Snelling.....	10	0	0	Boeswell, H. B., Esq., Iver.....	5	0	0	—			
Elliott, Miss, Westmin- ster (Miss. Box)	2	15	0	CONTRIBUTIONS.				RUGBY FOX MEMORIAL FUND.			
Forest Hill House School Miss. Box, by Miss Jane Tucker.....	11	0		By Rev. J. Sharp.....	19	12	4	By Rev. P. Bowden Smith.....	255	4	6
Gray, Mrs. John, Lei- cester (Miss. Box)	11	0		GLEANERS' UNION.				Contributions.....	44	5	1
Hopwood, Miss E. A., St. John's (Miss. Box)	1	2	6	"Our Own Mission- ary:"				C. P.	5	0	0
Hoy, Mr. W., per Mr. S. H. Dermott.....	10	0									
"Missionary Box for- merly collected in suc-											

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Brixton Lane, London. Post Office Order payable to the Lay Secretary, General Clennell Collingwood.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JUNE, 1890.

AFTER THE ANNIVERSARY.

F all the utterances at the Church Missionary Anniversary of 1890, that which we most earnestly desire to be remembered was the concluding portion of the Rev. H. E. Fox's address at Mr. Wigram's Breakfast on the Thursday. The "glorious sermon" of Monday (as the President fitly characterized it) was indeed one to lay to heart. We need again and again to be reminded that missionary work is the work of the Holy Ghost, and most solemnly did Mr. Herbert James remind us of it. But Mr. Fox's words seem to us exactly what should be spoken to every clergyman in the country—and every layman too, for the matter of that. Here was a man identified in a dozen ways with the missionary cause. The son of a missionary, born on Indian shores, an ardent supporter of the cause in his own parish, a member of the Special Winter Mission to India two years and a half ago, a frequent and welcome speaker ever since at meetings all over his own county and in many parts of England,—what could Mr. Fox be that he is not? what could he do that he does not? Yet he tells us that he feels himself only just beginning to realize something of the paramount claims of Missions—something of the overwhelming need of the Heathen World—something of the tremendous obligation lying upon the servants of Christ to do His will in this matter—something of the awful guilt of neglecting it. We are persuaded that this realization, which Mr. Fox avows is only now beginning to fill his soul, is precisely the great want of the Church at this time, the great want of all of us individual members of the Church. If the Lord were to say to us what He said to the two men at the gate of Jericho, "What will ye that I shall do unto you?" our believing and expectant response ought to be—not "More men"—not "More means"—but, "Lord, that our eyes may be opened!"

It is not a question of interest in a particular mission-field—perhaps because a personal friend or relative is labouring there. It is not a question of support to a particular society—perhaps because its church connection is that which we prefer. It is a question of loyalty to our King, of obedience to His command, of love for the souls for whom He died, of ardour in the rescue of His fair domain from the sway of the great Usurper. "Go ye into *all the world*:" therefore we C.M.S. people are not to confine our sympathies to C.M.S. and our interest to

its fields. We do care for East and West Africa, Palestine and Persia, India and Ceylon, China and Japan, New Zealand and North-West America ; but do we ever think of North and South Africa, of South America, of the Malay Peninsula and Archipelago, of the Islands of the Pacific? Will an occasional remembrance of the millions in those oft-forgotten lands make us less mindful of our own fields? Will a prayer now and then for missionaries of other organizations—provided only that they preach Christ as the one, only, and all-sufficient Saviour—minish aught of our deep interest in the work of our own much-loved Society? We for our part believe the exact reverse. It is those who realize the greatness of the need and the breadth of the Divine command, that will set themselves with patient industry to do the little fragment of the work which the Lord commits to them.

Perhaps a good many of those who were present at the Anniversary Meeting did not perceive the force of one of the Resolutions which they unanimously adopted. The first Resolution declared that the Meeting was "encouraged to make fresh and strenuous efforts, in dependence on Divine grace, to rouse the whole Church to a deeper sense of its responsibilities towards the non-Christian nations of the world." The phrase "the whole Church" was no accidental one. The Committee put those words in deliberately. They do not mean that we expect the whole Church of Christ to support the Church Missionary Society. They do mean that the whole Church of Christ needs to be roused to its duty to its Master and Lord ; and that the Church Missionary Society is ready to take its part in doing that. They point not obscurely to the proposed repetition, in the three years next ensuing (taking the country in three sections) of the February Simultaneous Meetings. The former effort has proved to have had an influence far beyond the limits of C.M.S. circles. Even America has felt the impulse. In England, some of the most fruitful recent developments of home work are the result of it ; and these developments are not confined to C.M.S.

Now Mr. Fox gave us, at the Breakfast, one significant and humbling illustration of the necessity for "fresh and strenuous efforts." He quoted from a letter just come from Mr. Graham Wilmot Brooke, and not yet published, as follows :—

"It is a distressing proof of the *vis inertiae* of the Church and of the shallowness of much of the so-called 'missionary enthusiasm' throughout the land, that after many missionary meetings in various parts of the country, at which the appalling fact was fully set forth, that in the Sudan there are as many people as in the whole continent of North America, and all dying without the Gospel ; yet to such a field and to such a battle all that can be mustered are four young men and two young ladies ! In temporal things this would be called a miserable fiasco ; but as it is a missionary movement, and as obedience to Christ is the only motive which is urged, we are told to regard this as a 'splendid party' !"

These words had been in the thoughts of some of us all day long on the Tuesday. Amid all the happy exhilaration of Exeter Hall, that little band of six, sent by the thousands of English Christians to the sixty millions of the Soudan,—and other little bands sent to other

millions in Africa and elsewhere,—had been ever present to the mind. And we pray God that many of our friends who might perhaps never have noticed the words in print may remember Mr. Fox's quotation of them, and be led to ask for themselves the humbling sense of personal shortcoming which he so touchingly avowed.

At the same time, "a joyful and a pleasant thing it is to be thankful." If God has been pleased to give us more than we have desired or deserved, must we not praise Him? And truly the Anniversary Week did call for praise. The Report—with its key-note of Expansion and Extension, its numerous illustrations of actual efforts under both heads, its encouraging financial statement—was full of subjects for thanksgiving. Especially the paragraph about the Society's new missionaries. To have been joined by seventy-nine University graduates in four years, forty-eight of them from Cambridge; by nineteen already ordained clergymen in the past year; by fifty-six ladies in the past three years—this, indeed, is a sign that the rousing of the Church has at least begun. The Anniversary proceedings themselves were memorable. Never before has an overflow meeting been held in the morning. Never before have hundreds been turned away in the evening. We have in fact quite outgrown Exeter Hall. Yet there was no special attraction in the way of speakers, as there was next day at the Bible Society's Meeting. Nor was there in fact any speech which a London meeting-goer would call a great speech. But all was high-toned and worthy of the Lord's own cause. We gladly spare the rhetoric and the wit if we may have the heart touched by the simple recital of what God has done, and by the solemn personal call to arm oneself for real warfare. There was thanksgiving, but very little elation. We still think that our meetings do not humble us enough; that the overwhelming prospect of a lost world is not before the eye in its unveiled awfulness as it ought to be. But there was, nevertheless, recognition of the need and of the responsibility laid upon us to supply it. *That* is what we want at every meeting in the country.

We give elsewhere a full report of the speeches. It seems invidious to mention one more than another, and indeed it is the simple and literal truth that every one of them was good. But we cannot help inviting attention to the President's opening address, so comprehensive in its brevity; to the masterly twenty-minutes' review of the Society's recent new developments in Africa given by the Rev. W. Allan; and to the two fervent appeals for China, by the Rev. J. C. Hoare in the morning, and by Archdeacon A. E. Moule in the evening. We had much hoped to have the venerable Bishop of Norwich with us again this year, but, to our great regret, he was prevented from coming by a fall in his own house. Our never-failing friend, the Bishop of Exeter, came to the rescue at a day or two's notice to take his place, and spoke with all his accustomed tenderness and fervour. Lord Harrowby mingled grateful acknowledgment of the growing interest at home with earnest appeal for much greater growth. India had excellent representatives in Bishop Hodges and Dr. Sutton; and

no one could more fitly wind up the morning meeting than Mr. Barlow. Then in the evening, Dean Lefroy, Mr. Baring-Gould, Canon Money, Mr. Redman, Archdeacon Reeve, all deeply interested the audience, and—a thing which Secretaries appreciate—every one of them kept *exactly* to the time allotted to him. All however who were present both times will acknowledge that the very best wine came last, in Captain Dawson's final words, spoken with wonderful force to a still packed hall at 9.15 p.m.

There was very little applause in the morning ; and not very much in the evening, considering the hundreds of young men present. But neither meeting ever flagged for a moment. When hundreds stand in the crowded gangways for three hours, it means that their attention is kept. There was, however, one moment of genuine enthusiasm. It was when Canon Hoare ascended the platform, shortly before his son rose to speak. No one of our veterans is so honoured amongst us as he ; and at the sight of him once more, raised up from what seemed some months ago to be the bed of death, the meeting rose almost *en masse* and cheered the true "grand old man."

The other gatherings of the week were all interesting. The opening Prayer Meeting on the Monday afternoon ; the always pleasant assemblage of friends at the Church Missionary House at five o'clock ; the St. Bride's Service, unique, as ever, as a specimen of congregational worship, and with a sermon declared on all hands to have been one of the greatest the Society has had ; the Clerical Breakfast on Tuesday, with Canon McCormick's impressive address (printed on another page) ; the Gleaners' Union Conference on the Tuesday afternoon, notable for the large number of clergymen present, and the seventeen practical and helpful speeches in an hour and a quarter ; and the Thursday Breakfast, attended by no less than 330 clergymen and laymen from all parts of the country. Nor ought we to omit the meeting of the C.E.Z.M.S. on Friday, with its overflowing crowd despite drenching rain, and the touching address by Mrs. A Hok of Fuh-chow, interpreted by Mrs. R. W. Stewart.

But the interest of the week culminated, unexpectedly, on Saturday, in the very solemn and moving meeting at the Church Missionary College. It was only arranged at a few hours' notice, so that comparatively few friends knew of it ; but the College Hall (which used to be used for Valedictory Meetings when they were little more than family parties) was densely packed. What was the occasion of this gathering ? On the Monday morning a telegram had been received from Mr. Douglas Hooper, at Frere Town, conveying the sorrowful news that one of the new brethren (Mr. Cotter) was ill, and forbidden by the doctor to go into the interior, and begging that further reinforcements be sent *by the French Mail*, which meant leaving *within a week*. Mr. Wigram read out the telegram at the Prayer Meeting that afternoon, and at the St. Bride's Service in the evening. By 10 a.m. next morning he had four offers of service, and five more came in by the Wednesday night. From the nine volunteers four were selected as really ready and qualified to go forth at once.

Passages were taken, outfits bought, friends taken leave of, and on the Saturday evening, May 10th, the four brethren left for Marseilles to catch the French steamer. It was to take leave of them that the meeting at the College was hastily summoned. No one who was present will ever forget it. Few eyes were dry—an overwhelming sense of the Lord's presence and power filled the room as Mr. Wigram told the story of the week and as the four brethren responded.

But what would have been felt if we could have known that within four days another telegram would come from Mr. Hooper at Frere Town—"Cotter at rest"? The band of fifteen taken leave of at the memorable Exeter Hall meeting of January 20th already broken! So the Lord teaches us to fix our faith on Him alone. He chooses one of those ardent young servants of His, calls him away to an early crown, reminds us thus that the work is not ours but His, and emphasizes the words with which the Annual Report closes, "The time may be very short. The coming of the Lord draweth nigh. Behold, I come quickly: and My reward is with Me, to give to every man according as his work shall be."

EDITOR.

"SENT BY THE HOLY GHOST."

A Sermon preached in the Parish Church at Lambeth, on St. Mark's Day, April 25th, 1890, at the Consecration of the Bishops of the Church of England in Travancore and Cochin and in Eastern Equatorial Africa.

By THE REV. F. J. CHAVASSE, M.A.,
Principal of Wycliffe Hall, Oxford.

"They, being sent forth by the Holy Ghost, departed."—*Acts* xiii. 4.

GOD trains nations as He trains individuals to work out His purposes. The people of Israel, shut in for centuries between the sea, the mountains, and the wilderness, in the heart of the great empires of the ancient world, were entrusted with the knowledge of the true God that in the fulness of time they might make Him known to the Gentiles. In spite of failure and apostasy they were prepared to be the home of the long-promised Messiah, and the cradle of the Christian faith. "If Greece and Rome have given the world a philosophy and a law, Jerusalem has given it a religion." And when, scarcely twelve years after the Resurrection, on the banks of the Orontes, in the centre of rich and beautiful and wicked Antioch, a small company of resolute and faithful men, with prayer and fasting and laying-on of hands, set apart Barnabas and Saul for the work to which God had called them, and three obscure Jews went out of the city gate, and along the river bank, and set sail for Cyprus and the West, they were carrying out, though they knew it not, one of God's great plans, fulfilling the purpose for which their nation had been educated, and introducing a new era in the history of the Church and of the world.

The Jewish people are now scattered over the face of the earth.

The Roman Empire has crumbled into dust. Antioch has sunk into insignificance. But the faith of Christ has not died, and His servants still go out at the bidding of the Holy Ghost. New civilizations have arisen, new lands have been explored, new races have sprung into existence, a new world stands waiting for the Gospel. And as the Jews were chosen to guard the doctrine of the unity of God, so by the endowment of character, commerce, wealth, position, opportunity, and above all of the truth, God has chosen the English people and English Christianity to be the fountain-head of Missions in the West and the nursing mother of missionary heroes. And when, to-day, on the banks of a river more famous than the Orontes, and in the heart of a city far vaster than Antioch, men of another race, but of the same faith, have met together to set apart those whom God has called, that they may plant and confirm Churches in India and Africa, they are only continuing and extending the work of faith and love which these men of old inaugurated eighteen centuries and a half ago.

I think that with the strong unwavering faith which led the Church so gladly to give of her best, and Barnabas and Saul so freely to obey, there may have mingled some misgiving, some anxiety, some shrinking of the flesh at the prospect of a work so novel, and difficult, and full of danger. But the secret of their self-sacrifice and obedience lay in the fact that they knew they were sent forth by the Holy Spirit. And when the last farewell had been said, and the last kiss given, when the quays of Seleucia faded from their view and the vessel ploughed the sea on the way to the West, this thought kept them calm and hopeful, yea, even jubilant, "We are the ambassadors of God, the apostles of the Holy Spirit, and the presence and power of the Holy One go with us."

As we study the simple and unimpassioned record of the first missionary journey, we learn what is the character of the Mission, and what is the nature of the help which men sent forth by the Holy Spirit are to expect.

I. They are not to look for a smooth, untroubled course of uninterrupted triumph. The issues are too tremendous, hearts are too hard, the enemy is too strong, and his hold upon men is too firm and long-standing, to allow an easy or a speedy victory.

(1) Barnabas and Saul met with opposition. At Paphos a renegade Jew brought the arts of the sorcerer into play against them. At the Pisidian Antioch their own countrymen, moved with jealousy, publicly blasphemed and contradicted them, and devout and honourable women forgot their gentleness, and chief rulers their sense of justice, to join in a wild burst of fanaticism against the servants of the Crucified. At Iconium Gentile hostility was added to Jewish hate, and the whole world seemed banded against the Cross.

(2) Besides opposition they met with persecution. Antioch expelled them from its borders. Iconium threatened to stone them, and drove them to a hasty flight. At Lystra St. Paul was stoned, dragged out of the city, and left for dead.

(3) And worse than either, at Perga their hearts were saddened and

half broken by defection. John Mark, the young son of a devoted and heroic mother, the child of many prayers, appalled by the danger he foresaw, and full of home sickness, went back to Jerusalem and to his mother;—yet rose from his fall to become the comforter of two Apostles, the great Evangelist for whom we thank God to-day, the type of those who begin ill, but, by the grace of God, end well.

Opposition, persecution, defection,—all these trials lie before the men whom the Holy Spirit sends forth.

II. But they are to look for special help.

(1) If these great men of old felt heart and brain and body ready to fail under the stress of their trials, the Holy Spirit gave them *strength* to persevere. None of these things moved them. Out of weakness they were made strong to hold on their way, or rather on God's way. Opposition did not ruffle; persecution did not terrify; defection did not dishearten. They went from city to city, and from country to country, carrying the good news of a crucified and risen Saviour. They faced fearlessly the excited crowd of blaspheming Jews at Antioch, and the mob of fierce barbarians at Lystra, even death itself. Their hearts were set on one object—the fulfilment of the work to which God had called them. And when they had reached the limit of their journey, and a few stages would have brought them by an easy route through the Cilician gates to Tarsus, and on to Antioch, they resolutely turned away from the bright vision of friends and rest and sympathy, and went back by the way that they came, facing shame and hardship and suffering, that they might confirm the souls of the young disciples in the very cities where they had been so bitterly opposed and persecuted.

(2) The Holy Spirit gave them also *wisdom*. He inspired their message. He taught them how to adapt themselves to the cultured Pro-consul in Cyprus, to the critical Jews in Antioch and Pisidia, to the rough men of Lystra. He led them to *teach* as well as to preach, line upon line, precept upon precept. He guided them not to leave their work to take care of itself, but to build up what they had founded, and to ordain presbyters in every city, with prayer and fasting, commending them to the Lord upon whom they had believed. He helped them to discern character, to read the faith of the cripple of Lystra, to see the open door of ministry to the Gentiles, and promptly and gladly to crush prejudice and to enter in.

(3) He gave them *life*. They left a trail of blessing behind them. Like the bearers of the water of the fabled fountain, at the touch of whose drops sprinkled on the sand springs burst out in the desert, and barrenness was transformed into bloom and verdure, they carried life with them. Sent by the Holy Spirit, they were living themselves, and they caused others to live. In Cyprus, Sergius Paulus believed. In Antioch they gathered out a Church which in spite of persecution was filled with joy and the Holy Ghost. At Iconium a great multitude were obedient to the faith. Lystra stoned St. Paul, but gave him Timotheus; and amongst the many disciples brought in at Derbe, Gaius, the companion of his last journey to Jerusalem, was not the least.

It is life that begets life. It is life for which our age, like every other age, persistently sighs—not eloquence, not learning, not splendour and pomp, but life—a living Christ, a living Gospel, a living Church, a living Messenger. And when men fail to find it in a religion enriched by all that art and music and culture can give, they turn aside to that which is rude and mean and mutilated, and even grotesque in creed and ceremony and message, if only they think that life—the life of God—is there. "Give us," they say, "that which lives, that which is real, that which speaks to our spirits and interprets and meets our needs and we will hear and follow." In this point, Jews and Gentiles, civilized and uncivilized, Christian and heathen, are at one. And the Lord, who is the Giver of Life, when he sends forth His servants, gives them life and makes them its channels.

Here lies the hope of the Church, and the confidence of our two dear brothers who to-day are to be set apart by the laying-on of hands for the work of Bishops in the Church of Christ. "They are sent by the Holy Ghost." Opposition, persecution, defection await them. Hardship, danger, suffering, temptation, loneliness, will be their lot. They go forth holding their lives in their hands. But He who sends will succour. He gives them as their endowment strength, wisdom, and life.

One goes to India, that vast empire as large as Europe without Russia, with its enormous population, and its ancient civilization; its many nations, languages and religions; its wealth of sacred books; a land given to England by God, not to be a mere source of profit or power, or a field for the restless energy of her sons, but to be evangelized for Him. He is no novice in missionary work. He has laboured in the field for thirteen years already. He is not likely to underrate its trials, and difficulties, and disappointments. At Masulipatam, consecrated by the memory of Robert Noble, and at Kandy, he has come in contact with the higher forms of heathen thought, and carries with him to the Church in Travancore an experience in educational work and an acquaintance with heathen religious systems which peculiarly qualify him for grappling with the special needs of no ordinary community. He has seen a fellow-labourer, one with him at the University and in the mission-field, whom to know was to love, and who developed and ripened with wonderful rapidity both in mental and spiritual power, promoted before him to the Episcopal office, and transferred to another heathen land, only to come home to die, leaving memories behind which will brace and inspire him in his own episcopate. His faith is no creation of a day. From a child he has known the Scriptures. The training of godly parents, the sunny atmosphere of a Christian home, tended and fostered his spiritual life in early days. At the University he was never ashamed of the cause of our Lord Jesus Christ, and used his rare gifts as an athlete to commend his Master. We believe that the Holy Spirit, who dwells in him, and has made him what he is, sends him forth, and that He will endue him to-day with new gifts to meet new work and new responsibilities.

Our other brother goes to Africa, with its barbarous tribes, its

unsuspected treasures, its baneful heritage of darkness and oppression, from whose great plains and rivers and lakes and mountains the mists of ages are slowly lifting; upon which all Europe is looking—statesmen, traders, pleasure-seekers, Christians—with such different eyes. He goes out to Africa to follow the intrepid Bishop Hannington and the lowly-hearted Bishop Parker; the one stricken down by the spear of the savage he came to save, the other by the breath of the pestilence. He goes to a land already claimed for Christ by a lengthening line of the sainted dead. "Carry me over and bury me on the mainland," was the last request of a noble missionary's wife as she lay dying on an island off the coast, "that my dead body may take possession of Africa for Christ." Africa is studded with the graves of valiant men and women who have fallen in the van of the Lord's army which is moving in to win the dark continent for Christ; and those silent graves cry day and night to God. He goes just at the moment when the Christian camp is shadowed again by death, and Alexander Mackay has laid down his sword and rests from his long labours. Our brother has served God for many years. He has learned to know Him in the school of trial. Among his own lake hills he has won and exercised rare powers of physical endurance, and the still rarer artistic skill which, in God's Name, he now devotes to Africa. In a great western seaport, and in the northern city which clusters round the famous shrine where the great missionary Cuthbert sleeps, he has gone in and out as God's messenger amongst the poor, and has learned how to deal patiently and tenderly and wisely with men's souls, and how to minister to their bodies. Sent by the Holy Spirit, he goes out, leaving wife and child behind, taking no credit to himself for merit or self-sacrifice, that he may be true to the call of duty and of God—and the Holy Spirit goes with him.

Fellow-Christians, these men of God have a claim upon our sympathy and our prayers. They go out as our representatives to maintain the honour of the English Church, and to glorify our common Master, Christ. They go out not counting their lives dear unto themselves, that they may help to carry out the purpose for which God has raised up our Church and nation. We must not forget them. They have a right to a warm place in our hearts, and to a large niche in our intercessions. Though sent by the Holy Spirit, they still need our help. We do not know what awaits them.

"Whether early called to bliss,
They in youth shall find a rest;
Or armed in their station wait
Till the Lord be at the gate."

But we do know, that He who sends them goes with them, and when they part from us they do not part from God; and that though opposition, persecution, defection, yea, death itself, lie before them, they shall never lack strength, wisdom, and life in this world; and, if only faithful to the end, shall receive the crown of the Missionary Bishop in the life of the world to come.

LETTERS FROM UGANDA.

Voyage of Gordon and Walker across the Lake—Life on the Island—Renewal of the War—Victory of the Christians—Restoration of Mwanga—The Christians in Power—The Whole Land open.

Later news—Retreat of Mwanga—On the Island again—Arrival of the British East Africa Company's Agents—Reported return of Mwanga to Uganda.



THE letters from Uganda are very voluminous, but we give them at great length, and their graphic descriptions of recent events will be read with deep interest. They came in two batches. On April 24th, the day after the *May Intelligencer* went to press, arrived the news of the restoration of Mwanga and the triumph of the Christian party. On May 10th came the later intelligence of the failure of Mwanga to hold his kingdom, and his retirement again to the island on the Lake; but also rumours of his second restoration.

First we give Mr. Gordon's condensed narrative of events, from the time of his leaving Usamiro with Mr. Walker to cross the Lake and join the Christians of Uganda (as related in the *Intelligencer* of January), to the settlement of Uganda under the Christian chiefs—a period of rather more than two months:—

From Rev. E. C. Gordon.

Buganda, Oct. 19th, 1890.

You will be glad to get any news of Buganda that we can send you, and to hear of our present welfare. Mr. Walker wrote to you about three weeks ago. The messenger left with our letters exactly three weeks ago to-day. We were then encamped with Mwanga on the island where he had made his headquarters for some four months. You have heard from Mr. Mackay of our departure from Usamiro on August 27th, 1889. We chose to travel in the canoes that we might identify ourselves more closely with the Christians whom Mwanga had sent to take us to Buganda. It was distinctly understood that Mr. Stokes was going to fight, therefore we thought it best not to make the voyage in his boat. We took with us no firearms whatever, even as weapons of defence, that it might be distinctly understood how that we were men of peace.

When about half-way across the Lake we got the news that Mr. Stanley and Dr. Emin had passed by Karagwe on their way to Usamiro. When we reached Sesse we thought that our journey was done. But we found there no Christians as we had been led to expect. So we went on to the island before mentioned, where we found many of the Christians had collected round Mwanga. The island was very full of people, both heathens and Roman Catholics. We received a most hearty

welcome from every party, but especially from our own Christians. The greater part of our Christians were still on the mainland. They had taken possession of Buda, a part of Buganda, about four days' march from the capital, and had encamped there. After the arrival of Mr. Stokes this body of Christians, mostly armed, had orders to advance towards the capital.

We remained on the island about a month. The Christians were most kind, and provided for our wants. It was felt necessary to make a move. The island was very dirty and disagreeable because of the great number of people. There was much hunger and sickness. It was our daily work attending to the sick and wounded. Many of our people were anxious for baptism. They had waited a long time in many cases, and some wanted to be baptized before the great battle should be fought, when some might be killed. They were brought by the Church Council for baptism. Many young lads were presented, and probably for the reason lest the Roman Catholics should get hold of them. So on one Sunday more than twenty were baptized. All repeated the Lord's Prayer, the Creed and the Ten Commandments. Their answers to the questions asked in the Baptismal Service were distinct and sincere. It was a solemn service. The baptized were placed in the hands of their wit-

nesses, who are responsible for their after-conduct and instruction. We shall hope in time to have classes for regular instruction.

After we had spent some time on the island, the army of Christians on the land drew near to the capital. The Mohammedans sent out a force to oppose them. A battle took place, and the Christians were driven back. They were scattered but not routed. It was some time before the retreating force could collect again. In the meantime the army of Christians on the island crossed over to the mainland and joined the land army; then the united forces advanced on the capital. The enemy had collected on one spot, and had not followed up their last success, but retreated to the capital. While we were on the island Mr. Stokes had sent a letter to the Arabs, and this letter explained that the war was not with the Arabs but with Karema and the Baganda. The letter offered terms, and an opportunity to those who wanted to escape the danger. It is not quite certain whether the letter reached its destination, but if it did no one profited by the favourable opportunity. As the land army had now been joined by the force of Christians on the island, the whole army marched towards the capital. The Christians had not more than 2000 guns. The enemy are reported to have had many more. The Christians had a large following of spearmen, but the Mohammedans not a numerous number. The Christians were about to camp after a day's march, on Friday, October 4th, when the Mohammedans met them. A battle was fought, and the Christians were victorious. The battle was only stayed by nightfall. The enemy retreated to their capital, not a mile away. The next morning the enemy seem to have begun the firing. The conflict was sharp but short. The Christians were again victorious, and reached the capital, which they set on fire. The Baganda fled with Karema, and took the road to Bunyoro. The Christians pursued, but though the pursuit was kept up for two days, Karema was not captured. About 1000 guns went with him, including the Baganda and coastmen, with their Arab masters. The Arabs fought, and some were slain. The spearmen remained behind to plunder

the capital, and the houses of the Arabs and coastmen. This last party therefore carried off a great deal of spoil, which they have probably hidden in the country.

The Christians returned from the pursuit after Karema, and came to the island to bring Mwanga in triumph to the capital. On Friday, October 11th, exactly one year after the expulsion of the Christians by the Arab party, the Christians escorted their expelled king to a temporary capital and re-entered their country of Buganda. We crossed over to the mainland of Buganda on the same day and accompanied Mwanga to his restored kingdom. The next four or five days were occupied chiefly with the business of division of the country among the victors. The Christians have divided the whole country amongst themselves. The Roman Catholics and Protestants shared the most important chieftainships equally. The division appears to have been most amicably settled amongst the two Christian bodies, but the numerous heathen body have hardly got anything. We have been most glad to see this friendly feeling existing between our people and the Roman Catholics, because when we came to the island it was not the case. The feeling between them then was most bitter and hostile, and their relations to each other most strained. A common danger has united the two Christian bodies. In the first place, they had a common enemy in the hostile Mohammedans; this danger, indeed, is still present. Then now, both the Christian bodies are afraid of the heathen party. The fear is greater because latterly the king has shown that he inclines secretly to the heathen side.

Mwanga is nominally a Roman Catholic, but he feels, and even states, that he is hampered and checked by the Christians in power around him; he thinks and knows that he would have more liberty and freedom if surrounded by heathen servants. He therefore sympathizes with the heathen party, and was much annoyed because neither he nor his mother were allowed to choose their own favourites to fill the chief offices in the land. It is true that the queen-mother has been allowed to fill some of the subordinate

posts with her own heathen favourites.

The victory of the Christians is not complete, for Karema is still a power in the land. He and his followers reached the border of Bunyoro, but Kabarega would not allow him to enter his country; Karema has therefore stationed himself in a part of Buganda near Bunyoro, and called Singo. The Christians have had news of this, and of the damage his army are doing, so preparations are being made to dislodge him. The Katikiro, a Protestant, has left here for the seat of war. He will collect a large army that will go and endeavour to drive Karema out of Buganda. The Mohammedans have not many friends; all Busoga has now declared for Mwanga. The Bayima of Busagala are the friends of the Christians. At the same time, Mwanga has very little powder left.

After the retreat of the land army on its approach to the capital the Christians and Mwanga were very much discouraged, and we were asked to plead for help from Mr. Stanley. We wrote to Mr. Mackay telling him the state of affairs. The answer to these letters is shortly expected. The fact is, our Christians very much want the English Company to reach Buganda and help them to keep possession of their country. Our Christians feel that the presence of more Englishmen, whether traders or not, will add strength to the Protestants. Mwanga, too, wants the English to come, but his motives are of a very different kind. He invites all Europeans to come and trade. He covets their goods, and wishes the English to live in his country. He believes that their presence and name would give him strength. He, too, wants the English to help him to hold his country, but he does not want the English to be a power in the country. As far as can be judged from his conversation, it would seem that Père Lourdel is not

very anxious for the English Company's people to arrive. He probably fears that his influence with the king would be weakened.

Nov. 4th, 1889.

There is no more news from the seat of war. The Katikiro is still collecting an army, but no more fighting has as yet taken place. Mr. Stokes has been paid a large quantity of ivory, and has gone to Usukuma.

The king has given us another piece of ground on which to build our house. We shall hope to make this piece of ground he has given us able to support us in time. At present, however, there is much work to be done upon it. The place is fertile, and should supply us with plantains and potatoes with proper attention and care. The piece of ground, which belonged to the Mission at Natete is still ours. We went to look at it. Where the house and church stood, there are now nothing but mounds of earth. These mounds are overgrown with long grass and tall plants, the castor-oil trees there being five or six feet high. The garden is a wilderness. In the midst of the rank vegetation and thick undergrowth, a qwava-tree, a pomegranate, and a coffee-plant shrub could just be described. It would take a great deal of time and labour to clear and clean our old ground, and bring it into order and use. It was the kind thought and suggestion of the Christians to give us another piece of land, which would be both nearer the capital and require less labour to make it useful for our needs.

What the whole land now desires and longs for is peace. The Christians are tired of war, but their enemy is still strong, and danger is near. We hope and pray that our God will give peace to the people here, that the land may rest from war. In the present state of things, little or no teaching can be done. Therefore cease not to pray much for us and for the Christians in Buganda.

In a letter, dated October 21st, to Mr. Mackay, Mr. Gordon gives some additional facts, particularly as to the Christian chiefs:—

From Rev. E. C. Gordon to the late Mr. A. M. Mackay.

Oct. 21st.

We left the island on October 11th, a Friday. On this day (Friday, October 12th) 1888, the Christians

and Nyonyi Ntono (Kiwewa's first Katikiro) were driven from the capital by the Arabs. Mwanga left the island on the same day, but Père

Lourdell did not come on till the next day. The three following days—October 13th, 14th, and 15th—were occupied in the division of the country among the Christian chiefs. The Protestants and Roman Catholics have eaten up the whole land between them. The twelve large chieftainships have been equally divided between the Roman Catholics and the Protestants. Of our Christians Kagwa Apollo is the Katikiro, Waswa is the Mukwenda, Sebato Nikodemo is the Pokino, a man called Kasi is the Kasuju, Wakibi (formerly assistant-storekeeper) is the Katambala, Kamyia is the Kitunzi. These last three are not baptized, but read with us. Kasi is the heir to his father, the others you may know. Other important offices are held by our Christians. Yosua is Mugema, Ekubolikaula is Mwemba (a brother of the late Mwemba), Paolo has become the Katikiro of Kasubi, Samwili is Makamba, Lwakirenzi is the Mulondo, Bartolomayo is the Sekiwala, Zakariya is the Kagolo, Kasozi (brother of the late Admiral) is the Gabunga, Mugambe is the Mwanga, Sembajwe is the Nsege, Matayo is the Mujonjo, Bunjo is Muterega, Mayanja (not Isaya?) is Mutesa, Kidza is Seruti, Sila is Mwaziza.

The Roman Catholics have got the Sekibobo, Kangawo, Kayima, Mujasi,

In forwarding the above letters, our lamented brother Mackay wrote as follows. His comments on the events in Uganda are interesting; his expostulation with us for our failure to send reinforcements are very humbling, especially in view of his subsequent death; and his accounts of his own work, both in translation and in preparing the projected steam-launch, show us what the Mission has lost by his removal:—

From the late Mr. A. M. Mackay.

Usambiro, Dec. 28th, 1889.

From Buganda we have the important tidings of the defeat and flight of Kalema and his Arab supporters, and of Mwanga being reinstated by the Christians in his old capital—Mengo. The letters from our brethren, Walker and Gordon, are in pencil, and the news mixed up with requests for many articles which we have now sent to them. Deekes has kindly helped me in copying out all their news, as you will see by the enclosed. I have added a word of explanation here and there, where I thought explanation to be necessary. The letters speak for themselves. I need only add that Mwanga is still a heathen at heart, and eager to

Kimbugwe, Kago, Namutwe, Katabalwa, Senkegi, Mukabya, Mutabuzza, Munyenya, Luwekula, Mwambya, Luyimbazi, Musalosalu, Kawuta, Kajerero.

I have forgotten that Seviru is the Mwanika (head-storekeeper), and Kamyia is Sebalija. These are both our readers. The heathen party have not been allowed any share in the division of the country. The Namasolè (Queen-mother) was very angry at not being allowed to choose her own chiefs. A few have been left for her own choice, but many of the Christians have secured positions with her. Mwanga also, though nominally a Roman Catholic, is much displeased with the arrangement and division of the country. He feels that the Christians curb and check him more than would be the case if the heathen party had more power. Mwanga complains that he is helpless, and king only in name. The Roman Catholics and our people are at present quite at one. They feel the necessity of agreement in the face of the common danger from the heathen party. Mwanga will be willing to do anything to gain more power. He no doubt inclines to the heathen party, and sympathizes with them. He will try to play off one party against the other, so as to weaken the Christians.

rid himself of the control which not only our people, but the Roman Catholic converts, seem determined to exert over him. Kalema was still at large by latest reports; but Kagwa Apollo, a pupil of my own, now the Katikiro, or chief minister, had gone against him with the entire force of the country. I have heard a report that Kalema has been invited by the Batuku, enemies of Kabarega, to the south-west of Bunyoro, hoping that his aid will secure them against constant raids by the Banyoro. Another report says that the fugitive king means to establish himself on Gambaragara Mountain, which was laid waste by the Banyoro and Baganda in succession in Mutesa's time. The

Arabs, I believe, gave out that they intended to ask the aid of the Mahdi forces in the Soudan to re-establish their creed and their power in Buganda. But so far as I understand the creed of the Mahdi's dervishes, these will treat the Muscat Arabs of East Africa as no more entitled to mercy than the veriest heathen. They are the Papists of Islam, and regard belief in the Koran, without also allegiance to the new prophet, as no more really the "true faith" than a Papist regards the creed of Protestantism without allegiance to the sovereign Pontiff. Exclusiveness and intolerance equally characterize both Mahdist and Romanist.

The most imminent danger to the new constitution in Buganda arises, however, not from the Mussulman party, who have mostly decamped with Kalema, but from the heathen party, which is strong in numbers, and represents the old traditions of the country. Many of them were powerful chiefs in former days, and still have the sympathy of the king. This fact alone has had a good effect in promoting unity between the generally hostile parties of Protestants and Romanists. The bitter enmity which has from time to time shown itself between these two communities of Christians almost rose to a serious crisis a short time ago, when Mwanga was still on the island of Bulungu, in Murchison Bay. One or the other party repeatedly threatened to forsake Mwanga and return to Enkole (= Busagala). Our brethren, and the Frenchmen, I believe, also, did their best to quiet the strife, which, if allowed to grow, would have proved ruin to the hopes of all, and would have left Kalema at this moment in possession of Buganda. Now, however, I hear they see the necessity for united action against the efforts of the late heathen chiefs, and of even Mwanga himself, to rid the country of the Christians altogether. They had arranged among themselves, when in Enkole, before they commenced to strike a blow against Kalema, for an equal distribution of the chieftainships between Protestants and Papists. Seeing that Mwanga was, nominally at least, a Romanist, they agreed that the Kutikiro must be a Protestant, and themselves fixed upon Kagwa Apollo as the best man for the post. The bravery which he has since displayed as the

leading general in all the six months' fighting has amply justified their choice. He is the young man whom Mwanga mercilessly belaboured with a spear on the outbreak of the bloody persecution in May, 1887. He has not yet completely recovered from the cruel treatment which he received on that occasion.

Mwanga quite allows, meantime at least, that he is entirely in the hands of his Christian chiefs, and humbly begs of them any favour he wants. Our prayer must be that these young men, now enjoying the dignity of office, may have grace given them from above to rightly exercise their power, and to know what is required of those who would govern a country righteously, and in accordance with Christian principles. They are now placed practically in a far more trying and difficult position than they occupied before, when many of them were fugitives and vagabonds on the earth.

I have sent a strong recommendation to all our people to consider that it is now their duty as well as privilege to contribute, each one according to his ability, to the support of the Mission in their country. The majority of them are no more poor, and are perfectly well able to not only supply the missionaries with food, but also to build them a house, as well as places of worship. I am happy to find that already they have begun to do something in that way, and I feel sure that the future permanence of the work will mainly be secured by the Native Christians themselves realizing the fact that the Church in Buganda is their own, and not something foreign. A short time ago forty canoes came from Buganda to Ukumbi to take a party of French priests to Mwanga's capital. Their Bishop and two others have availed themselves of the opportunity. Two priests had already gone to Buganda. Now they are five. They have besides eight men at Ukumbi, only a day's journey from this by water. Thus far Rome. They sent their reinforcements out last year in good time to come up country with Stokes, before disturbances broke out at the coast. The hostility of the Arabs drove them out of Unyanyembe, but instead of flocking coastwards, they concentrated their forces on the Lake, and now they have been able to throw

their strength into Buganda at the earliest opportunity. But what of our Mission? I asked for twelve men last year. After much delay, three were sent out (the mechanic I did not count among the twelve), but arrived too late for the caravan.

When I asked for twelve men last year and got none, I find myself out of my depth in trying to estimate how many I may expect of the *additional* twenty whom I asked you to supply for this year. I have already heard of one member of last year's band being appointed to a station near Mombasa. This breach of good faith I cannot understand.

In the Old World we are accustomed to make railways to accommodate an already existing traffic. In the New World the process is reversed. The railway creates the traffic, and not the traffic the railway. So, too, in the Old World we desire a Bishop to oversee an already existing diocese and clergy. In the New World we want Bishops to create fresh dioceses and find the clergy. This is my reason for repeating my request for a Bishop for the Nyanza region exclusively. Mombasa is practically further removed from Buganda than Lake Winnipeg from the Isle of Wight. I am glad, therefore, that our Committee have allowed the reasonableness of my proposal. I now only wait to see its speedy accomplishment. The present condition of affairs in Buganda demonstrates the immediate necessity of occupying that field to the fullest extent. Shall I not say that the forlorn condition of the whole of Unyamwezi appeals in yet louder voice for the presence of some one who will consult its spiritual interests? Think not that any evangelistic work is just now being carried at the southern side of the Lake. Nassa is abandoned. Deekes and myself are both tyros at the language of these people, while the manual labour which you have condemned me to do, renders it just as impossible for me to devote time to work among the Wasukuma as your own attention to African affairs, prevents you from also taking in hand those of China or Japan. All my work in the way of daily instruction is among the Baganda who are here, while my other work is in the direction of assisting our feebly-manned station in Buganda itself. How can two men (one

of them but a beginner in the language, and the other knowing nothing of it whatever), be expected to cope with the united efforts of five Romish priests, several of whom are fluent speakers of the language? Our religion demands far more labour from the teacher, and requires a higher step of proficiency from the pupil than is the case of the Romish creed. A religion of spirit and of truth, and of intellectual as well as moral apprehension, is far more difficult to inculcate than a few ready formulæ easily repeated, and attendance on a sensual form of worship.

To aid in multiplying our efforts we must aim steadily at presenting the Word of God to the people, and push forward every means of enabling them readily to read it for themselves. In the providence of God, I was enabled to bring with me our machine with all the printing material when I left Buganda. This has been lying idle till now, stowed away on the premises here, but the present necessity has compelled me to unearth it, and to manufacture the needed furniture and fittings for a printing-office. That is now done, and the press put into working order, so that last week I was able to print off 500 sheets of large-type syllables and words for which there is at present a great demand. These we packed off yesterday to catch Stokes's boat at Ukumbi, whence it is about to start for Buganda. Now we must at once prepare some other sheets of reading matter, and send a few thousand copies across the Lake. The Primers printed in England were not exactly what is required, besides being in a far too small type. The supply we received is also long ago exhausted,—as is likewise the stock of Luganda Prayer-books and Kiswahili New Testaments. Such books we require, not by the dozen, but by the gross. Recently I sent to Zanzibar for 100 copies of the Kiswahili New Testament and other books, as I understand the Universities' Mission is authorized to keep a stock of such books for the British and Foreign Bible Society. I have hopes that Mr. Deekes will be able to render me valuable assistance with the printing work, but hitherto he has been generally too unwell to be able to do much. Unless his health very materially improves, I fear it will soon be necessary for him to go to the coast.

At present I am thankful to say that he is fairly well. I am making an effort to teach one or two Baganda to help in the printing-office, but it will be some time before they can be of much real use. Every beginning is difficult, but there is nothing wanting to them in intelligence to enable them to become rapid compositors in time.

I have got the benefit of two or three good translators at present by me, and hope before they leave to complete, with their aid, the unfinished portion of the translation of St. John's Gospel. Had you looked out in time for my mechanical assistant last year, I had hoped to make considerable progress ere now with translation and printing. As it is, I am much of a prisoner in the workshop. The few Native artisans I have from the coast are perfectly helpless by themselves at either wood or iron work. But unless the English mechanic comes soon, I shall have to dispense with his services altogether—at least for the particular work for which I chiefly wanted him. The chances are that he will know little or nothing practically about boat building, and the steam machinery is now nearly completed. The three-cylinder steam-engine and two steam feed-pumps stand now completely fitted and ready for the boiler. The boiler has been a more serious undertaking. As a rule, engineers are not boiler-makers, and I had never paid much attention to the latter art. It is now some fourteen years since I ordered this boiler in London. I had at the time great difficulty in getting any London engineer to undertake it, all asserting the impossibility of making a boiler of the size in sufficiently portable sections and such that they could be easily riveted together. At length I got an engineer to undertake the task from my design, and he had to get the work executed in the Midland Counties. Now all these years these segments of thin $\frac{1}{4}$ -inch plate have been subjected to every kind of vicissitude and rough treatment. Some parts were never apparently supplied at all, and have had to be made now. For years the unwieldy shells lay about in a cow-byre at Kageye. With great trouble they were got across the Lake to Buganda. Some essential parts were more than once lost, but subsequently happily

recovered. In Buganda, with its moist climate, I had the greatest difficulty to prevent the plates from being altogether destroyed by rust. There we never could get permission to erect our machinery except at the capital, where it was useless. Subsequently, I had not only the boiler shells, but also our machinery, piping, &c., shipped over here before I left the country in July of 1888. Want of proper accommodation here has also added to the damage already done to the plates, while now, after all this knocking about, I found to my amazement that what was once soft iron of "best" quality had developed into a material of a steely, brittle nature, which cracks and splits on the first touch of the hammer. I have therefore had to resort to the process of annealing the whole—a tedious operation where no annealing furnace exists, and the best I have is a tiny portable forge. As was to be expected, too, every section has been so much thrown out of shape that much patient labour has had to be done to fit the joints accurately. Now, however, the worst of the work is done, and both fire-box and outer shell are securely riveted together. On account of the corrosion of the plates and faults in the original manufacture, much work has also had to be done in the way of fitting strengthening stays, especially as speed requirements necessitate higher steam pressure than I had originally intended.

Our temporary boat, the *Gabunga*, has been considerably delayed owing to the incapacity of the carpenter on the work; but I hope soon to set on it with my own hands, and finish it for launching. It is considerably longer than the *Eleanor*, but somewhat narrower. I mean to utilize for it the same masts and sails as have already done service on that vessel, and which are still in good condition, having been all made new only a year ago, when we had not discovered that the *Eleanor* herself was too unseaworthy for further use. I hope the *Gabunga* will be useful in keeping up communication with Buganda until the *James Hannington* is ready to replace it more effectively.

I hear that the Arabs have fled from Magu, in the fear of Mwanga sending to attack them. Kipanda and others are starting for Unyanyembe, while

the others who have goods for sale are sending to Buganda presents, craving permission to resume their trade. The indefatigable perseverance of these Arabs in the face of defeat is truly admirable. In the Soudan, in Buganda, and in Usagara they have re-

ceived crushing blows, yet they are certain not to lose heart, notwithstanding. As I have frequently feared, the marauding Masai have swept Nassa of the cattle, but the Mission buildings have not been touched. This gives us cause for thankfulness.

We now take up Mr. Walker's communications. His letter to the Society, dated September 23rd, was short, and need not be given, as those to his father, which we are permitted to print, are much fuller, and are very graphic. It will be seen that to some extent they cover the same ground as Mr. Gordon's; but their account is independent, and valuable. First he describes the voyage across the Lake in September :—

From Rev. R. H. Walker to his Father.

Buganda, Oct. 24th, 1889.

On August 27th we left Usambiro. The canoes were three in number, all about the same size, paddled by Basese. About nine men paddled on each side, and one steered behind. Each canoe carried a lot of cargo and about twenty-nine people. One of them was appropriated by the Frenchmen, and was filled with Mwanga's people and the French priests' goods. The canoes were much too full for comfort, and to keep them dry two men were constantly at work baling them. The close packing of people, goats, fowls, boxes, guns, and such like caused a good deal of unpleasantness before people could shake down into their proper places. The French priests went in Stokes' boat, but left their goods, goats, and boys to come on in the canoes. We had supposed we were to have the canoes all to ourselves; the addition of goods and people added much to our discomfort. The canoes we came in are about forty feet long and three feet six inches wide. The bottom plank is hollowed out a bit on the inside, but it is round and smooth on the outside. It runs the whole length of the boat and some ten feet beyond it in front. Two long planks are sewn to the edges of this bottom plank. They are sewn at an angle, so as to curve upwards slightly; to these two other planks are sewn, and complete the canoe of five planks. The sewing is done through holes that have been bored with a hot iron near the edge of the planks. Thin, strong, cane-like stuff, put through the holes to make each tie, and this is bound round at right angles to itself with similar material. Thus at each of the

corresponding holes in the two planks there is a tie made without a knot in it. The holes are also plugged on the inside with fibre. My experience is that it is the work, the constant work, of two men to keep the boat baled, and then there is water three or four inches deep always in the bottom of it. A rackwork of sticks is put across the bottom of the boat to keep people's feet and goods out of the water. Because we were all so jammed together, I could not hold up an umbrella against the hottest sun I have ever experienced. All day long we had to sit in cramped positions, being roasted by the sun, the reflection from the water adding to the heat. I suffered in no way, except in the matter of discomfort. I even fell asleep at times, and the men covered me up in their clothes. Some days the waves were rather large, and many of them came into the already too full boat. I thought at times we were in considerable danger, but I am inexperienced at canoes, and do not know what they can stand, or when all the stitches will give way. It was always a relief when we were within swimming distance of the land. When the Lake was very smooth, the canoes exceeded my expectations in the pace they could be paddled. The first Sunday we spent on an island that was of slate foundation: stratified rock that burst in the fire into slabs. I found myself trying to shoot geese with shot from an old "Peninsular War" rifle. To show our peaceful intentions, we came absolutely unarmed. Many of the places we camped at were the same as I had visited on my two other Lake voyages. Most days we saw the other party, either in the morn-

ing, or on arriving at the camping-place at night. The wind was much against us, and therefore Stokes' boat did not outdo the canoes, as might have been expected.

One island we spent a day on was a mass of spider-webs, so strong and tough that it required an effort to break through them. These webs and spiders were green and gold in colour. The trees of this island were the homes of flocks (?) of bats and birds. In parts, the island had steep cliffs and a rocky shore. These were inhabited by birds in all their stages of life and death. I shot an ibis and ate it, and was looked upon as a complete savage. The bird was pure white, with black beak, head, neck, legs and margin to wings. Under the wings were bare patches of blood-red skin. On this island we found caves, and in them piles of dead men's bones—the only attempt at anything like burial I have seen. Off this island, as on many other occasions, I failed to resist the temptation to bathe. We saw some magnificent sunsets on the Lake, and quantities of birds: pelicans, both flying and floating on the water; herons, with rust-red necks, and others that I have described before. One small island we camped on was hovered over by a flock of terns. Their cry reminded me of the black-headed gulls on Hoveton Broad. We found

Then he describes the island, and the

We reached the large island of Sese fourteen days after we left Usamiro. On this island the people had built Mwanga a temporary palace. Here we spent a day in the enjoyment of the fresh air and beautiful view. The island, like many at this end of the Lake, has a belt of trees of thick foliage, and wild palms all round the water's edge, and then rises into hilly ground further inland. The central rising ground is covered with grass, and might be called downs. As we went up the hills, and looked back over the sea, it reminded me of the views at Shanklin. Cattle run about where they like on these islands, as there are no wild beasts there. At the end of the third week we arrived at the island in Murchison Bay, where Mwanga was encamped with some of his forces. We reached the island towards evening. Our number of canoes had been greatly added to

that they were busy nesting; in a short time the boys collected a large pile of their eggs. No nest was made by these birds; the two eggs or so were simply laid on the ground. I tried the eggs in water, and reserved about one hundred good ones. No one would eat them. I had six of them cooked and found them just as good as plover's eggs, and very like in the colour of the shell, in shape, and in taste. Later in the day I sent for more of them, but found that the captain of Stokes' boat regarded them as a delicacy, and had carried off the whole lot of them on his boat. We sometimes made journeys at night. These were just at first pleasant, but very tedious when one began to be sleepy. Through the uncertainty of the feeling of the people towards us, we always camped on islands that were uninhabited. Plantains and rice were our food; the former we bought as opportunity offered, the latter we had brought with us from Usamiro. We met three canoes on the Lake and prepared to resist any attack, but the guns they fired and we fired in return were only a salute. They were, in fact, a friendly party coming in search of us, bringing us news of the capture and burning of the Arabs' dhow and the passing of Emin and Stanley through Busagala, the country of our Christians during their exile.

discomforts of the life on it :—

from time to time; now we were some twenty canoes in number, and 300 souls on board. The Basese went through their Native songs and war-cries. They stood up on the thwarts of the canoes, and sang, and waved their arms, the rowers all joining in the chorus. Such a canoe as I was in had twelve thwarts, which mainly hold the sides of the canoe together. They fit in where the planks join together, and are so cut that they grip the planks tight. The thwart is grooved all round, and has a knob to project beyond the plank on the outside.

Amidst much firing of guns and shouting, we landed on Mwanga's island. Some of our boys and most of our slender outfit we left on Sese, the largest island. The Christians came to the shore to meet us, and embraced us as the custom of this country is. We then walked up to the temporary

residence that had been put up for Mwanga. We were hurried along past crowds of people eager to shake hands with us. One old woman gave methree shells as the only present she could make me. The people all seemed to feel that we had come to help them in a time of difficulty. Some said, "The Nyanza has brought forth children to-day." They thanked us for coming, and said that now they took fresh courage for the fight. Mwanga met us very graciously, and shook hands very heartily. We stayed with him till dark, and then went off to look for our night's lodging. As we went along we saw Stokes' boat lying at anchor off the island. It had preceded us by a day. A French convert had had the order to build the white men's houses. First he built for his own teachers, and put them up a very decent place. As his materials were running short, he simply moved an old hut bodily ten feet to one side for our house. In the dusk of the evening my tent was pitched on the old site of the hut. The consequence was, that Gordon in the hut, and I in the tent, never slept a wink for three nights on account of the fleas and lice that swarmed over us. If these insects would merely bite one, and have done, I should not mind; but on finding one, they seem to dance for joy at the prospect of such a feast on white meat. Why should I disgust you with a description of our dirty dwelling-place? I will only remind you that the reality is worse than the description! I find myself eaten in the flesh, and on the flesh, by insects. One is as disagreeable as the other, but none are unbearable.

Mwanga's camp was on an island, about ten miles from Rubaga (or from Natete, our old house), in Murchison Bay. The Lake runs inland about three miles beyond this island; it is not a wide bay here, the mainland was not half a mile off on two sides. Sometimes the enemy came down and had a shot at us. It was not till then that I discovered how safe we were. Out of fifty shots, not three bullets reached the island at all. Our people returned the fire, and probably succeeded just as badly. We saw the enemy dodging about amongst the trees as they ran back to load. Many

on both sides used iron bullets, and because rifle bullets are long and not spherical, they made the iron ones long too, and were much pleased at the noise they made in the air. Round bullets would, I think, have gone further. There were 3000 people on this island, I should suppose. All food was brought in canoes, the Basese being friendly. The enemy could not interfere with our food supply, as they had not a single canoe. Parties went off to collect food in all directions, and on returning at night the king or the katikiro sent us our share of the spoil. We were kept in food by the people in this way. The overcrowding of the island made it most unpleasant to walk about. Plague and other diseases broke out, owing to the dirty habits of the people. Our hut and tent were within twenty yards of the Lake, in a very wet, dirty place. We both kept in health, and did not suffer from the apparently unhealthy situation. I found one nice walk up to the top of the hill in the middle of the island. From this central hill we had a fine view of the Lake to the south, broken in places by the islands of Sese. To the east and west we saw the much-broken coast-line of the land of Buganda. To the north we looked away over undulating ground, with flat-topped hills, up to the hill of Rubaga itself. We could see the hill I once described as visited on a Sunday afternoon long ago. It looked like the roof of a barn, with a tree at each end, on the top of it. The coast and the near islands were fringed with trees, and then rose into bare hills inland. The land was so much cut up with water that it looked almost like a flooded land. The very dark green trees called Masarlee (I always ask the names of the trees, birds, and stars), and the blue waters dotted over with red canoes, were really a very pretty sight in the light of the afternoon sun. Most days we spent the morning in giving out medicine, the afternoons in visiting the king, the Frenchmen, Stokes on his boat, or some wounded man; the late afternoon in a walk to the top of the centre of the island. On Sundays crowds came to the services, and on other days many came to talk over old times, or to ask our advice on some point.

Then we have an account of the fighting, ending with the capture of Rubaga by the Christians:—

Mwanga was so surrounded by those who read with the Frenchmen that many of our people feared that if they were successful in driving out the Arabs and Kalemma, they would not be able to remain in Buganda, because the king would favour the R. C. party so much. Some advised not joining in the fighting at all, but at once to go away to Busagala, where they were before, and then trying to fight their way down to Usamiro. On the whole we thought it best to advise them to stand by Mwanga and the French party, and try and get back Buganda. We all went up to see Mwanga, and openly told him of our fears. The French priests expressed all goodwill towards us, and begged us to influence our party (for such I must call them) to join in the fight. Public promises were given that all would be shared out fairly in case of victory.

On the island Mwanga had about 1000 men carrying guns, and about 1000 armed with spears. Of those carrying guns about 600 were followers of the Roman Catholic party and 400 our people. On the mainland, a large force was marching from Budu under Apollos Kagwa. These were mainly our people; they had gone there, and taken the country by force, when we were driven out of Buganda. This party had about 1500 guns, and some 2000 armed with spears. When I say "our people," I do not mean that all are baptized, but that they regard themselves as our readers, they learn out of our books, and look to us for advice, &c. It is generally thought that our readers are about as numerous as those who call themselves "men of the Pope."

Kalemma had about 2000 guns, and an unknown number of spearmen. As Kagwa was marching from Budu (south-west Buganda) a party was sent by Kalemma to oppose him. The party was led by Guruma (?) the

Katikiro who spoiled our goods. Kagwa defeated this party, and killed Guruma. A larger force was then sent out by Kalemma, a fight took place, with the result that each party withdrew a little. Kagwa sent for help to the island camp of Mwanga; that day a large force crossed to the mainland, but owing to their not finding Kagwa at the place they expected him, they came back to Mwanga's camp in the night. Another leader of the island was chosen, and after some rather perilous delay they set off to join Kagwa. The two parties united at a place about two days' march from Kalemma's capital. They sent us word that they were marching on the capital for the final contest. From the top of the hill on the island we saw clouds of smoke to the left of Rubaga; we knew this meant that the work of destruction had begun. The black smoke, we were told, indicated houses on fire. Late that night news came that the Christians had met the Mohammedans in a marsh at the foot of Rubaga (near the Frenchmen's garden), a great fight took place, in which the Christians were victorious, as far as they could judge, but night prevented them from completing the victory. The Arab servants took part in the fight, and offered the most resistance. They were coastmen who had come up in the Arabs' service as porters. Stokes had sent a letter to the Arabs, telling them that if they remained in their enclosures, and took no part in the fight, their lives would be spared. This letter was delivered to them, but disregarded by them. Fresh supplies of ammunition were sent off to the Christians that night, and orders were given for a general assault on the Arabs' position. Early the next morning the Arab party was driven in, their quarters at Natete (a district in which our home stood) were set on fire, Kalemma's capital on Rubaga was stormed and taken.

A painful account follows of the wounded men who came for treatment to the missionaries:—

Wounded men came over to the island all day long. Some of them had been wounded in the first day's fight, others that very day. They brought us the news that Kalemma and the Arabs were completely defeated, that many of the coastmen and Arabs

had been killed, and that the rest with Kalemma were in full flight for Bunyoro, hotly pursued by the Christian forces. The ordinary heathen armed with a spear called Bakopi, of whom a large number had declared for Mwanga, and in hopes of plunder followed the

Christian forces; these people did not follow up Kalemma's flying troops, but fell on the spoil and the wounded. They killed every one they could get hold of, and ran off with a large booty of ivory and guns. They made off with over 300 tusks, and all the guns and clothes of those whom they found killed or wounded. One of our people saw the man who robbed me of my trowsers and coat on the Lake shore; he made for him, and received the contents of one barrel of his gun in his side. His companion had his cloth and cartridge-belt scorched with the other barrel, but in return shot the Mohammedan. These two men came to me, the one to have his side dressed, the other to show his burnt cloth. Another man came shot in the mouth; the bullet could be felt in the side of his neck; doubting my own skill, I handed him over to the Native doctor for the extraction of the bullet. Another came shot just below the knee, the ball could be felt at the back of the leg, so I ventured to cut a hole, and succeeded in getting out a snider bullet. Another man, shot through the shoulder, was one who had come to Usambiro to fetch us; I travelled in the same canoe with him, and often he covered me with his cloth or helped to put up the tent. I have been able to return these kindnesses by attending to his arm for him; by washing it every day, it is nearly well now. Most of the wounded men I have seen have been shot with sniders or buck-shot, the man we are attending has been shot in the heel of the right foot; the shot came out at the ankle, making a fearful wound, and then it struck the shin of the left leg, tearing a large piece of skin and flesh away. The poor man made his way to us by crawling, and when we saw him his wounds were full of grass-seeds. I fancy his ankle is so much injured, that he will lose the use of it. Three men we know, and go to see, taking them

Next we have Mwanga's restoration:—

About a week after the expulsion of the Arabs, the day was appointed for the return of Mwanga to the mainland. Early in the morning of October 12th, one year after the expulsion of the Christians, we crossed over to the mainland with Mwanga. The French priests

medicine, have been shot through the thigh and have broken legs. One man came to us shot with a single buckshot, it had gone through his eyelid and was lodged in his eye. For this man we could do nothing, but advised him to bathe it well with warm water. The inflammation has gone down, but the eye is blood-red in the centre and sightless. Another, shot through the kneecap, has a terrible wound which shows little signs of healing. Smaller wounds have been brought to us, and by daily care have healed. All those who were very badly wounded, I expect died on the field. We have not heard of any of the wounded we have treated having died. Many have gone to the Frenchmen for medicine, and others to the Native doctors. About twenty have come to us. We have been sufficiently successful and painstaking to establish a reputation. The king has sent for us to doctor him, and also to see a favourite of his who had been wounded. This latter was a reader with the French priests. One of the Frenchmen's converts, who holds high office in the land, and is to go as a messenger from their party to the Consul at Zanzibar, is coming now regularly to have his foot washed and doctored. He ran a piece of wood into it, and large ulcers are the result. Some wounds heal wonderfully quick. They seem to turn yellow, then orange, and then all this stuff comes away, leaving a healthy-looking red surface. We have not much medicine, so have to rely upon getting the wounds thoroughly clean with water. For ulcers we use red iodide of mercury mixed with butter, the medical brethren will know whether this is a silly thing to do, at any rate the colour looks beautiful and has done no sore any harm yet. Many think it does them good, and I fancy it really does. Ten or twelve come every day with various complaints, and all believe we do them good.

had failed to get men to carry their goods, and therefore had to remain behind on the island. Mwanga was carried on men's shoulders up to a temporary palace built for him near Mengo (his former site); amidst much firing of guns, beating of drums, and

blowing of horns, the banished ones were brought back. We were conducted to this house — an old palace of Mwanga's in former days. We have here three large houses, one with three rooms is our dwelling-place—another is used as a church, and the third is lived in by the boys and people. Stokes was conducted to a house close to the gate of the king's capital.

The second day of the king's residence on the mainland was spent in giving out the chieftainships. This was accompanied by much drumming and firing off of guns. Kalemma, in his flight, escaped the pursuit of Mwanga's forces—they, after three days, came back. Kalemma, however, failed to get into Bunyoro. The king (Kabrega) refused to allow him to enter his country, and sent an army off to oppose him. Stanley's chastisement seems to have taught Kabrega a wholesome lesson, and he fears to incur the displeasure of the white man. Kalemma and his followers, Wangwana (coast men), possibly a few Arabs, and some 900 Mohammedan Baganda, have turned down from Bunyoro towards the south. As this party has about 800 guns, they are formidable—their supply of ammunition is small, however. It is feared they may try to injure Busagala or Budu, places to which the Christians fled, and where their women and property are now. Therefore an army has been got together, and a few days ago set off to bring Kalemma to another engagement. Three Arabs were taken alive, many others were speared or shot by the enraged Baganda, after the fight was over. The Arabs taken alive came here to see us. Two of them I know well, and often saw when I was in Buganda before. One of them is the brother of Tippoo Tib, the other was a friend of Mahomet Biri, who was killed in Bunyoro by Kabrega, a year ago. The latter was on the veranda at Natete the afternoon the mob took off my boots and bound my hands. He is much hated by all the Christian party, and his life is in much danger. We have been to the principal people, and have asked them not to kill these Arabs. The king has put them in a place of safety for the present, and after a time they will, we hope, be allowed to go to the coast.

One Arab was saved on the dhow (the boat belonging to Saida bin Saif at Magu), where it was captured by Mwanga's people. These Arabs are now on one of the Sese islands, and have food taken to them regularly. A good large supply of ivory was found in Kalemma's camp. Some was destroyed in the burning of the Arabs' houses. It is supposed that 700 tusks were found in the camp. The Bakopi, the ordinary heathen spearmen, ran off with 300 tusks, the Christian soldiers and chiefs have taken 200, and to Mwanga have been given the remaining 200.

At present the Protestants and the Roman Catholics are pulling together, and things are going well. The positions of influence and power are divided between these two parties—the old heathen party is out of it. I do not fear Mwanga's favouring the Roman Catholics. He wants to see the old heathen party in power, because he could do more as he liked when his chiefs were drawn from that party than he can now. The Protestants and Roman Catholics consult each other in every step, and are the more friendly because they feel that perhaps deep down in his heart Mwanga really is hankering after the position of absolute monarch, that he once had. The Christians won't let Mwanga do just as he likes, they look after him sharply, and do not mean to have to fight for their liberty again if they can help it. As long as the Roman Catholics and Protestants hang together, Mwanga and the old heathen party can do nothing. The Frenchmen teach Mwanga every day, and when the English traders come, and their influence, too, is brought to bear on him, possibly he may see that more happiness is to be got out of a decent Christian life than out of a life like his former one.

November 1st.

Just at present Kalemma has made a sort of camp somewhere to the north-west of this country. The Katikiro, therefore, has gathered a force and has gone against him. Kalemma has about 800 guns with him, but is very short of ammunition. Whatever Arabs have escaped, and coastmen, their servants, are also with Kalemma. The party is not strong enough to make an attack on Mwanga, but is too strong to be left alone. The

Katikiro has gone with the Christians to carry on the war in the manner of these people. He will build near Kalemma's camp, and harass him as much as possible. Probably numbers of the Mohammedan Baganda will now come over to Mwanga, and leave the Arabs and coastmen to their fate. A party of seventy came in the other day. They were made to give up their guns, and have been put on one of the many

islands at this end of the Lake. I expect that Kalemma and the coast people will eventually make their escape to Magu, as they have lost everything here, and there is no possibility of their getting fresh supplies for a long time to come. Mwanga is sending off a party of seventy canoes to celebrate his victory. They will go to Usamiro, Magu, and the places to the south end of the Lake.

Here is a little geographical paragraph of some importance :—

No one here seems to know anything about Kavirondo, on the east shore of the Nyanza. The canoes keep in sight of the land all along the west shore, and the land road to Buganda is on that side, therefore the country is fairly well known. I have passed along the west side three times now, and yet have seen nothing of Karagwe. I presume it either lies in a creek or far up a bay, or else it has no coast line. I fancy this latter is really the case. Busagora

joins Buganda, or, rather, is only separated by a small river, but this river opens out into a series of lakes, which Stanley calls the Alexandra Nile, and the shore of Karagwe must be on these lakes, and not on the Victoria Nyanza. I conclude this must be the case, as in going to Usamiro and Buganda by canoe, we never go to Karagwe at all, and yet we are never out of sight of land.

Then a graphic picture of life in Uganda under the strange circumstances of this unlooked-for restoration :—

We have chosen a site for our house and garden, and the king has given it to us. It is called Mutesa. There is a chieftainship of this name, and he owns all the district round our piece of land, which may be therefore more properly called Kitesa. I am not sure of this. The piece of land is about four acres in extent. A road runs along the top of it. This road leads from Mengo, Mwanga's capital, straight up to Mutesa's tomb; due north, joining this road, and running along the bottom of our garden, is a marsh. There are three good waterholes in the garden: places where the water bubbles up from springs and runs away. The road is about eighty or ninety feet higher than the marsh, and therefore you understand that our garden is on the side of a hill facing west. I will send a descriptive map of surrounding country the next time I write. We still own the old site at Natete, but it is so much overgrown with jungle that we shall only clear it gradually. We think it will do for men who have no portion in the land, and want to come and live on us. We can send them off to Natete to clear and cultivate for their livelihood.

Our present piece, Mutesa (the same

name as the old king), has been well worked, and is in good order. A trusty Christian whom we have known a long time now, James Kabuga, has been taken into our regular employ, to live with us, and look after our place. We have no Wangwana (Mohammedan coastmen) with us now, I am glad to say. We throw ourselves upon the Christians, and expect them to help us. James may be called the "gardener." He has had a house built for himself on the "Estate." We expect the Christian chiefs to build for us. At present, when all are wanting to build for themselves, and when there is still fighting to be done, we cannot expect them to give us many men. Yesterday, four men were at work building for us. A temporary place is to be put up first, a thatched roof, and reed-cane walls. A church will be built in the same way. Afterwards, we hope to build a proper permanent house in clay. There is lots of rich soil, and water close at hand, for making a garden of English vegetables. We shall be glad of some seeds: in the meantime, we hope to get some from the French priests. There is a large piece of ground at present planted with potatoes, that ought to keep us in food. A piece might be

cleared for rice in the marsh, and beyond this there is a piece of common ground where cows might feed. The old houses on this garden have all been burnt, and from the charred bones in one place, I fancy the former occupier was killed there. Oh! that they could burn all the bodies. In many places the people who were killed fell on the roads, and there their remains lie, poisoning the air.

This afternoon we walked over to see the Frenchmen's old house. It has not been burnt, but has been knocked all to pieces. It is quite a ruin. Nothing of it remains that will be of any use for future building. In their garden six or seven eucalyptus trees have grown up well, and are the only remains of their nice garden. They hope to go back to their old place eventually, but the lay brethren will be sent for first, I expect, to put the place in order. These lay brothers are most useful; they build, make chairs, tables, and all such-like things. They are Frenchmen, too, and come from the monastery in Algiers, which supplies this Mission.

At present we have no chairs or tables, nor any tools or wood to make any with. Gradually we shall get things more comfortable, and then I will try to write a few proper letters in reply to those I am expecting, and to some I have already received. A man has kindly given me a bedstead. I had made an erection, on which I lay very comfortably. It was made of the long reed canes. The bed my friend gave me is a wooden frame on legs, with a bullock hide stretched tightly across it. When beds are made on this principle, but are laced across with thongs, like a racquet, they are very comfortable indeed, but when made like the top of a drum, they are wofully hard. However, I sleep just as well as I ever did on a softer bed. My bed, bath, and a few boxes, are all my household furniture at present. After a time, we can get a few things from Usambiro, and possibly some of our lost property may turn up here. Some few things have come back; yet I have seen more coats than have been returned. You see, if the followers of the Roman Catholics have our things, or even the Protestants, who are not well known to us, they may well say, "I took these things in war; I risked my life, and therefore

they are mine." Again, as regards clothes lost a year ago, I have not got over some little prejudice that I had in England against wearing clothes that dirty people may previously have worn. A cow and calf has been given to us, but at present we are unable to get milk every day. The man looking after the cow is a long way off, and forgets to send milk regularly. The king sent us the leg of a bullock two days ago, and this was a most pleasant change for us; we had had potatoes for three meals a day for a fortnight. Until the land gets a bit straight again, we cannot have all our old comforts as formerly. The Christians do their best to supply us with necessities, and from somewhere or other our daily bread comes in daily.

At Nassa and Usambiro the work is like trying to get fire by rubbing two sticks together. Here the first spark has been kindled long ago, and now the work is merely to fan the flame. I feel very keenly for those who are called upon to work at Nassa, and I wish people in England could be brought to think about them more, and to take more interest in them. They need the sympathy and encouragement of Christian people much more than we do here. A godly life is a help and encouragement to these Christians here, in many more ways than it can be for some time, at Nassa. Were I never to be able to learn the Luganda language, I still see that a great deal is possible to me in the way of keeping together the Christians here, and in bringing them into contact with Christianity in England. If we are guided by the Holy Spirit, we may be of great use to these people, by helping them to frame laws, and in giving them the Christian opinion on many points where their heathen antecedents might mislead them. The old government of this country was very much connected with the heathen worship. Many of the chieftainships had a more or less religious office attached to them. Now the question arises, how far are the Christian chiefs at liberty to follow the customs of the country when these customs had originally a heathen meaning? The Christian chiefs come to us for advice on all sorts of questions, and this makes it necessary for us to seek to have a right judgment in all things.

For example, a man called Paul holds a chieftainship, and his work is to look after Mutesa's tomb. The dead king is still treated as if he were alive. He holds his court, and receives his food daily, and also respectful utterances are addressed to him as if he were able to hear them. A lot of mummery of this kind has to be gone through by the chief who holds this office. Paul asks us whether he is justified in holding the office, and recognizing these customs. No worship is paid to the king; he is merely treated as if he were alive. We tell the Christians they are the better judges in such a case, and they must decide for themselves. Another has to build and keep in order some place where the king goes to take coronation oaths in connection with the heathen worship. The Christians will not receive medicine from the heathen doctors, because the doctors profess to effect cures by means of charms, and by the help of Lubari, the heathen deity. We want to go and see Mtesa's tomb, and as Paul is in charge of it, we shall have a good opportunity if Mwanga does not object. In all the wars and burnings the old king's tomb has been respected. Mwanga himself still inclines to the heathen worship, and is not prepared to give up all the old practices. He still has many wives, and wants more. The French priests rarely come to see us, though we often go to see them. They are very friendly and kind, but it does not seem to be their habit to walk about the country, as we do. Yesterday they sent us a goat, which was most acceptable, as meat is very scarce just now. If they see any of our things, they have them at once returned to us. We also have been able to send them back some of their things. Gordon has received a new pair of boots that he lost a year ago. My boy, Kuyera, saw my bath, and another day saw its lid, with my name on it, being used as a tray to serve food upon. We may yet see even more valuable things. Still, in the burning of our house, then of Kiwewa's house, then of the Arabs' and Kulemma's, many of our things must have hopelessly perished. Some are probably hidden in the country, and may yet come to light. It quite cheers me to see an old bottle or pot turn up. The boys we lost have not been heard of since; three

of them failed to make their escape. To-day a woman called Fanny, who lived with us, and used to work in the garden, has turned up again, and begged to be taken on again. We have not heard of the death of our old woman, Elizabeth, who used to cook for us—she, too, may turn up yet.

Two Christian boys have hooked themselves on to me, anxious to share my fortunes. One is called Bartholomew Mwanga, the other is Erasto Kigongo. They are natives of this country, and can tell me a lot of things about the trees and birds. A little child of about three years old was found outside our gate one day, and now lives with us. I called it Toby one day, and now every one does, and it comes when so called. It is quite a new idea to these people that they should care to know who are their father and mother. My boy, Kuyera, has written a letter to his mother at Usongo, M'tinginia's village, and has sent her a mat to sleep on and a bark-cloth to wear. We go for a two hours' walk every day, and as we are free to go just where we like, we are seeing a good deal of the country, and of the people in their own homes. I like to walk about just as if we were at home, and sit down by the road-side, or salute the people at their work in the fields. It makes one feel so friendly and happy here.

We are living at present on the extreme east of the hill Mengo, nearly three miles from Natete, and going due east, soon come in sight of the Lake. The extreme end of Murchison Bay is the water which we see, and the hills on the other side of it form the boundary of our view.

The burning of the houses shows what capital bricks might be made of the red clay of this country.

People come all day and every day for medicine and other things, such as calico and needles. Two women are waiting for me now; they only want to see the white man and talk to him.

I am thankful to be able to give a good report of my health and happiness. I am as strong and vigorous as I have ever been. I wear more clothes than I once did, and think I am the better in consequence. I am dressed very much as I might be in England in winter.

The wives and families of the Chris-

tians who fled to Busagora, and remained there during the fighting, have just returned to this country. From this I suppose the peace of the country is regarded as settled now. About twenty of the Christian women have been to see us to-day. Some of them are the big ladies in the land now. If B. could send me a few strings of bright-coloured beads, or bits of calico, of bright colours, much as he did before; they would be most useful as

presents to the ladies. I repeat what I said before about wanting books. The land is open now for the preaching of the Gospel. Many can read for themselves, and many are anxious to learn. They will give a good price for books. New Testaments, Prayer-books, reading sheets, and St. Matthew's Gospel should be sent at once. We cannot get men to come, it seems, but I think we can get some books which will enlighten these people.

So far the letters received on April 24th. We now come to the later news. Mr. Deekes, at Usamiro, forwards us, on February 12th, the following letter from Mr. Walker to Mr. Mackay. We must explain that we omit some sentences referring to the negotiations of Mwanga with the agents of the British East Africa Company, as it is better for the Company itself to publish, or not, at its discretion, matters of this kind :—

From Rev. R. H. Walker to the late Mr. A. M. Mackay.

Buganda, Dec. 5th, 1889.

There is not likely to be any opportunity for sending letters to Usamiro for some time to come; but still I write now as I do not wish to be all in a hurry when an opportunity occurs. Many thanks for your most kind and thoughtful letter, which Mika brought to us on Sunday, November 10th. I also owe you a great debt of gratitude for all the things which you so kindly sent us. Many more came than we asked for, but none more than we wanted. The things, all came in accordance with the list you sent. The pincers, whetstone, bradawl, small saw, and such additional things, show that, much as we asked for, we did not reach the limits of your kindness and thoughtfulness in sending. The provisions are most acceptable, for, to tell the truth, I have not been well lately, and the Native food has seemed very poor stuff. We have always found food scarce, but still have never gone short. All we get is given to us by the Christians: we regard it as the milk of the flock. Your letter expresses some regret that we did not put in at Roma's. You would have made more excuses for Gordon and myself had you known the very insignificant position we occupied in all arrangements in which Stokes and the French priests took any part. We wished to put in at Roma's in accordance with the arrangement made with you, but Stokes was against it entirely, and Daudi, who was in charge of the canoes, refused to

listen to us, and in all things followed Stokes's advice.

We much regret that your advice cannot reach us until the situation is so much altered that we are compelled, in the face of new facts, to act on our own judgment. I think, however, in your advice about blockading Kalema and his party, you have formed far too high an opinion of the discipline and steady determination of the Baganda Christian army. They seem to me to be little beyond a company of freebooters, with no more discipline than a mob. Each thinks himself as good as his neighbour, and the slightest reverse makes the whole party lose heart. They are not trained soldiers, and can only be kept up by a series of successes and constant action. Their engagements seem to take the nature of a general rush, in which every man fires his gun. If big men on the other side fall, then victory is assured to this party, and they carry all before them. I should say that the first ten minutes determine the day. They are much too impatient ever to conduct a blockade, and too careless ever to ensure *all* means of supply being cut off.

Since I last wrote to you, two men have come from the Imperial British East Africa Company, bringing letters from F. Jackson, in reply to those Stokes and the Christians sent last June (I think it was). Jackson says he is in Sundu Kavirondo, and that he will wait there a month for our reply. His

letter is dated November 8th, 1889, and reached us on Sunday, November 24th. The men had been delayed by illness on the road; the journey said to take

Then comes the sudden flight of Mwanga to the island again, accompanied by the missionaries:—

At midnight that very Sunday, news came that Kalema's party had got supplies from Bunyoro and had defeated and scattered our people. . . . Mid-day on Monday, messengers were sent off at full speed to Jackson, and on Tuesday midnight we bolted from Mengo and made for this island (Buringuge); Sebawato has gone to Budu, the Sekebobo to Chagwe, and the majority of the Christians have followed in one of these directions. Buganda proper is in the hands of the Mohammedans again, but the Christians have only retired because their ammunition is all expended, and because they hear that white men may soon be coming to their help, when they will assemble again and renew the struggle. On this island are Mwanga, the two French priests, Kagwa (the Katikiro), and a few chiefs and their personal followers; no great numbers in all. Our boys go over to the mainland and get us food. Parties are sent off by Mwanga and others for this purpose too. Our people fought three or four times with Kalema's party before they gave in. A great many of our people have been killed or wounded. Daudi (the one who came down in charge of the canoes to Bukumbi last August) has been killed. Paul (the Mugema in charge of the tombs at Kasubi) has been shot in the mouth, and the bullet cannot be got at, though the Native doctor has dug a big hole under the chin. Apollo Kagwa (the Katikiro) has been shot in the shoulder. Many others have been wounded seriously, and some have died since they were brought to this island. The plague does not seem to exist at present on this island, but it was very bad at Natete and in other places on the mainland. Lukoko (he came to Usamiro at Easter, I hear) has just died of plague. We can do nothing as a cure, and can only suggest cleanliness and attention to the laws of

only six days. Jackson says he has with him three Europeans, viz. a doctor, Mr. Gedge, and James Martin; he has also 500 men carrying sniders. . . .

sanitation as a preventive. Here, then, we are, sitting on this island, waiting in daily expectation of news from Jackson. . . .

We managed to get away from Mengo with most of our things. Men, who went back for our Native beds, found that the Bakopi had been into the house and had stolen the awning of the tent and a few other things we were compelled to leave behind us. We left by torchlight, and were so heavily laden that for some way Sebawato himself carried my hammock-bed. He is a good old chap. I fear you have not any forceps suitable for extracting bullets. I have cut out two bullets in a clumsy fashion. We manage with a pocket-knife and a very poor pair of forceps. We have an india-rubber ball syringe. It does at present for washing out long bullet tunnels, but it shows signs of giving way soon. If you can spare us a brass syringe, we shall be glad of it. I ask for all we want because I feel we shall not offend each other either by the asking or by the refusal. I do not wish to rob you at all, but I hardly know what you have or are short of at Usamiro. Be assured of it, we shall always do our best with such tools as we have, and that failure is much more likely to result from want of skill than from want of proper instruments. Just now we are very short of some medicines, such as purges, sulphur for itch.

You have sent us a fine bottle of carbolic acid. It is most useful amongst all these wounded men; by careful daily washing we have had some very good results of healing from bullet wounds. The blue stone is also very useful. This island is a bad place for people who are ill; many have died of plague, and a good many of these still lie about unburied, and poison the air. The ulcers and wounds are long in healing here, on account of this, I fancy.

In another letter, to his father, Mr. Walker graphically describes the sight:—

December 4th.

Last Sunday, at midnight, a man came rushing into our house on Mwen-go (Mwanga's hill), and told us that our people had been defeated and scattered, and that nothing prevented the enemy coming on us at once.

On Wednesday night the news brought us was, that the Mohammedans had got supplies of powder from Bunyoro, and that most of our big men had come back to the capital, many of them having been wounded, and all of them tired out. That afternoon we had been up to Mutesa's tomb (Kasubi) to see Paul, one of the church elders, who had been shot in the mouth. We came back very tired, and had nearly got home, when we were sent for to see Apollo Kagwa, the Katikiro who had been shot through the shoulder. We got home at last, and, after a hasty tea, I went to bed tired out, being weary and weak from attacks of fever. I do not know how long I slept, when I awoke to hear the French priest's voice. He told us that there was not a moment to lose, the Arabs' forces were quite close, that Mwanga had already fled to the island, and that everybody was running away. He kindly offered to carry anything he could for us, as some of his boys were going empty-handed. I rolled over and slept again, supposing it to be only the Frenchman's scare. Later in the night, Nikodemio Sebwaio, the Pokino, came, saying he was going to see us safely on the island before he left us. He had brought men to carry our goods, and would wait till we could set off with him. I had to get up and dress, and bundle up my few poor things. An iron foot for snobbing and two hammers, we buried; my bed, the recovered door of the church at Natete, the awning of the tent, we were obliged to leave behind us. It was a pitch dark night, but as several men carried blazing torches made of long bundles of cane-reeds, we could generally see the road amidst tall grasses and thick bushes. We saw other parties setting off in the same way as ourselves, and as we got further on the road, we passed people driving cows, carrying wounded men in litters, or resting in companies till the women, children, or less seriously wounded men could resume their flight again. At times the

grass was ten and fifteen feet high, and when the light burnt low it became difficult to follow in the path. We crossed many much-broken bridges over ditches. On one occasion I fell right in, but was not hurt in the least. Gordon was farther behind, and I saw nothing of him till we reached the Lake shore. We had to walk about ten miles, and then, in the cold of the night, to wait half an hour on the shore for a canoe. At last (we seemed to have been days and nights in coming instead of merely hours) we were put ashore on this island.

Gordon shouted and waited till some one should come to guide us in the dark to the place to which our goods had been taken.

I, recognizing a tree or two (whose names I had learnt from the boys), told Gordon that I should walk on to our old house and get to bed. I found my way to the site of the house, but almost all the houses had been carried away for firewood.

The boys were crowded up in one corner, and offered me a share. I got my hammock out and slung it up between two poles, and was soon dreaming. The herald of the morn awoke me, but not till I had completed my night's rest, begun hours before, and at some ten miles distance.

Well, then, here we are on Sunday night, on the island again, waiting for help from the British Company. The Christians have retired to places of safety. They are ready to fight again, but at present all their ammunition is spent; and until they get more they cannot stand against the Mohammedans. Many a good man has been killed, some crippled for life, and others are lying dangerously wounded. One poor fellow has had his ankle smashed all to bits (by an explosive bullet?) and erysipelas has set in. I fancy Basil told me once that there was no good to be got from cutting off a limb when once this disease has got hold of a man, and therefore I do not attempt the operation.

The poor chaps look to me for advice and surgical skill. Oh, that Basil or Cyril were here to give me advice, or that I had seen more of such cases in England! Alas! I know more about rabbiting than I do about extracting bullets.

Still, the principles of both are perseverance and common sense. Our poor friend Paul has a "lay up" of a bullet in his mouth, under his tongue. I have been asked to get it out. I failed to find it. The Native doctor (a regular alasher) was sent for. I was invited to the consultation. He advised a hole to be cut under the chin, to intersect the hole in the mouth, in hopes of coming on the bullet. My rabbiting experience led me to discourage this plan, as it seemed quite a chance that the bullet would be found in the hoped-for place. The next day the doctor cut his hole, but cannot find the bullet. He has dug a large pit, but no bullet is found at the bottom of it. To-morrow I am to search again, and to give advice as to whether the doctor is to cut a second hole on chance. Some little success I have had has magnified my reputation. A man was brought to me shot in the throat; it was supposed that the bullet could be felt below his right shoulder-blade. I examined him, and felt sure the bullet was there, only a little uncertain how it had come such a long way from the point of ingress without finding an exit for itself. I have no surgical tools, but want of skill is a much greater want. Nor have I got over the repugnance one feels to cutting living flesh.

I asked the poor chap if I should try and get the bullet out. He said most cheerfully, "Yes." With a pocket-knife I gave him a "hasty" gash in the back. It is wonderful how tough the black hide is, and how little they seem to feel pain when they do not see the operation! Just imagine my joy when, instead of seeing my knife coming out at the poor fellow's chest, I heard

it grate on the bullet. As in rabbiting the hole must be a good size at the opening, so I made my hole roomy, and was able to lay hold of the bullet with a pair of forceps and haul it out. In the midst of this operation, which took nearly half an hour, because, though I quickly came on the bullet, it was difficult to get hold of it, the poor chap asked for a rest. I begged him to listen as I struck the bullet with the point of the knife. He then asked me to go on, and when I gave him the bullet into his hand, he turned round and thanked me most warmly. The bullet was a piece of iron an inch long and a quarter of an inch in diameter, I should suppose.

I daily go to wash the wound of the Katikiro; he has been shot through the shoulder. I get the water to flow in a good stream through the tunnel. This is considered a great success, and I think it ensures cleanliness, and encourages healing. An india-rubber ball syringe is our water projector; it does well, but shows signs of giving way soon. I have mended it with rag.

December 18th.

Time has moved on a good deal since I began this letter, but our circumstances are wonderfully the same. We are still practically prisoners on this island; our only liberty is to walk to the top of the hill in the centre of this island, and allow the eye to wander over the extensive view of land and water. A feeling of liberty comes over us also as we watch Orion as it advances upwards in the heavens. It rises now at about 6.30, and is immediately overhead at its highest point. I fancy we are almost exactly on the Equator here.

Finally, we give a fragment from the latest letter, dated December 19th:—

On Sunday, December 15th, letters came from Jackson and Gedge, the Imperial British East Africa Co.'s agents in Busoga. Their letters are dated December 6th. . . . They have

sent Mwanga one of the Company's flags, and say if he accepts it, then he puts himself under British protection, and the Company must help him. Mwanga has accepted the flag. . . .

But these letters from Uganda took a long time to cross the Lake. We do not know when they reached Usamiro, but we presume not before the first week of February, when Mr. Mackay was taken ill, as there is nothing from him regarding them. Indeed his latest letter is dated January 2nd, and was received on April 24th. The batch received on May 10th included nothing of Mackay's writing; but it brought a short but important note from Mr. Deekes, dated Usamiro, February 12th. This note communicated later news received through the French missionaries, to the effect that Mwanga had again

returned to his capital, and that Kalema was dead. If the news received by the British East Africa Company, that Mwanga had placed Uganda under British territory, means more than the incident of the flag mentioned in the last extract above, it may be regarded as confirming the report communicated by Mr. Deekes. The Company's news has probably come, not across the Lake, but by the new direct route which their agent had taken, what we call the Hannington route. But it is obvious that considerable uncertainty exists as to the present position of affairs in Uganda.

Mr. Deekes, in the same letter, also writes of Mackay's death. Deep sympathy will be felt for him in his present painful position, sick, and entirely alone. He must be constantly remembered in prayer. We give the whole letter :—

I enclose a letter from the Rev. R. H. Walker to Mr. Mackay. This will give you the news of Uganda. I have since received later news, though sent to me by the French missionaries. They say that Mwanga has returned to his capital; that the Banyoro have declared for Mwanga; that Kalema is dead. Whether this is the result of a battle fought by the English Company, I don't know; the French missionaries don't say.

I have very sad news to report to you. The noble and brave Mackay was taken from us on Saturday, Feb. 8th, at 11 p.m. He died during a severe attack of fever (malaria), having been four days and nights delirious. He had made arrangements for me to go home on account of my bad health. On the morning I was to start he was taken ill. I have, of course, given up the idea now of going home. Thank

God I am getting stronger. I hope, with God's help, to hold the fort till others come.

Two years have gone by. Three have died, two have returned home, and three only are left, one of whom is sick—myself. There are three stations, and one has been abandoned owing to want of men.

What are the Christian young men of England doing? Is there not one ready to come to the relief of his dying brothers? Thousands there are in the ranks of the Queen's army who are ready at any time to cut their way through the foe to the relief of one dying comrade. May God open the eyes of some that they may see the great sin lying at their doors—*neglect of duty!* Pray send relief quickly! The Lord will protect them from the foe: they need no weapons save the sword of the Spirit!

We must conclude by quoting part of the powerful appeal written by Mr. Mackay on January 2nd, in forwarding the news of the success of the Christian party and the opening of Uganda. It is contained in an article written for the *C.M. Gleaner*, headed, "Gleanings from Buganda."* It gives a brief but striking *résumé* of the past six years, and ends as follows :—

"... The greatest, and, till recently, the most tyrannical power in all East Africa is now in the hands of men who rejoice in the name of CHRISTIAN.

"But is the power in the hand of *Christianity*? Shall a nation be born in a day? It is born, but being only just born it is at this moment in the most helpless and critical condition conceivable. Shall it be *left to die of neglect*, or mayhap to be suckled by some ravening wolf which is already eager to nourish the infant nation with her milk which centuries have shown to be deeply saturated with the ravening wolfish nature? Is this to be so, or is it the resolve of Christian England that the blood of PURE Christianity shall be instilled into the veins of this African infant, and that it shall be brought up in the nurture and admonition of the Lord? Mwanga writes, 'I want a host of English teachers to come and preach the Gospel to my people.' Our church members urge me to write imploring you to strengthen our Mission, not by two or three, but by twenty. Is this golden opportunity to be neglected, or is it to be lost for ever?"

* It is printed in this month's *Gleaner*, and also in leaflet form for distribution.

"You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents, you will find scope for the exercise of them all. You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Saviour, and who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments, and a religion of carnal ordinances. We want men who will preach Jesus and the Resurrection. 'God is a Spirit,' and let him who believes *that* throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth.

" 'Forget also thine own people and thy father's house;
So shall the King desire thy beauty.
Instead of thy father's shall be thy children,
Whom thou shalt make PRINCES in all the earth.'

"2nd January, 1890.

"A. M. M."

And we must for once break our rule of not giving the names of individual secretaries to whom letters are written, and of avoiding personal allusions generally. Mackay's last letter to Salisbury Square must be printed exactly as it stands :—

"Usambiro, January 2nd, 1890.

"MY DEAR MR. STOCK,—I was much delighted at receiving on 1st December your kind note of June 14th. It is more than kind of you to remember me, seeing that you are so dreadfully overworked. But why in the world don't you and Mr. Lang find assistants, who will somewhat relieve you of over-pressure? High pressure is all very well, but when constantly maintained, and no safety-valve, it converts a store of invaluable energy into a serious source of danger. Only, unlike a steam boiler, in your case the danger is to yourselves chiefly, but that means, at least, serious loss to us. In Africa I have to content myself with very unskilled black helpers, who nevertheless are a help. Surely in the vast resources of England you can find most valuable aid. 'The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone'!!!

"I have sent to Mr. Lang all our news. I enclose also a few 'Gleanings.' But what is this you write—'Come home'? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our *first* twenty men, and I may be tempted to come to *help* you to find the second twenty.—Ever yours affectionately,

"A. M. MACKAY."

May God write these last touching words on many hearts!

ST. PAUL OUR APOSTLE.

An Address at the C.M.S. Clerical Breakfast, May 6th, 1890.

BY THE REV. CANON McCORMICK, D.D.



AM deeply sensible of the very great privilege I enjoy in addressing an assemblage composed of the warm-hearted friends and clerical agents of the invaluable and beloved Church Missionary Society; and in selecting a subject suitable to the present occasion, I have thought it might be profitable to deal with some of the personal sentiments of St. Paul in connection with missionary enterprise and work among the Gentiles.

At the very outset we ought lovingly to remember that he was emphatically

our Apostle. He himself gloried in the fact that he was "the Apostle of the Gentiles." He loved to speak to us Gentiles (Rom. xi. 13). He told the Jews, when "standing on the stairs" of the Castle of Antonia, "in David's Royal City," that God had said to him, "I will send thee far hence to the Gentiles." He revealed his mission to King Agrippa, the representative of the greatest Gentile power of the day, as he himself appealed to its head, and was bent on visiting its chief capital—and part of that mission was as follows,—“delivering thee . . . from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me” (Acts xxvi. 17, 18). He showed to the Galatian Christians how the blessing of Abraham had come upon the Gentiles. He put the Roman Christians in mind of the grace that was given to him of God; and why so given? He did so openly and “boldly”—not as if he had screwed his courage up to make the announcement, but to let the fact be known by trumpet tongue; and for what purpose? Here is his own language: “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.” He pictured the Jewish Temple and remembered the Jewish privileges. He saw the repeated sacrifices, and the many offerings. He, too, had priestly functions to discharge, ministering the Gospel of God. He, too, had offerings to make, but not to inanimate substances nor of dead beasts. His aim was to lay at the footstool of God's throne, living and regenerate persons; and those persons were to be taken from amongst Gentile nations. His hope was that they might be an acceptable offering, “sanctified by the Holy Ghost.”

As time rolled on in the Apostle's history, he was swayed by the same sentiments; and, with some measure of satisfaction if not of pride, he informed his beloved son Timothy that though he was a preacher and an Apostle, he was also a “teacher of the Gentiles in faith and verity.” And when he was “Paul the aged,” he repeated the words, “a preacher, and an Apostle, and a teacher of the Gentiles” (2 Tim. i. 11); and his consolation at the trial when “no man stood with him” was this,—“Notwithstanding the Lord stood with me and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear” (2 Tim. iv. 17). However long were his prison hours; however painful were the fetters which tied his tongue as well as his limbs; however deeply he felt his isolation from those he loved; all, all was borne for us Gentiles, and over the portals of his many prisons and dungeons were inscribed the memorable and precious words, “I, Paul, the prisoner of Jesus Christ for you Gentiles” (Eph. iii. 1).

Nor was this all. Look at this great man in every aspect as an Apostle. In the year 57 he “laboured more abundantly than all” the Apostles. In the year 62, having advanced in the grace of humility, “he was less than the least of all saints.” And in the year (say) 65, ripening for the kingdom of purity and love, and approaching the blaze of infinite glory, he was “the chief of sinners.” But in each of these stages of experience, the Gentiles were constantly in his thoughts, and the Gentiles were the gainers. Why did he labour so arduously and incessantly? That the offering up of the Gentiles might be acceptable to God. Why did he receive abundance of grace? That he might preach among the Gentiles the unsearchable riches of Christ. Why did he proclaim himself the chief of sinners? That he might

be "a pattern" (1 Tim. i. 16) of salvation; and that the news might spread to the remotest corner of the Gentile world, that Christ Jesus came into the world to save sinners—ay, the chief of sinners. It would be both unbecoming and improper to relegate these most interesting, these most instructive, these most impressive, these most loving expressions, to a remote past. Let us not be guilty of any such folly. Rather let us glory in the sweet conviction and in the precious truth—that St. Paul in a very close and intimate sense belongs to us; that his words are living words to us; that his epistles are his loving letters to us; that his battles, with all their attendant trials and miseries, were fought for us, and his victories were victories won on our behalf. It is our undoubted privilege, as well as our duty, to include ourselves amongst those whom St. Paul addresses generally as the Gentiles; and surely it is a most pleasing reflection that when this truly great man,—one of the greatest if not the greatest, the world has ever known—was toiling, suffering, and spending, "as much as in him was," his time, his talents, and his energies, in propagating the gospel of the grace of God, he was consoled and encouraged by picturing the variety and splendour of the blessings which would yet reach, through him, the vast Gentile family in the most distant regions of the earth, and throughout the whole period which the Bible designates "the times of the Gentiles."

If there is anything that gives tremendous force to a mission, it is a man's individual and overwhelming conviction that he has a special mission assigned to him. St. Paul had no manner of doubt that God had made him an Apostle of the Gentiles; and we on our side soberly and gladly accept him as such. This mutual conviction is precisely that which we yearn after, in both Home and Foreign Missions. The ministers of Christ and their lay agents, who know that they are in the very place which God intended them to occupy, and who are thankfully conscious that they have a special work to do amongst a special people, will not only labour most diligently and with a set purpose before them, but they will do so with gladness and with the sure hope that their efforts will ultimately be crowned with success. On the one hand there will ever be present the thought, "These are the sheep I am to shepherdize;" or, "These are the persons I must teach;" and, on the other hand, there will be the grateful response, "He is our pastor," or "He is our teacher;" and then the "mutual faith" (as St. Paul calls it) will be strengthened, and the mutual love will be increased. India may claim with a becoming pride a Martyn or a Vaughan; China, a Russell or a Moule; Persia, a Bruce; the dark continent of Africa, a pioneer of Christianity like Livingstone, a dashing hero like Hannington, a modest worker like Mackay, who has written the last stroke of his devoted history in imperishable characters upon the soil of Uganda, and whose ability and suitability as a missionary the great Stanley has proclaimed to the civilized world; but none would have been thus claimed, if each and all had not gone out to their several spheres of labour with the conviction that they were called of God to discharge special duties for the promotion of His glory, and the welfare of some special branch of the human family. And is this fact of no consequence? Is it of no moment that special localities should claim as their very own great missionary heroes! As the seed bears abundant fruit, some of the first and best sowers will be immortalized. And when progress is made and countries are won for Christ; when the tale of missionary enterprise is told; when the world wonders and Christians rejoice at the heroism, or the devotion, or the wisdom of our missionary agents, is it a light or insignificant matter that God trained them

to act on our behalf and in connection with our own beloved Missionary Society? We, ourselves, have a right to be proud of the fact, that St. Paul was our Apostle; and we are deeply thankful that many of our agents have proved themselves fit to take rank amongst the most eminent of saints, to be worthy of martyrs' crowns, and to claim also, as a right, a niche in the temple of human fame, amongst the most prominent of the world's great benefactors and heroes.

But while St. Paul esteemed it a supreme privilege to be the Apostle of the Gentiles, he never ceased to love his own people the Jews. No human language—put upon it what interpretation we like—could possibly be stronger than that which he employed in the Epistle to the Romans: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Nay, it becomes us to remember that his amazing zeal for the good of the Gentiles had underlying it intense love for the Jews. It was one of his methods of winning them for Christ. He states this truth in his own characteristic way, "I speak to you Gentiles inasmuch as I am the Apostle of the Gentiles, I magnify my office: if by any means I may provoke to emulation" (in the revised version, "to jealousy") "them which are my flesh, and might save some of them" (Rom. xi. 13, 14). What a strange notion is this! What a grand missionary motive! To be so holy, so devoted, so loving—to have such manifest grace and blessing from God, as to provoke the heathen, the godless, the heretical to jealousy! That is a high, a wonderful ideal! And yet it is not a mere ideal, for saintly example and privilege have often won men to Christ before now. Oh! that we ourselves oh! that our agents, could by our unmistakable enjoyment of Christian blessings and by our purity, unworldliness, and ardent affection, provoke those we love and men generally to jealousy, and thus be the means of saving some of them!

But though St. Paul loved the Jews, he magnified his office as the Apostle of the Gentiles. He yearned after Gentile souls. This was the fruit of his labours. He wrote to the Christians at Rome, "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles" (Rom. i. 13). This, and not his personal salvation, was the reward at which he aimed and for which he lived.

Nor was it only that they should be in a state of salvation. If they in this respect were the fruit of his labours, he wanted them to exhibit in their lives the fruit of the Holy Spirit. He would have them "filled with the fruits of righteousness" (Phil. i. 11), his epistles seen and read of all men (2 Cor. iii. 2, &c.); and his exhortation was, "only let your manner of life be worthy of the Gospel of Christ" (Phil. i. 27, R.V.). He cautioned them not to walk as other Gentiles walked (Eph. iv. 17), or as they themselves had once walked in their ignorance and vanity; but to remember that they were "fellow-heirs" with the saints of old, and "fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel" (Eph. iii. 5, R.V.). They were to walk worthy of their high calling in Christ Jesus. And oh! how deeply he felt any defection, any inconsistency, any tampering with or rebellion against God's truth! He had the tender sensibilities of his Master. He, like Him, wept over human sin and human perversity. Our Lord shed silent tears at the grave of Lazarus, for true sympathy in sorrow is undemonstrative, but His tears over

impenitent Jerusalem were with loud lamentation (κλαίω). The misery over a forsaken temple, over a ruined city, over a dispersed and persecuted people, could not be kept in check ; the nation and the ages were to hear that woeful cry, and in and by it to learn how Jesus was swayed by sentiments of the truest patriotism, and how deeply He grieved over the souls that despised precious privileges and rejected His love. And our Apostle had some measure of His spirit. He suffered for us Gentiles ; and in his sufferings he had the supreme honour of being a partaker of Christ's sufferings, and of "filling up that which was behind of the afflictions of Christ, in His flesh, for His body's sake, which is the Church" (Col. i. 24). He told the Ephesian elders of the tears he shed while amongst them—not only tears caused by bitter persecution, but also tears of earnest pleading and intense anxiety on their account. And these were not his only tears. If he wished Gentile believers not to walk as other Gentiles walked, he mourned, he wept, he wailed (κλαίω) over those who were the enemies of the Cross of Christ. Who would expect tears to be shed over such vile creatures as those whose god was their belly and whose glory was in their shame ? Yet they flowed from the tender and loving heart of St. Paul. We ourselves, we Gentiles, can scarcely restrain our own tears as we read this revelation of our Apostle's inmost being in the words, "I tell you even weeping."

The prison-hours of St. Paul must have been very wearisome ! John the Baptist, accustomed to a desert life, roaming about at pleasure, and breathing a pure atmosphere, must have felt as no ordinary man could the close air and the narrow walls of his prison in the Castle of Machærus ; and it should be no matter of wonder if some measure of despondency crept over him, and his faith to some extent for a time failed. But our Apostle had years of imprisonment. He whose special mission was to preach was shut up in Roman gaols ! How strange ! Yet in his activity as a missionary he might never have written some of his most splendid and instructive epistles. He preached more effectively in prison than on Mars' Hill ; and his words still ring in Gentile ears. And the real greatness of the man comes out in this truth—that faith and not doubt, joy and not despondency, complacency and not fretfulness, hope and not any element of despair, characterized him. "The prisoner of Jesus Christ for you Gentiles,"—oh ! how significant and touching is the statement ! All his sufferings, borne with such splendid fortitude, were for us ! His Roman guard could not fetter his thoughts ; nor curb his holy aspirations ; nor weaken his ardent affections ; nor prevent his heart from speaking to God on behalf of those he loved. Nor did he, blessed be God, refuse him pen and paper, and the liberty to write to the Gentiles—to you and to me. But for Bedford gaol the *Pilgrim's Progress* never would have existed. What treasures to his relatives and friends and to our Society are the little scraps of paper, written so differently to the large characters in which St. Paul, because perhaps of his infirmity, wrote his Epistle to the Galatians, which have come to us from the close, suffocating prison of Bishop Hannington ! And whatever should we do, —whatever would the Church and even the world do without the wonderful and precious letters St. Paul wrote or dictated when chained to his Roman guard ! They are sweet and beautiful treasures. We must, we do, we ever will prize them. They are our letters. St. Paul wrote some of them to us centuries ago, but he seems near to us in love and hope as we peruse them. Very precious are the letters of an emigrant son to an anxious parent. Still more precious are those of a prodigal son, written with tears of true repentance, as they bring again and again the loving parent to his knees before a gracious

and faithful Heavenly Father with tears of joy and of gratitude; but these letters, our letters, our common property as Gentile believers, tell us of a zeal that never flagged, of a love that never changed, and of truths that have to do with our security, our peace, our joy, and the elevation of our character. We seem to see and know the writer; and we hear his voice echoing and re-echoing, "Be followers of me even as I am of Christ." We press those letters to our bosom. We cherish their sentiments as our very life. They win our devotion and kindle our enthusiasm; and we burn with holy zeal to be at home or abroad what St. Paul was to us—to possess such a missionary spirit for the Gentile heathen as he exhibited for us, who now, by God's grace, are Gentile believers—to pray, to work, to live, to die—to be swayed by various sentiments of joy or fear, of hope or despondency, of gladness or disappointment in religious work, if only we may win some to Christ's standard and to Christ's cause. Nor is the provision we need for such a task less accessible to us than it was to St. Paul. Whatever he was; whatever special qualifications he had for his difficult and gigantic work; whatever strange experiences lay in his path; however great and grand, wise and courteous, faithful and consistent, determined and indefatigable, loving and anxious—he owed all to Divine grace. From his birth onwards he was a chosen vessel, moulded by God's hand, and suitable for God's work. And the same God is over us, and the same grace is bestowed upon us. The Throne of Grace is open to us, and, in a spiritual sense, the supply is always more than equal to our demand. We may not possess St. Paul's natural and acquired gifts. We may not have passed through his terrible experience. But we also have our Master's work to do, and we have our special qualifications, great or small, for that work, and there is abundance of grace to enable us to discharge it for the glory of God and the welfare of man. Here we meet, and, in our little way, we have fellowship with our beloved Apostle again. We will draw grace from the same source. The wisdom God gave him, manifest in his words and works, we will take and use. The principles which guided his life shall be cherished and obeyed by us. The bright and animating hope of reward which had immense influence in regulating his conduct, shall stimulate and encourage us in every labour, be it pleasant or trying, easy or difficult. And when our end comes, may we feel the gentle pressure on our brow of a crown of righteousness, as we, weary in our work, but not of it, lay our heads upon our Saviour's breast and fall asleep. "The sleep of the labouring man is sweet." As our Apostle prepared to put aside that armour which he describes so minutely in one of his prison letters he wrote to his beloved Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

"He saw before him, at a little distance," says Dean Howson, "the door of an unrighteous magistrate, and the sword of a blood-stained executioner; but he appealed to the justice of a juster Judge, who would soon change the fetters of the criminal into the wreath of the conqueror. He looked beyond the transitory present; the tribunal of Nero faded from his sight, and the vista was closed by the judgment-seat of Christ."

NINETY-FIRST ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



THE Ninety-first Anniversary of the Society was begun, as usual, with a Prayer Meeting on the Monday afternoon, May 5th, at the Leopold Rooms, the premises of the Church of England Young Men's Society in Ludgate Circus, Sion College being engaged. Mr. Wigram presided. No address was given, but special subjects for intercession were mentioned by Mr. Wigram, the prayers being offered by the Revs. F. Baldey, W. T. Storrs, and W. Gray. The usual social gathering was afterwards held at the C.M. House.

The Annual Service took place at St. Bride's the same evening. The officiating clergy were the Rev. J. S. Barrass (in the absence of the Rev. E. C. Hawkins, Rector of the parish), and Mr. Wigram and Mr. Baring-Gould. The sermon was preached by the Rev. Herbert James, Rector of Livermere, Suffolk. The church was crowded, but not so densely as last year.

At the Clerical breakfast, on Tuesday, May 6th, the Rev. Canon McCormick, of Hull, delivered an address, which will be found on another page.

The Annual Meeting was held at 11 a.m., as usual, the President in the chair. Among those present were the Bishops of Rochester, Ripon, Exeter, Durham, Bedford, Antigua, Mauritius, Travancore and Cochin, and Corea. Mr. Fenn read Joshua i., and offered the time-honoured prayer used at all General Meetings. Mr. Wigram then announced two gifts received that morning, one of 5000*l.* from an anonymous donor in lieu of personal service, and another of 1000*l.*, and then proceeded to read the "General Review of the Year." (This "Review," with the Brief Abstract of Mission Reports, is given with this present *Intelligencer*.) The President then addressed the meeting :—

Speech of the President.

My Lords, Ladies, and Gentlemen,—In the marvellous sermon which we heard last night—would that the walls of St. Bride's could have been enlarged to take in such a congregation as I now see before me to hear it!—we were told we should hear in the Report to-day that which was not unworthy to be considered an appendix to that great missionary handbook, the Acts of the Apostles. And in that Report you have heard of effort and of progress, of great things attempted and something done in the name and for the sake of the Lord Jesus, and in the power of His Holy Spirit. You have heard of a battle joined in which there is no opportunity of retreat or surrender. The attack is being made on the strongholds of the enemy, our leaders are struck down before us, our comrades are falling at our side, but still the bugle-call is ever sounding the advance, still volunteers are called for to fill the gaps in our ranks, to storm the breaches made, new weapons of attack are devised, fresh forces are marshalled in new formations, for we are leading no forlorn hope, we are advocates of no failing cause, the Lord of Hosts is with us as our Cap-

tain, and we know that His will be the victory.

You have heard of Africa to-day. Africa has filled in the missionary, as in the political, world a very large space within the past year. Our brethren labouring in other parts of the field will not complain of this—they know that it is not our intention to forget them; witness the resolutions on our paper to-day, to which you will be asked to assent. But Africa was the first thought of the founders of the Society; in Africa were for some time our chief work and our chief successes. We have rejoiced to see Native communities, Christian Churches, self-supporting; and from that African Church has come the one solitary example of a Native who has been called to fill the work and the office of a Bishop in the Church of England, our honoured and loved Samuel Crowther. The soil of Africa has been watered by the blood of many heroes and martyrs. We mourn their loss, but the Church is richer by the death of those men whose names you have heard mentioned to-day, who encompass us about now as a great cloud of witnesses, and call us to go forward.

Africa can hardly now be called the Unknown or Dark Continent; recent travellers, from Livingstone downward, have done so much to throw light on it; and now, when the whole world is ringing with the praise of Stanley, we rejoice to think that it was he that first led us to Uganda: we heartily thank him for his appreciation of our efforts, and we accord him a hearty welcome on his return. But what a wonderful history is that of the Uganda Mission! Truth is stranger than fiction, and who could have believed that we should have heard of him, whom we knew as the heathen king, being brought back as a Christian by Christian adherents, and asking to have teachers sent from Europe to instruct his people? Not that the danger is over. The Arabs are defeated, but they are not crushed, and we know how great the Arab power is in Africa. The heathen party are very strong and numerous, the king is weak, and Rome is strong and aggressive; they have five priests there, several of them very fluent in the language; and I think we may take a leaf out of their book, for a very few miles off they have twelve more men ready to come and support them. These are things that show the danger is not over. Our own people have been discouraged, but they have been looking anxiously for help from the British East African Company, and I am sure we were all glad to see the news a day or two ago that the agent of the Company had come up and made a treaty with the king, putting Uganda under British influence. When the railway is made there, perhaps our Treasurer may take some of us up for a trip. But events develop so rapidly that we cannot prophesy; all we can do is to commend our dear brothers and sisters in Eastern, Central, and Western Africa to the loving care of Him Who has watched over us, Who did keep Mackay for fourteen years, and without Whom not a sparrow shall fall to the ground. And if we are faint-hearted—and we cannot help it sometimes—let there come to us the voice of him who wrote thus two years ago: "I am alone, with no European companionship, except my books and the graves of my departed companions. What a suggestion, to give up the Mission! Are you joking? If you tell me in earnest that such a suggestion has been made, I can only answer, 'Never!'" Would to God that Alexander Mackay had been spared to receive the band going up to reinforce him! Would that he could have heard of the great meeting we had in January, and known of the formation of the Africa Prayer Union, and been able to welcome that

Bishop whom he so much desired to come up and create a diocese, and to get workers to help him! We would have wished that, but God has willed otherwise, and all we can say is:—

"Now the labourer's task is o'er,
Now the battle-day is past,
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

But the African question, as far as we are concerned, is plain and simple compared with the ever-changing aspect of the problems which missionary enterprise has to encounter in India. What a field does that empire offer, and what responsibilities are ours in regard to the possession of it! I may not now enter upon the openings, endless as they are in their variety, on the successes afforded to Missions—our own and those of other Societies,—wonderful when we consider that India has only been grasped half a century by Missions. I can only touch on this subject, but it is well to remember one or two points which Mr. Sell has told us in his sketch of Bishop Sargent, that each new development brings new difficulties in its train. The question of European control, how far it is safe or desirable, presses for solution in Church as well as in State. And then there is the question of Native Churches. In the words of one who spoke from this platform three years ago, and whom we now rejoice to think of as a successor of Bishop Butler and Bishop Lightfoot in the diocese of Durham—words spoken by Dr. Westcott—"there is no question of greater importance, of greater anxiety, and I will say of greater hope, than that of the organization of the Native Churches." We want to cultivate the spirit of self-reliance in those Churches; we want to show our confidence in them; but the question how that development is to be carried on can be solved only by experience; and experience—again I quote Mr. Sell—is often purchased by failure. But questions like these, and that most serious one of safeguarding and building up our converts, would be enough to occupy all our energies if India alone held the field, and we had not to think of China and Japan and all the other stations. But if we had stood still to measure difficulties we should not be where we are. We have to grapple with them as they arise, and to go boldly forward. Of China I shall say nothing; two of our most devoted missionaries are with us to-day. We shall hear Archdeacon Moule this evening,

and I hope very shortly to have Canon Hoare by my side on the platform—and who is there that will not envy the father in hearing the son tell of the work to which he has given his life abroad, and which the father has so greatly aided at home?

You have heard to-day of our activity and energy, and you have applauded the mention of them; but it is a solemn thought to consider how they appear in the eyes of Him Whose work we profess to be carrying on—how in the eyes of our brethren who, having heard the Mission call, have left friends and home and country in obedience to it. I fear that it must appear very small and poor indeed. We had a great meeting, to which I have already referred, in January last; and what was the result? What great things did we think we had achieved? We sent out fifteen persons to a population of something like 100,000,000. Surely it behoves us, brethren, to be very humble. But let me not seem to depreciate anything that has been done, or to be discouraged. The test of love and life is growth. As a recent writer of fiction has said, "A love that does not grow is already beginning to die." But I am thankful to think that no one could read that Report without acknowledging that there is growth. There is growth in the number of our missionaries—from 257 to 390. There is growth in our funds—steady growth, but not an adequate growth compared to our wealth. Methinks I hear on my right the words sounding, "Half as much again."* They are words not to be forgotten, even if our income goes up by leaps and bounds. You have heard of the increased interest, of the number who are reading and studying about Missions now who never did so before. And wherever men and women are

gathered together for an increase of spiritual life, there the missionary idea comes to the front, and offerings are made of money and of service. All our Gleaners' Unions, our Ladies' Unions, the great auxiliary work of the Zenana Society, even down to the Little Sowers' Band, show life and growth, and help to bring in funds into the Society's exchequer, and also to arouse missionary interest. Islington is again to the fore. Out of thirty-one men who have entered during the past four years for the Oxford and Cambridge Preliminary Theological Examination, twenty-four have obtained a first-class. A new departure, and that of the happiest kind, has been referred to—the interchange of work between the Church at home and abroad. The work which Mr. John Barton has given to Tinnevely will not be lost to his Cambridge parish. Mr. Selwyn, when he comes home to the church at Hatcham, will find that he has a new power. All this will be carried on, I am sure, and the results cannot but be of the happiest kind. When we compare the work with what it was thirty, twenty, or even ten years ago, there is hope that if we are not doing what we would, we are beginning to rise to our responsibilities, and the man who is getting old may thank God with Bishop French that he has lived long enough to see such a great interest in Mission work everywhere. Now I will thank you for having listened to me, and I will conclude in the words of our missionary whom we have lamented and lost, when he wrote from the centre of Africa, that "where Satan is supreme, where bloodshed abounds, where darkness is darkest, there comes to the Church of Christ the call to dare, to do," and we must add, after his example also, to die.

The first Resolution, in the absence of the Bishop of Norwich, was moved by the Bishop of Exeter, and seconded by the Earl of Harrowby, as follows:—

That the General Review which has now been read, together with the Report of which an Abstract has been presented, be adopted, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. Herbert James for the Sermon before the Society last evening, and that it be printed and circulated; that Sir T. Fowell Buxton, Bart., be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies; and that this Meeting thankfully recognizes the growing interest in the great missionary cause which has marked the past year, and is thereby quickened and encouraged to make fresh and strenuous efforts, in dependence on Divine grace, to rouse the whole Church to a deeper sense of its responsibilities towards the non-Christian nations of the world.

Speech of the Bishop of Exeter.

These last are very solemn words. We pledge ourselves, as in God's sight, to make fresh and strenuous efforts, in dependence on Divine grace, to rouse the

whole Church to a deeper sense of its responsibilities. I feel it no small responsibility to stand in the place of my dear and honoured friend the Bishop of

* The Bishop of Exeter was on the President's right.

Norwich. Thank God for the better tidings we have heard of him this morning. I remember him when he was a missionary advocate in his rectory in Norfolk. I remember his countenance, so full of light and peace, gladdening the lightest day; but if it was inclement I remember his words, which have ever since been a watchword to me through life, "God's weather never hinders God's work." That man would give himself with all his heart to address six or eight villagers in a school-room in Norfolk, as earnestly as if he were addressing this great assembly. That is the stuff of which good missionary advocates are made. But if the Bishop of Norwich were here to-day, I am sure that, as one who has so much upheld this cause, he would raise all our hearts to a higher level. He would point us to our Father in heaven, Whose heart yearns over this fallen, sin-stricken world of ours—that God Who so loved the world that He gave His Son. He would bid us grasp the thought that it was said by the Eternal Father to the Eternal Son, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." And he would remind us how our great Advocate, Whom the Father heareth always, is pleading at God's right hand for the fulfilment of this covenant in the counsels of eternal love; and he would remind us also that it is with us to pray for an enlarged effusion of the Holy Spirit. He would remind us that our Master, ere He went forth to suffer and die for us, said to His Apostles in the upper room, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth." And he would remind us how the Apostles, after our Lord's Ascension, interpreted His promise when He said, "Ye shall be baptized with the Holy Ghost not many days hence;" that they continued in supplication and prayer with the women in that upper room until the day of Pentecost was fully come, and then their struggling prayers, mingling with the all-prevailing intercession of our Advocate with God, brought down the abundance of the blessing which is the Church's heritage, that by which the whole body of the Church is governed and sanctified. And our prayers are still rising. I once heard a naturalist say that if you observed two banks of cloud in the sky, one on a higher and one on a lower level, if ever they joined, either the higher descending to the lower, or the lower rising to the higher, there was

always rain. Whether that be so in the natural world or not I do not know, but this I do know, that when the prayers of the Church militant here on earth mingle with the prayers of our great High Priest above, there is always an answer of peace, the Benediction vouchsafed by God to the Church here.

We are called to labour. Only eight years and another Jubilee will be upon us. Oh, does not the question come to each one of us—do we not ask, "Lord, what wilt Thou have me to do?" Will it not be that many here will be constrained, if they honestly put that question to themselves, to acknowledge that a voice is ringing in their hearts, "Who will go for Us?" and they are constrained to answer, "Here am I: send me." God grant that to whomever this comes, we may answer as Isaiah answered. But many are clear that their calling is here in England, to work for God; if they were called to work abroad, everything would be laid at the Master's feet. Ought not everything to be laid at the Master's feet now? I made a thorough examination of the work in my own diocese, and I found that there were still only two-thirds of the parishes in which there was any organization for missionary work, one-third still untouched; and I suppose it would not be very different through the whole of England. One-third of the parishes of our beloved Church not yet responding to the Master's great call by any organization for sending forth labourers into His harvest! I do feel that we who are working for God want, in those more or less cultivated fields, to use the subsoil plough, and turn up virgin soil on which large harvests may be grown. Those, from the missionary aspect, wilderness parishes we must win, and by God's grace we will reclaim and win them. I earnestly hope that we may use as much as possible the machinery of our beloved Church. I have been permitted to assign to one in my diocese, as a Residential Canon—the special work of the Foreign Missions of our Church, and I cannot express my thankfulness to God for the work that holy man of God is doing in Devonshire—going from place to place stirring up prayer, stirring up toil and labour for Christ. How I wish there were a Missionary Residential Canon in every diocese of our land! I do thank God for the work he is doing amongst us.

There is so much cause for praise. Thank God for the peace of Europe, of Christendom! Be it that it is an armed peace—still, we rest on the God of peace, Who gives us peace, and during this time of quiet

He calls upon us to labour with double energy. We thank God for the revival of our beloved Church. I am persuaded, brethren, that if my dear and honoured father were here—I have often seen him clasp his hands and thank God for the revival he saw in his days—his heart would be full of overflowing praise, for they called him “a walking Doxology.” We have cause to thank God for open doors; for Africa, of which our Prime Minister said the eyes of all Europe were now directed to Africa: there is an open door for us, and we thank God for it. We think of India, and India is ours—that India may be Christ’s. It was given to us that we might give it back to Christ. And then there is China with her great multitudes, and Japan with its quick-witted intelligence, of which a writer in the *Times* said not long ago that by the year 1900, if Christians are true to themselves, Japan will be Christian, nominally, from shore to shore. Now we have come to this time, God grant that we may labour as those who are, in the Master’s sight, using to the utmost everything which He has given to us. If you could sketch a missionary land, you would sketch England with its open Bible; with its Protestant Evangelical Catholic Church; with its earnest, strenuous ac-

tivities, touching every land, able to send forth emissaries far and wide—you would sketch England, Englishmen and Irishmen; for whatever statesmen may do, the Church of England is the United Church of England and Ireland. We are brothers, doubtless, evermore, and we depend on a warm and generous response from Ireland, such as she has given us in the last few years, shaming us in the work of Missions. They say all men are divided into four classes—those who are wise before the event, those who are wise during the event, those who are wise after the event, and those who are never wise at all. I believe that we at all events may take the first three classes, and may say that in the mingled field of Mission work which God has given us to do we have had opportunities of being wise before the event, of being wise during the event, and in some cases of being wise after the event. We are toiling and labouring for our one Lord and Master; He is with us, He will not fail us, and we in Him will go on till the words are fulfilled which Bishop Heber has left as his legacy to the Church,—

“Waft, waft, ye winds, His story;
And you, ye waters, toll;
Till, like a sea of glory,
It spreads from pole to pole.”

Speech of the Earl of Harrowby.

Sir John Kennaway, my Lords, Ladies, and Gentlemen,—The whole key-note of the Report of to-day is, as it seems to me, thankfulness to Almighty God; and surely if we thank Almighty God for the work of this Society, we ought not to omit to thank Him for allowing this magnificent assembly to be gathered together in support of the great cause we have in hand. I rejoice from the bottom of my heart, for the sake of the great cause, for the sake of the great missionary work, for the sake of the noble workers, to see such an assembly; but I also prefer to rejoice for another reason—because I know that all who are assembled here to-day, and who take a part in this noble work, are true to the great Evangelical principles of our Church, that they glory in the name of Protestant, and that they never will be ashamed of the great Reformation. I rejoice because it affects the general Church at large. A gathering like this—repeated as it is in the other hall—full of young life, not only supported by the zealous aid of our lady friends, but full (as anybody can see) of men of all ages, gives an answer to the sneers which are too often allowed to pass current that the Evangelical body in the Church of England is a moribund body, and has lost its influence. The very work of this Society

—the zeal, the energy, the life, the self-sacrifice, and the devotion that we hear of—are all proofs that we too inherit something of those great doctrines and those moving principles which electrified England seventy or eighty years ago.

But my object is not to go into the work of the Society in Africa, in Asia, in India, in North America, and so on. I adhere merely to the resolution which has been placed in my hands—a resolution of thankfulness for the interest which has been shown in the work of the Society, and which seeks to arouse the Church of England to fresh exertions. The growing interest in the work of this Society is, I think, a thing to note. How is it shown? It is shown in the vast meetings that now assemble in all parts of the country whenever this noble missionary cause of the Church of England is touched and handled properly. It is shown by those most touching valedictory meetings which are thronged in our great cities to say farewell to the gallant soldiers. It is shown by the exhibitions of missionary work which spring up spontaneously in many a large city. It is shown by the new Mission Unions which spring up in many parts of the land, and by the number of workers who ally themselves together without any action from Salisbury

Square at all—mostly young men and young women, who with young zeal and new energy form themselves into associations, or associate themselves together by means of circulating magazines in support of the cause. Another sign of the new interest is that, just at a time when it is supposed that the criticism of the Bible is more keen, you have the great influx of seventy-eight men from the Universities rushing forward into Mission work. Surely that shows a better interest, a more glowing interest, a more intellectual interest, if you like to call it so, in our cause. We are thankful for that interest.

We are thankful also for the rich knowledge of what ninety years of the Society's work have done. The experience of ninety years has not been without its good fruit. How should we find ourselves now if we were starting afresh for the evangelization of the world? The tone of the peoples is totally different from what it was when our work was begun in India, in China, or in any of the great centres of population. If you test the Reports either of this Society, of the Bible Society, or of any of the great missionary societies, you will find that they all agree upon one point—the spirit of inquiry which now exists. Instead of a dead apathy, instead of a bitter hostility, in vast districts of the world there prevails a spirit of inquiry as to Christianity. That, surely, is a cause for vast thankfulness. Then you will find the experiment of the Native Churches is working more and more, and encourages you to trust them more and more. Let me put myself into the position of one of the founders of this Society ninety years ago, and let me try to compare ninety years ago with the present day. What a different picture I see! The Native Churches—the dream of our fathers—beginning to be realized. A perfectly new thing in respect of its large dimensions—a number of devoted women ready to go out and to storm the very citadel of heathendom, to penetrate its dark recesses, and to bring Christianity in, as you may say, behind the men, through an influence hitherto untried. The medical missions—an entirely new work of the last few years—in its present extent, and organized condition, full of hope and full of encouragement for the future. Then you have the actual numbers of your converts. I think they are, so far, very encouraging. Of course, if you compare the figures, you may say, "What are they compared with the whole number?" But you must remember that the Protestant Evangelical Churches are most careful whom they number as converts. They do not seek

numbers so much as real converted men and women; and I have often thought that if that test were applied to many of our large churches and our large assemblies, and those were told to leave the building who did not come into the category, there would be but a small residue of those who could be called the real devoted followers of Christ. Then another point that has been cleared up during the last ninety years is the fact that the Bible is fitted for every race and for every condition of men. No one could tell until missionary effort was started whether the Bible would suit high and low, cultivated and savage alike. Now you have your Bible ready to circulate in 300 tongues, and wherever it goes you find it is ready to meet the wants, touch the hearts, and raise the lives of the people. That, surely, is a great cause for thankfulness and encouragement. Then you find just the same about high-class needs and low. Already high-class Mohammedans and high-class Hindoos have been touched by Christianity, and there are signs of its acceptance in a way which in our early days would have been thought to be almost impossible. In the great changes of education which have gone on your Society has thrown itself into the forefront of raising the whole scale of education in these countries. Then you will remember that for a long time the very name of missionary was used almost as a term of reproach amongst the outer and non-Christian world. Your great Proconsuls, when they come home from ruling vast provinces and various races, to reap the fruits of honourable service, your officials from India, your leading men who have awayed great masses of people in China, your great explorers like Stanley, all bear witness to the work of the missionary now. The missionary is no longer a despised man; missionary effort can no longer be jeered at. These men who have had great secular successes, and who are familiar with dealing with millions of men, are now testifying to the work the Gospel of Christ is doing. And more than that too. Many people doubted whether Evangelical religion, as represented by the Protestants of the Church of England, would suit the Native mind, would suit the mind of India, would suit the Chinese, would suit the African. Curiously enough, it seems to me that all the testimony is in our favour. It seems that those who are to be weaned from the false religions of the East and the miserable temptations of heathendom do not want an external religion, do not want a religion full of asceticism, do not want a religion full of sacerdotalism, but welcome the pure religion of the heart, and of the

mind, and of the soul, which we believe to be represented by the Evangelical part of the Church of England. Well, now, all that—the growing interest, the accumulated knowledge, the open doors, the readiness of the peoples to which I have alluded—are all matters for great congratulation and for great hopefulness.

But then the dreadful feeling comes how totally the means are inadequate to the great object, how inadequate are the means, with all our 200,000*l.* a year and our 390 missionaries—how miserably inadequate to the evangelization of the world. We have got our young agents ready. Young men are coming forward; young women are coming forward—men of devoted life, women of devoted life, and both of high talent. There is no difficulty about that, but there is a great difficulty with the money supplied, and with the commissariat. The means for undertaking all this work are ludicrously inadequate for the wants of the people—miserably inadequate. There remains that figure of 170 millions of Mohammedans, or 870 millions of heathens. We have just touched them with our little body. Something like three millions of Christians have been brought into the fold of Christ by the Protestant Churches of the world. Then you look at your own work, and at your own workers, throughout the world. You are proud of them. But what have you got? Your Protestant Churches in America, in England, and on the Continent—what is the number of workers they send out? There are about 3000 ordained missionaries, and it is generally calculated that there are something like 700 lay-workers, and 2000 or 3000 devoted women. What are they amongst these millions of Mohammedans? I think it is only right, when we see so much to encourage us, and only well when we see the field so open, to look at the other side of the picture. How painful and almost ludicrous some people would say, to see a young man sent out by himself to evangelize 700,000 Natives! But among the skilled, and among the ignorant, alike in all grades of society, he continues undoubtingly and trustfully his work. I noticed a passage in Miss Guinness's recent instructive and admirable book about China in which the writer says: "It is very lonely. We have got to one of the great provinces with fifteen millions of people, whereas the only Christians, as far as is known, are three women, one man, and one boy." However, from this seed, sown in faith in this way, great results can doubtless, if God wills it, follow. But what I want to impress upon all present is this. We know now how to work. Experience has taught us how to work.

Experience has taught us what errors to avoid. The people are ready to receive us. The great difficulty lies in this, that we have not the means with which to meet this need with anything like adequacy, and therefore with anything like hope of ultimate success on the scale which these vast populations demand. As to our money, can it be believed, when you look at it, how little the Protestant Missionary Societies throughout the world spend? The estimate, I am told, is that about 2,500,000*l.* are raised annually by more than 100 missionary societies in Great Britain, America, and the continent. I sometimes compare that with what Mr. Giffen, the statistician, tells us are the annual accumulations of Great Britain and Ireland. He is a most trusted authority, and he says that we put by every year some 240 millions sterling. We lay it by in our coffers for our pleasures, our children, our old age, or for uselessness; and out of that sum England supplies only a share of a million and a half every year to the great Mission cause. If we look at all charitable societies together, I am afraid the amount supplied would be very small compared with our savings. The story of the drink bill is an old one, but it is one not to be forgotten. When we think that we annually put by 240 millions sterling in these islands, and spend besides 125 millions in spirituous liquors, surely there is a margin there from which we may ask something more for God's cause—a little margin of the savings, a little margin of the drink, which might be spared without any great loss, without any great damage to the prosperity of this country, without any great damage to the festive habits, to the good-fellowship, to the friendly meetings of the people of this country. Surely something more might be spared for this noble cause of our Saviour.

The Church is to be aroused. How is the Church to be aroused? I don't think the Church will be aroused by great meetings. I don't think the Church will be aroused by great preachings in cathedrals or churches—all excellent and good things in their way. After all, what a small number are affected numerically by these meetings! what a small number! Many of us, I suppose, have been already deeply interested in this cause before. How few outsiders there must be in this hall who are new to missionary work! How, then, is the Church to be aroused? The Christian Church must always be reminded, in the first place, that going forth into the world to preach the Gospel to every creature was one of our Lord's most solemn commands. I don't think

any missionary work should ever be talked of or gone into without bringing that forward over and over again. Here is a great and simple command of our Lord and Master Jesus Christ. 'Our business is to obey it, and not to argue, not to criticize. The answer comes of course frequently from the outside, "Well, you had much better look at home first, and see what your home needs are." Did our Saviour Himself do so? Was not He quite aware of what the needs of the home-peoples were? Was not He aware of what the needs of Judæa were? Was He not aware of what the needs of Syria were? Surely, when we think of His sweeping command, that question of looking first to this land or that disappears at once, and all experience shows that the man who helps the heathen, who plunges deeply into the missionary cause, is the man who is the most ready and the most warm-hearted in helping those near at home. These people say: "Wait until civilization has made these nations more fit to receive you." But are you quite sure that it will be easier to affect these vast peoples of China, of India, and of Africa when what we call civilization has done its work? Civilization has its own missionaries, who are very active at this moment. As soon as the ports are open, civilization rapidly sends in its barrels of spirits, which ruin the bodies and the souls of the people. Civilization sends its opium and pours in its arms, which foster bloody wars. Civilization floods the Native races with infidel literature to prevent them becoming God-fearing. Do you think, then, that waiting for that civilization which owns the devil as its head will render the religion of Christ more acceptable? In the meantime, these countless millions will have learnt to think that the Christians are a sham. If you wait till then, I am afraid you will find your work still more difficult.

How are we to arouse the Church to this work at home? Not by sensational meetings, not by great preachings. It must be a matter of detail—a matter of quiet work. I cannot help thinking that in each of our parishes, in each of our congregations, there ought to be a new departure in regard to what you may call the outside work of the Church of Christ. It is quite right that each congregation and that each parish should be interested in organizing meetings for religious purposes and so on, but it seems to me that there ought to be a distinct department in every parish in which the people should be invited to consider distinctly the outside work of the Church. Take our position as mem-

bers of the more Protestant and Evangelical part of the Church of England. I hardly like to recommend a thing of this kind; but what we want to do is to get our people to study the annual work of the great leading Evangelical Societies. Whenever I have gone to a quiet meeting in a place not familiar with these works I have found that the details of the work was what interested the people most. They no longer care to be appealed to on behalf of "the good old Church Missionary Society" or "the good old Evangelical Societies." They want to know what we are doing with our money. Is not it possible in all our parishes that once every year the people should be assembled to take stock of the work of our great Societies during the past year? I find these Reports most interesting myself. They are full of interest, full of romance, full of encouragement. I cannot see myself why in each parish the parishioners should not be called together at a definite time to read over selected parts of the Reports of the great Evangelical Societies, and then to say that this time next year we will go into this matter again and see how the different works have progressed, how the different details have come out, how the different schemes have gone through. Sometimes you will find discouragement, sometimes you will find encouragement; but I believe that if you can get anything like an acknowledgment of the outside work of the Church as a distinct department for every parish and for every congregation, in time you may swell the army of your workers immensely and swell the resources that you have at your command immensely. And would not this have a great effect? If you can, as you may say, take the parishes and the congregations a little out of their local selfishness, would not the effect on your own Church be very beneficial at home? Would not it tend to allay unjust suspicions at home? Would not it tend to diminish the force of attack and to detract from the pettiness of daily life? Would not a recognition of the great needs of the Church of Christ and the great needs of the Christian Church among Native races tend to a higher Christianity, to a nobler Christianity, and to a more unselfish Christianity? I believe, too, that if, as time goes on, you could show them how the Gospel, how the Bible, adapts itself to all the nations of the world, nothing would strengthen their own faith more than that; so that the more you push your missionary effort, the more you increase your outside exertions, the more, I believe, you will increase the faith and the comfort of your people at home.

The watchword, I think, for us to take

this day is a very simple one. It is one that we heard at the very beginning of this meeting. While in all wisdom we make our plans for the spread of our great cause, while we seek in every way to find out new modes of interesting the people, and new modes of collecting

The hymn, "All hail the power of Jesu's Name" was then sung, during which the collection was made. The second Resolution was moved by the Rev. W. Allan, M.A., Vicar of St. James's, Bermondsey, and a member of the Committee, and seconded by the Rev. J. C. Hoare, M.A., C.M.S. missionary at Ningpo, Mid-China, as follows :—

That this meeting hails with thankful joy the recent developments of work in the Missions of the Society in Africa, and will follow with earnest prayer the progress of the missionary bands in the East and West. At the same time it recognizes the solemn responsibility of attending to the urgent call for expansion and extension among the teeming millions of China ; and of considering what steps to take in view of the rapid development of thought in Japan.

Speech of the Rev. W. Allan.

My instructions are : "Twenty minutes, with a leaning to mercy." Africa is the theme on which I have been asked to speak, with a special reference to the recent developments of the Society's work in that country. I wish the subject had been entrusted to a more competent advocate, for it is one thing to be moved oneself with the urgency of a question, and a very different thing to be able to kindle enthusiasm in others. Even Wilmot Brooke seems to have found this to be the case, and bewails the fact that while a "kind and ready hearing" was constantly accorded to him, the terrible tale he had to tell of Satan's sway in Africa seemed to sit so very easily on most of those who heard it as to make him doubt whether much of their professed missionary interest was altogether genuine. I noticed the statement in the *Church Missionary Intelligencer* for March that "Africa looms large in the public mind." It may be so, and in a sense it is so : but it will have to loom a great deal larger in the mind of the Christian public before we can reasonably hope for the fulfilment of the words of the Psalmist : "Ethiopia shall soon stretch out her hands unto God." I can neither regard Africa, as some do, as a signal evidence of missionary zeal and missionary success, and still less, like others, as a proof of missionary failure. To me it speaks with a double voice, crying out against the general apathy and supineness of the Christian Church regarding Missions, and yet as affording blessed tokens and foretastes of what God will yet accomplish when His servants rise up to do His bidding, and carry out in real earnest the parting commission of their ascended Lord. At present, however, with very slight exceptions, Africa is a continent lying in darkness and

funds, let us take to our hearts the good old text from Joshua with which we began, "Only be strong and very courageous. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

the shadow of death. The editor of the *Africa Diagram*, in the January *Gleaner*, which has been since republished separately, has carefully pointed out that in reality it does not paint the Dark Continent nearly dark enough, for the white stars are much too large, and consequently too close together. But that is not all, for the great waterways are necessarily represented white, whereas they should have been depicted in lurid colours of fire and blood ; for hitherto they have been the great channels for the debasing and destructive traffic in rum and gin. By an unholy compact between Satan on the one hand, and professors of the Christian faith on the other, our own countrymen, and our fellow-Christians in other lands, have been doing the devil's work in Africa, and spreading misery, ruin, and death ; and while enriching themselves with the gains of hell, have been, as Solomon says, eating, and wiping their mouths, and saying, "We have done no wickedness." I hope, indeed, that this traffic is doomed, and that the discussions at the Brussels Conference, resulting from an agitation which may be traced back four years to the Liquor Traffic Committee, which met in the Church Missionary House, may result in the extinction of that traffic in the interior, the prevention of it in what are called "uncontaminated districts," and in its repression along the coast. On the Binue branch of the Niger, at all events, it has been prohibited by the Royal Niger Company ; on the Quorra branch it has been practically stopped ; and on the Lower Niger it has been greatly checked. This is an encouraging feature of African politics, and it has a material and hopeful bearing upon missionary enterprise, and upon the pro-

spects of the work of our own Society. But my duty is not so much to dwell on the lights and shades of Africa generally as to touch briefly on the "recent developments" of the Society's work in Africa. And here let me say I hope no one is frightened by the term. Let no one confound "recent developments" with imaginary "new departures." I do not allude to the new departure mentioned by Lord Harrowby. No one need suppose that the Society's anchor has broken loose, and that the old ship is likely to drift from its moorings. That anchor, I believe, is steadfastly fixed, as the opening and admirable article in this month's *Intelligencer* indicates, in those spiritual principles for which the founders of the Society contended, and in those immutable truths which Christ revealed, which the Apostles taught, and for which our noble reformers bled and died. I for one believe in the old paths, and desire to walk in them myself, and that the C.M.S. should ever be found walking in them also; but I trust and pray that it may never become fossilized, and its mode of procedure stereotyped, for that would signify decrepitude and decay. Development is a token of true vitality, an indication of life and vigour, and the phrase "recent developments" points to the retention of the same sacred principles which God has so abundantly owned and blessed, with such modifications of procedure as circumstances may demand. And I rejoice to know that these developments are all in the direction of increased efficiency and spirituality.

First, I would allude to that which, perhaps, is of the least importance, because mainly a question of pounds, shillings, and pence. Economy is a bounden duty, especially in disbursing the alms of others; and it is a healthy symptom that from India, from China, and from Africa proposals are being laid before the Committee by the missionaries themselves; proposals which receive warm support at Cambridge and Islington, which aim at reduced expenditure, though of course entailing more or less self-sacrifice on those affected by them. It is evidently the duty of the Committee to give such proposals not only a fair hearing, but a fair trial; and, if they prove feasible, definitely to adopt them. These remarks apply to Mr. Douglas Hooper's plans for work in the interior of Africa. He desires to check the hongo system or plunder plan which has hitherto necessitated huge caravans, and made the work in the Equatorial provinces so terribly expensive. He thinks that, by a simpler mode

of life, by adapting himself more closely to his environment, portage may be avoided, and royal cupidity no longer aroused. He desires, in short, to revert to the system of our pioneer missionary Rebmann, who, more than forty years ago, reached Kilimanjaro with no baggage or other belongings worth mentioning beyond his historic umbrella. The Committee have in no sense prejudged the question, or committed themselves to any new course of action, and still less have they condemned their former procedure; but, as Mr. Hooper has already had experience in travelling in the interior of Africa, and believes that his proposals are practicable, the Committee have simply said to him and his companions, "The Lord prosper you! We wish you good luck in the name of the Lord."

Secondly, I sincerely trust I am not disrespectful to the ladies in characterizing them as "developments," and in classifying them among those referred to in the resolution; but surely their presence in such strong force on the Eastern coast, to say nothing of the more recent departure of lady missionaries for the first time to the Niger, is a matter not to be passed over without expressions of devout thankfulness to Almighty God for having raised up such a promising addition to the staff of African workers for Christ, and of hearty recognition of the Christian courage and noble self-sacrifice which have led them to volunteer for the work. May God preserve them in health; may Christ dwell richly in their hearts by faith; may they be strengthened by His Spirit in the inner man; and then, whether labouring in the East or West of Africa, they will prove such a blessed development of the Society's agency that our earnest prayer will be, "God bless our missionary sisters, and multiply them a hundred-fold!"

Thirdly, the modification of the Society's work on the Niger, and the recent dismissal of a band of nine English missionaries (including the two ladies just mentioned) for the Lower Niger and the Soudan is the commencement, we hope, of a very important development of the Society's work in that region. Bishop Crowther, as he has often said, has desired from the first to have Europeans and Africans working together, shoulder to shoulder, on the Niger, as in the Yoruba country and elsewhere. But the awful mortality, which in years gone by resulted from the various Niger expeditions, seemed to render the idea of such co-operation

hopeless; and, apart from the occasional presence of an English secretary or an English architect, all the work has been hitherto in the hands of converts from Sierra Leone. I have only visited two of the Delta stations, Brass and Bonny, but those visits and the information there obtained, were enough to prove two things: (1) the wonderful work effected by African instrumentality in the overthrow of human sacrifice, cannibalism, reptile-worship, and idolatry generally, of which the proofs may be seen in the African and Stanley exhibition; and (2) the urgent need that nevertheless existed for picked workers from home, the very choicest and most spiritually minded of England's privileged sons and daughters, men and women full of faith and power, and the Holy Ghost; yearning, not merely for the conversion of the heathen to Christianity, but for the actual salvation of souls, and who would be content with no lower standard of Christian attainment, either on their own part or on the part of the converts, than their being conformed to the image of the Son of God. And the Committee felt this need. The spiritual results of the work on the Niger were less obvious than the external change. By the acknowledgment of one of the leading Native agents, at one important station there were "unmistakable evidences of inherent weakness." Indeed, it seemed unreasonable to expect from an infant Church that it should not only supply its own necessities, but provide also a sufficiency of men of the most exalted type to evangelize Lagos, Yoruba, and the territories bordering on the Niger. The Committee, therefore, resolved last August to invite offers of service from those who were whole-hearted disciples of Christ, and ready to lay down their lives for those for whom Christ died. And in the good providence of God, in answer to the fervent prayer of faith, the Committee were enabled to send forth that remarkable band of devoted and single-minded men to whom the Society bade farewell in this hall on the twentieth of last January. I think there can be no doubt that they embody all that the Committee had in view when they passed their Resolution last August. Most of them are too well known to need any tribute of mine, but I may state respecting one of the number, who is better known to me and less known to my hearers than any of the others, that during the first five months of his work in my parish as a lay agent I had good reason to believe that he had been the means of real spiritual blessing to as many as fifty souls.

Fourthly. And in the Mission thus entrusted to Messrs. Wilmot Brooke, Robinson, Lewis, and Battersby we see a further illustration of the recent developments of the Society's African work. Hitherto the efforts to evangelize the Mohammedans in Africa have not been of a directly aggressive character, but I trust they will be so in future; for, while the Rev. Mr. Leversuch has been sent to Sierra Leone with an express view to the conversion of the Mohammedans in that colony to Christianity, the four whom I have mentioned will have a similar aim in the work in which they will be engaged at Lokoja, and in all the journeys which they may take from thence toward the interior of the Soudan. They will be compelled in all these journeys to forego all claim to British protection, just in the same way as Captain Conder had to do when he went to survey the land of Moab; for as "the British Government served him with a notice that any expedition he might undertake was at his own risk, and that they would not be responsible for the consequences," so the Royal Niger Company has done the same; and if the Soudan is to be won for Christ, it must be by those whose sole reliance is in the protection of the King of kings. Whether Messrs. Wilmot Brooke and Robinson are right or wrong in believing that this decree of the Company will facilitate their work, remains to be seen; but as the Company had taken up their stand, and issued their notice, all the Committee had to decide was whether they would allow them to go. And, surely, if the fact of being "disowned by the British Government" did not hinder an officer of the Queen from undertaking a perilous but important work, connected merely with the exploration of the land of Moab, it would have ill become the soldiers and servants of Christ to hesitate about going forward in their Divine Master's name, because a commercial company saw fit to withhold its sanction.

Fifthly. But the feature of the Society's past year's work in Africa, which in my judgment is of the deepest interest of all, and fraught with future possibilities of blessing of no ordinary character, is the Mission visit of Mr. Selwyn to the Churches in Yoruba, Lagos, and Sierra Leone. My own hasty inspection of the work in those districts two years ago, and especially in Sierra Leone, brought into prominence various defects, and revealed causes for anxiety, all of which were faithfully stated in the Society's Annual Report. And I could not but regard it as a direct answer to the prayers which many of the Society's

friends had consequently been led to offer for the spiritual prosperity of those Missions, and for the outpouring of the Holy Ghost, when the proposal was made and accepted on all sides, that one accustomed to conduct Missions at home and in other ways so well fitted for the purpose as Mr. Selwyn, should visit those localities with a specific view to the quickening and deepening of spiritual life in those West African Native Churches, which this Society has been instrumental in organizing. On this topic, however, I have no time to dwell, and perhaps no need; for we have every reason to believe that by this day week Mr. Selwyn will be in England to speak for himself, and to place before us full particulars of

this most interesting development of the Society's work.

In conclusion, I am sure you will all agree with me that each of these five features of the past year's history of the Society is a matter for humble thankfulness to God, and I trust that you will see the need of increasing your pecuniary support to meet the extension and development of the work; and, above all, that you will never forget, especially on the thirtieth day of every month, to pray that He Who alone giveth wisdom will evermore grant to the Committee understanding, and a right judgment in all things, so that they may be filled with the knowledge of His will, and do only such things as shall please Him.

Speech of the Rev. J. C. Hoare.

The Resolution which I have been called upon to second deals with three countries—Africa, China, and Japan. Africa has already been spoken of; of Japan I know next to nothing, only I do know this, that we ought—in view of the fact that the people of Japan are rapidly inclining to accept Christianity as a nation—we ought to pray for the Bishop, the missionaries, and the Christians, that they may have a right judgment given them in all things. It is not my purpose to speak of Japan, I want to speak of the country from which I have come myself, and which is spoken of in this Resolution, and to call attention especially to the wording of the Resolution. For we find it put down here that you recognize the solemn responsibility of attending to the urgent call for expansion and extension among the teeming millions of China. We have had those two words explained to us in the Report already read, expansion being the opening up of existing work, and extension being the stretching out and carrying the work into hitherto unevangelized districts. I wish this morning only to speak and to plead for extension. Not that I want to undervalue expansion. I am certain that if the Church Missionary Society neglects expansion, if it neglects the carrying on of the work already started, the building up of the Churches already founded, it will make the greatest mistake it could possibly do. We must go on with expansion, and we must endeavour to build up the Churches which have been already called out of heathenism, and put, as it were, in trust into the hands of the Church Missionary Society. But I want to plead for extension in regard to China, and I will tell you my reason why. I think we have been going on, in Mid-China at any rate, with the work of expansion long enough. Not

long enough to get tired of it, but long enough, I believe, through God's blessing, to have got to such a position that we may well go forward with the work of extension with good courage—not neglecting, of course, the work of expansion—but go forward with good courage in the full belief that the seed already sown will, through God's blessing, go on bringing forth fruit. Let me tell you a little of what our position is in Mid-China at present, and I think you will see we have by this time got to a state of affairs that we may reasonably look for extending our work beyond our present limits. It seems to me that if a Church is to be an expanding Church, three things are necessary. We want a living Church, we want a Native ministry, and we want Native trained and qualified evangelists. Now, I contend that in Mid-China at present we have these three things. In the first place, with regard to a living Church. If a Church is to be an expanding Church it must be a living Church, and if the Church is a living Church it will most assuredly be an expanding Church. What have we in Mid-China? We are told in this Report which has been read this morning that the progress in Mid-China is still very slow. I consider this is one of the best pieces of missionary information I ever heard. For if our work in Mid-China is very slow, we must assuredly thank God for great progress in other parts of the world. In Mid-China how do we stand? During the fourteen years I have been in Mid-China, I have seen our Native communicants almost doubled in number. During the fourteen years—including those who have been called away by death—during those fourteen years Native converts and communicants have certainly more than doubled their numbers. That may be a

very slow rate of progress, but thank God we have that; and thank God for a more rapid progress in other parts of the world. But I think that is in itself evidence that we have now in Mid-China a living and expanding Church. I will give you one sign which I think will convince you most certainly that the Church in Mid-China is alive. During the fourteen years which it has been my privilege to work in Mid-China it has been my privilege to baptize a good many adult Chinese men and women. In every case I have, of course, carefully examined every convert for baptism. In every case I have tried to find out whence the converts derived their first impulse towards Christianity, and in every single case of the adult Chinese that I have baptized the first impulse towards Christianity has come from the Chinese themselves. In some cases it has been Native evangelists; in many cases—I thank God there are many cases—it has been the Native labourer talking with his friend and neighbour; and so on. So then, men and women deriving no support or help from the Society, but, on the other hand, contributing to the funds of the Native Church, at the same time give up their time and strength, and do noble work in calling in their friends to the knowledge of the Gospel. It is to my mind one of the strongest signs we can have of a strong and expanding Church. Take the second point—that of the Native ministry. A Church cannot be called a living Church or a fully organized Church—and I believe it will never be a living and expanding Church—until it has its own Native ministry. We of the Church of England do believe in the sacred ministry as a divine gift. We do not believe in sacerdotalism, but we do believe that “when Christ ascended up on high He gave gifts to men, and He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;” and, believing this, it is our duty as a Church Missionary Society to endeavour to promote the establishment of a Native ministry in every Mission that is founded. It will never do for us to leave our Christian converts to the care merely of catechists and Scripture-readers, excellent and worthy men though they are; we must have a sacred ministry ordained of Christ Himself. Thank God the Church Missionary Society has realized that so much that, as you can see in the statistics which you have in your hands, the Native ordained labourers in con-

nection with the Society now exceed in number the ordained missionaries sent out by England. How do we stand in that respect in Mid-China itself? Let me give you some idea of the progress I have seen in this matter during the last fourteen years. When I landed in China there was one Native deacon in that part. Now we have five men ordained in priests' orders, and acting as pastors to their flocks. We have two men in deacons' orders, whom we hope to see soon ordained and sent out as pastors to other flocks. Now mark what is the result as regards the relation between expansion and extension. The result is that we missionaries are free for evangelistic work, and educational and other work for which we are sent out. We are no longer tied to pastoral work. For some years after I went out I was constantly employed running about, first east and then west, administering the sacraments and trying to act as pastor to little Native flocks scattered about. I am thankful to say that is all done away with in the district connected with Ningpo. Recollect we English missionaries are all very bad pastors of Native flocks. You want Natives to be the pastors of Natives. More than that, it is perfectly hopeless, if we are tied in this way, to carry on pastorate work, to make long expeditions, or to undertake anything like extension work. Here we are tied by pastorate work, and we cannot go forth into the other districts and other provinces or countries to preach the Gospel as we may wish to do. Thank God that now in Mid-China, or in part of it, we have these Native pastorates established, and there is now not the slightest obstacle to prevent the establishment of Native pastorates within two or three years throughout the whole of our Mid-China Missions, so that in that way before long we may hope to see every European missionary that we have entirely set free from all pastorate work. Now as to the third point of Native evangelists. If we are to evangelize China, it must be done by the Chinese themselves. We cannot hope, however you multiply your missionaries, however you multiply your funds, you cannot hope to send men into every village and town of China. We must have the evangelist's work in the main done by the Chinese themselves. And if there is to be an expanding Church, it must be well manned with Chinese evangelists. Not that I mean to say that the untrained Chinese are not themselves good evangelists. I have already spoken of what the Native Christians do, but

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we must have men who can afford to give up their time and go out and leave their homes and go forth to preach the Gospel. We cannot expect men who are labouring for the support of their families to leave their homes and their wives and their children to starve while they go to preach. Therefore we must have men supported by the Society, and the men we must have must be men trained in the truth as it is in Christ. We must remember it is not every convert, every new-born child, who is able to instruct another. The very weakest can lead another to Christ, but for instruction and for building up the Church and training converts we must have trained men. For there is a danger, and there will be a danger in all these new-born Churches, of errors creeping in. In dealing with my own students in Mid-China I have had to deal again and again with the germs of heresies which, if not eradicated in time, might cause serious injury to the Native Churches. We want missionary efforts in these days, but we don't want to have the battle of the creeds fought over again. What is our position in Mid-China in respect to that? Some years ago Bishop Russell wrote home and urged the training of Native evangelists. His views were carried out, and as a result of this work we have now in Mid-China fifty evangelists, of whom between thirty and forty have been trained in the college founded by Bishop Russell. Sometimes you hear people drawing comparisons between the Native evangelists and the European missionaries — between the single-heartedness of the missionary and the mixed motives of the Natives. My friends, I believe it is an unjust and an unfair comparison. Speaking as a missionary, of this I am perfectly certain — that I can bear witness to the fact that human nature works just as powerfully under a white skin as it does under a yellow one. But the grace of God is equally powerful under a yellow skin as it is under a white skin; and, thanks be to God, we have these men going out, and God is setting His seal on their fidelity and to the earnestness of their work by gathering in converts as the fruit of their preaching. It is only sixteen months ago that I was standing in the rough loft of a Chinese farmer's house, and I was gathering in there the firstfruits of the spiritual harvest in that place. Eighteen months ago there was but one baptized Christian: now we have more than sixty, and I have a letter in my pocket speaking of the growth of the truth and of new converts coming in. How was the little Church gathered together? I was the

first European who set foot in the place, and I went down, not to preach, not to evangelize, but to baptize. The whole work of evangelization, of teaching, and preparing the catechumens, was done and has been done since by the Native evangelists. Therefore, I say, in Mid-China now we have the elements of an expanding Church. We have a Church — it may be small, but it is alive. We have the beginnings — more than the beginnings of a Native ministry, and we have Native evangelists. Therefore it seems to me that if the Mid-China Church is in a position to be an expanding Church, it is surely our duty to go on and extend our work beyond its present limits. Remember, sir, that in making this appeal for further extension I do not wish to speak one word against the work of expansion. I do not wish to urge that we should leave our present work in Shanghai, Ning-po, and other places. We must keep it on. It will be fatal, I believe, for the Native Church if we do not keep on with the training of evangelists, and with the superintendence of those Native evangelists; and certainly I believe that we of the Church Missionary Society must keep on with the support of these Native evangelists, and if we fail to keep up the expanding work, if the Church Missionary Society says it will no longer continue the support of these Native evangelists, there will be no one who will grumble louder or longer than myself. What I feel is this. We might be moving on. Of course, I want to appeal for men to send out to China; but I believe we are now in a position that we might move on, and carry our work into regions beyond without the addition of a single man to our staff. I believe our work is in the position that our Mid-China staff alone might send forth men into the regions beyond. I am sure there are men who are willing to go, and certainly if there are not, I am perfectly willing and desirous, if it be desirable, to go myself. There is no need to applaud that statement, because such is the present feeling about Missions, that I am afraid a good many would say that in offering to go forward for extension work myself, I was doing what schoolboys would call "bagging the best place." For some reason or other extension work is in the first place, and I find that men are not willing to offer themselves for expansion work. I asked Mr. Wigram, when I was going to Oxford the other day, whether he had special posts for which I could plead for men. He got out a book and began reading out a list of principals and vice-principals of colleges, until I was

fain to say, "Hold! enough; it is no use going on." Why are these places all empty? Surely there is something wrong! There is some kind of prejudice in many minds against educational work. I myself, speaking as an educational missionary, must admit that sixteen years ago I had in this very hall a sadness in my heart when I was appointed an educational missionary. But now I say I thank God most heartily for it. We do not want to be picking and choosing. What we want is to be willing to do what we are asked to do. There is an idea now that extension work is a work that offers a missionary more opportunities for self-denial. But just remember this, that

self-denial may often be very near its opposite, self-assertion, and we do not want that. We do not want to be picking and choosing. Therefore, though I plead for extension work in Mid-China, I do plead also for expansion work, not only in China but throughout the world. I do ask you to give your gifts, ay, and to give yourselves, not for this or that special thing which happens to take your fancy, but just to offer yourselves and your wealth to Christ to use as He will, and when He will, in the words of that beautiful hymn which we so often hear:

"Oh, use me, Lord—use even me—
Just as Thou wilt, and when, and where."

The third Resolution was moved by the Bishop of Travancore and Cochin (Dr. Hodges), seconded by Dr. S. W. Sutton, of Quetta, and supported by the Rev. W. H. Barlow, Vicar of Islington, as follows:—

That in the judgment of this Meeting there is no portion of the field occupied by the Society which presents more paramount claims, and offers a more hopeful sphere for extended labour, than the great Empire of India. Those whose minds are being awakened by the progress of Western thought to seek after Truth, demand the attention of the Educational Missionary; the millions scattered in villages afford scope for bands of Associated Evangelists; the Medical Missionary has opportunities to open the door for the Gospel Message, especially amongst Mohammedans; the Zenanas invite the faithful labours of devoted women; while causes of anxiety as to the development, on pure and simple Scriptural lines, of the Native Christian Church, of which the present congregations may be looked on as the germ, render it more than ever urgent that the Society should be fully and vigorously represented.

Speech of Bishop Hodges.

The Resolution I have the honour to propose is so long that I had better read it at once, and then endeavour, for the few minutes allowed me, to illustrate and enforce it in one or two points. I prefer to-day to speak of the Mission work in Travancore and Cochin, to which I hope shortly to proceed, rather than that in which I have been engaged at Masulipatam and Kandy. Travancore and Cochin are semi-dependent States on the south-west coast of India, running from Cape Comorin in the extreme south some 200 miles north, nowhere more than fifty miles wide, and bounded on the east by the Western Ghats. The Rajah of Travancore has a larger number of Christian subjects than her Majesty the Queen-Empress has in any part of her Indian dominions, measuring twenty times its area. Out of a total population of say two and a half millions in Travancore and Cochin, above 500,000 are Christians. They are made up thus:—Syrians, 290,000; Roman Catholics, 150,000; Protestants, 60,000. Of the Protestants, the larger part are in connection with the London Missionary Society. The Syrian Christians claim St. Thomas as their founder. And if Solomon's ships went to the Malabar coast for spices, and Roman traders

have left their traces in coins bearing the image and superscription of Cæsar in that same country, why should not Thomas find his way there to bring "the unsearchable riches of Christ"? However that be, there can be no doubt that there have been Christians in those parts of India from very early times, claiming to be Christians of St. Thomas, and receiving their Bishops from the Patriarch of Antioch, where the disciples were first called Christians. When the Portuguese arrived, in 1498, they found Christians and numerous churches. It is significant that they found fault with them, on the following points among others:—That they did not recognise seven sacraments, condemned image-worship, had no stone altars, gave the cup to the laity, allowed priests to marry, and knew nothing of the Pope of Rome. Friendly intercourse was in time turned into cruel persecution, and, under the Pope's authority, Archbishop Menezes, in a Synod held in 1599, forced a large number into conformity, many of their successors having so remained to this day. A large number, however, remained true to their own Church.

It was to help this remnant of this ancient Eastern Church to shake off the dust of the superstition of ages, and to

arise and shine because the light of the Gospel was come to them, that the Society sent its first missionaries, in answer to the appeals of Dr. Buchanan and Colonel Munro, the godly Resident at the Court of Travancore and Cochin. This was in 1818. A College was built, which was endowed by the Queen of Travancore, for the education of the Syrians at Cottayam. For eighteen years the missionaries patiently continued teaching there; but the results were disappointing. For though much light was let into the Syrian Church by the teaching of the Scriptures, and by the preaching of the missionaries in the Syrian churches, which was freely allowed, all those years there were but few signs of a thorough desire for reformation *from within*. Accordingly, in 1836 it was determined to work independently on our own lines, not with the aim of drawing Syrian Christians into our own communion, but rather to go to the heathen. Many of the Syrians, indeed, who desired a purer worship, have joined us, and there is an active movement for reform among themselves going on now.

Let me give you a few facts from the report of the Archdeacon [Mr. Caley] for last year. I find that there are only six European clergy at present at work (two are at home on furlough), and eighteen Native clergymen. There are fifteen pastorates, each a centre of light radiating amid the surrounding darkness, having schools with Christian teachers, and here and there Young Men's Christian Associations, which, I rejoice to say, supply bands of voluntary workers. One pastor attributes all the ingathering in his pastorate during the year to the voluntary efforts of these young men. The total number of adherents in all the pastorates is 14,798—an increase during the year of 999. The Native contributions have increased by nearly Rs. 700. Most of the pastors are spoken of in high terms by the Archdeacon. The following story will illustrate the character of one of them who has been greatly blessed and is deservedly loved by his people. At one of the out-stations under his charge there were about six members of his flock who were not on speaking terms, the reason they gave being that if they spoke at all they were sure to quarrel. The Archdeacon had pleaded with them a long time in vain. "What can I do?" said he, &c. One of them replied, "If the pastor will come and live among us we shall not quarrel." Instead of being elated and well satisfied at such a reply, the pastor rejoined, "The want is much deeper and more important than that; you need Christ to come and live among you," and

then went on in burning words to say that nothing less than Christ in them and they in Christ would meet their cases. This appeal went to their hearts, and they not only spoke but confessed their faults one to another, and the breach was healed. Under such a pastor we are not surprised to hear that the work of God prospers. Souls are continually gathered in, and a new church was opened on New Year's Day. I have thus spoken very briefly of the Native clergy. And what are our six European brethren doing? Their work is twofold—educational and evangelistic. I have said there are only six in the field. They are unanimous that there is need of twice six, and I hope before I have finished you will not only endorse their judgment, but determine that as soon as possible the men shall be supplied.

Of the educational work, the head and centre is the Cottayam College, doing a splendid work. The late Principal, whom I have the pleasure of remembering as an old Islington pupil of unusual ability, has just returned on furlough after more than ten years' continuous service, a privilege and honour which comparatively few attain in the tropics. I rejoice that an Oxford man, a late scholar of Balliol, has offered to fill the vacancy; but we still want a vice-principal. There are 323 day-boys and 58 boarders, divided according to religions thus:—Syrians, 189; Anglicans, 124; Romanists, 8; Hindus, 63. From the last Report, it is plain that the Principal has gained the confidence not only of the boys, but of the community at large. At a public meeting held at Cottayam on January 2nd, 1890, presided over by the Right Rev. Mar Dionysius, the Syrian Bishop, who himself has given a donation of Rs. 350, a vote of thanks was passed to the Church Missionary Society for their sanction and help in raising the standard of the College, and those present pledged themselves to do all in their power to raise a special fund of 2000*l.* for a permanent endowment to relieve the Society of some part of the extra expense that will be involved. Most of the masters have given a month's pay, and the boys have collected 22*l.* This shows an *esprit de corps* that augurs well for the future. May the same spirit in which it has been conducted in the past ever prevail, and the aim ever be, as in the words of the Report, "to make the teaching of true religion, and its inseparable companion, true morality, the most important part of our work."

Besides this College for the higher education of the laity, there is the Cambridge Nicholson Institution for the training and preparation of the clergy. No part of our

work is more important. The future of the Native Church depends mainly upon the character of the Native clergy and evangelists, and India must be won for Christ by Natives of India. It is our high privilege and responsibility to be their teachers and guides, but not to be their lords and masters. It is ours to unfold, or to help them to unfold, their own characters to the all-attracting, all-pervading rays of the Sun of Righteousness, not to impress our characters, as though they were perfect, upon them. At the best we are foreigners to them, and cannot hope to understand or be understood by them as their own countrymen. I do not merely refer to the difficulty of language, but to customs and modes of thought, to national characteristics indelibly impressed on different races, which are more serious barriers than climate, or language, or dress, or food, which are apt to be over-rated. India needs more Native apostles, prophets, evangelists, pastors, and teachers for the work of the ministry. Such gifts our risen Lord ascended to bestow on His Church. We must plant and water the good seed of the Word, and God will give the increase in the sevenfold gifts of the Spirit to call and separate for the ministry those whom He has chosen to bear His Name to the heathen. The High School at Trichur is waiting for a European to go out and take charge of it. I have appealed for a man, but all in vain as yet. Trichur is the headquarters of the Brahmins, and, therefore, a noble sphere is open for a University man who is fond of teaching, and ready to consecrate himself and his talents to this work all the nobler if more difficult.

I must touch on the Evangelistic work. There are four men to four itinerancies! Now, it is my firm conviction that though our Lord gave no command, He did give an example in sending out His evangelists by two and two. Listen to what the Archdeacon says of his itinerancy. Its area is about 1850 square miles; its population is 600,000. He considers that to work it thoroughly there should be three European and three Native missionaries, thirty Native evangelists, and thirty

schoolmasters. He has one Native missionary, eight evangelists, and three schoolmasters, and no European. The villages are very numerous and densely populated. Can you say that one European is enough for you to spare for such an area and population as that? And the other three itinerancies are in similar case, all undermanned. What is the result? The work is feeble all along the line, the missionary is depressed and over-wrought, and often the work has to be dropped entirely. The Archdeacon says, "What we must never do again is to leave it alone." Owing to this irregular and uncertain method (if so it can be called) of working, our preachers are regarded, he says, "by the heathen they visit as meteoric babblers, who visit them when they have nothing else to do." A missionary is in good company when called a "babbler," but he should be as constant as the sun, moon, and stars. "There is no speech nor language where their voice is not heard." Clear, definite plans, followed out by strong, persistent, regular effort, is what is needed in the evangelistic work. We want at least three more men to shake off this meteoric reproach from our evangelists. And yet, in spite of our feebleness and unreadiness, God is with the few who are doing what they can. Nine hundred and sixty-nine have been added to the Church in 1889 in the itinerancies, besides the 999 in the pastorates, so that we thank God and take courage. I might say much of woman's work and the need of a Medical Mission, but must reserve this for the ladies at the Zenana Meeting on Friday, and I cannot do better than conclude in the Archdeacon's words in the Report from which I have drawn all my facts, and which I beg you to read for yourselves. The one thing we all want is more spiritual power, a closer walk with God, the disposition to believe without a doubt all His blessed promises, both concerning ourselves and the world at large.

"Faith, mighty faith, Thy promise sees,
And looks to that alone,
Laughs at impossibilities,
And says—It shall be done."

Speech of Dr. S. W. Sutton.

I would first draw special attention to one sentence in the Resolution which occurs about the middle of it, "The Medical Missionary has opportunities to open the door for the Gospel Message, especially amongst Mohammedans." You must see that by the wording of that sentence it is recognized that there are special difficulties in connection with the work of Christian Missions to

Mohammedan nations. Whenever we go among Mohammedans we are sure to meet with certain difficulties. We have to begin with this great difficulty, that there is a certain amount of truth underlying a very vast amount of error. These people in a sense acknowledge Jesus, but they absolutely reject the Son of God; they absolutely deny the Incarnation and the Resurrection of our

Lord. And, then, we find this great difficulty everywhere that we meet Mohammedans—that they have no sense of sin. Their religion is not one which will arouse or awaken a sense of sin. Mohamet himself could talk about sins. Mohammedan doctors in every age have spoken of what they call “great sins” and “little sins,” but they are unable to explain the nature or the essence of sin. If you read through the Koran or study the traditional moral teaching of Mohammedan doctors, nowhere will you find anything like the 9th Article of the Church of England. We know that it is the special work of the Holy Spirit to “convince men of sin, of righteousness, and of judgment to come;” but the Mohammedan knows nothing of that kind. And, further, we have the special difficulty that Mohammedanism is everywhere antichristian and aggressive.

At the Quetta Mission we have peculiar difficulties. Do you know where Quetta is? Many persons suppose that it is in India, but that is not the case. Quetta is beyond the Bolan Pass, on the highway to Kandahar, and it is on the highway to Central Asia. As missionaries we have, I say, special difficulties to contend with in our work there. Many of the people have been taught to hate Englishmen, because on various occasions there has been war between their country and England. We have at the present time a garrison there of 4000 soldiers, about half of whom are Englishmen. The languages spoken in the district are very numerous—Pushto, Persian, Urdu, Sindi, Panjabi, and Baluchi—and missionaries cannot hope to reach the people unless they can speak three of them. “Who is sufficient for these things?” I have only known one man who has even attempted to learn all the languages I have mentioned. At Quetta we lost a very, very special man in the death of the Rev. George Shirt, and even with such a man the task of mastering so many languages was no easy one. Special difficulties must be overcome by special means, and therefore the Committee of the Church Missionary Society, having made up their mind to occupy Quetta, determined to establish a Medical Mission there. It had to encounter prejudice, hatred, hardness of heart; but we have now, after many difficulties have been placed in our way, the beginning at least of a Medical Mission. We have about four acres of land, and we have erected buildings. I cannot enter into the difficulties we have had in getting those buildings; but I may state that we have a hospital consisting of a set of out-

patient rooms and four wards, to accommodate altogether twenty-eight in-patients, and we now feel that the greater part of the material work is at an end, and are looking forward to something more of spiritual work. Our work may be divided into three parts:—medical and evangelistic work in the hospital; medical and evangelistic work outside the hospital in the town of Quetta, and visiting the people at their homes; and medical and evangelistic work in all the country round Quetta. The first orders in 1885, before I went out, were these: “Make Quetta a centre for the preaching of the Gospel, north, south, east, and west in Central Asia.” That was a large commission, especially for only two men, but we have been trying to carry it out, and are beginning to do it. I ask you to try and think out what is involved in the doing of that work. It is easy to say, but not easy to do medical and evangelistic work in the hospital, medical and evangelistic work outside the hospital, and medical and evangelistic work in the country round, north, south, east, and west in Central Asia. Although the hospital has only been in existence for one year, we have reason to believe that its influence is felt at any rate more than 300 miles northward, and we have reason to hope that we shall be able to do a great deal more work than we have done yet.

But I want to impress upon you that what we most need is special men. Four years ago we had at Quetta a very, very special man—to whom I have already alluded—a man who was able to speak the numerous languages which exist; but that man is lost to us. Thank God, we have at present a very special man, who has just returned to Quetta, in the person of the Rev. H. G. Grey. I know that some people would like to get him to Oxford again, and some would like to get him to Clapham again, and some would like to get him out of Quetta into the Punjab; but I sincerely hope that he will be allowed to remain where he now is. Let me say that I am asking for another surgeon, either to go out with me next autumn, or else to hold himself in readiness to set out after a short notice. We must have him. There is a tremendous work to be done. We have been told this morning that there is now to be noticed in this country a much wider interest in the work of Missions than used to be shown. Well, I must say I have myself noticed that. I have only been home two months, but during that time I have seen in the metropolis, in country towns, and in rural

districts evidences of a widespread interest in Foreign Missions. But of all the evidences of this that I have seen, the one for which I am most thankful is this—that there is now a Missionary Association established, or being established, amongst that much-maligned class, the medical students of London. I think I may take it for granted that there is in this audience some medical student who is likely to belong to that association, and I am now going to appeal to some such person to devote himself to the work of the Medical Mission at Quetta. I do hope it will be felt by some medical students that this is a day which appeals to them most powerfully. We read that “the people offer themselves willingly in the day of Thy power;” and let there be a free-will offering in the present case. Surely we have a right to expect this on a day to which thousands have been looking forward not only in India but at every Mission station connected with the Society. When so many thousands have been preparing for this day and making it a subject of prayer, we may well expect to find it a day of God’s power. May I be permitted to say that I cannot submit to that “No” with which my request has been met. I must again appeal for an English surgeon, and you won’t say “No” to that appeal. I have sometimes been asked, even in Salisbury Square, if you have a Native hospital assistant, do you particularly wish that he should be a Native Christian surgeon? Most certainly, I reply; I have seen enough of hospital assistants of Government dispensaries. We don’t want to feel that when a man has made up a prescription he may levy blackmail, saying, “You cannot have your medicine till you have paid down an anna.” We don’t want a man in that position who, while professing to be our

friend, will be secretly undermining our work; we want a man who, besides putting up a bottle of medicine, or assisting to perform an operation, will try to do the work of an evangelist. I do hope that we shall get a Christian Native hospital assistant or surgeon. I had an offer of a man of the right kind. I know a man, a Native, who has been for years in the service of the Government, and who wanted to give up his situation for Mission work, being willing to take less pay than he had been receiving. That man could speak three Native languages, but we had not a rupee to give him. I am thankful to say that a grant has now been made, and I hope to find that man and to get him to come to Quetta. But an English surgeon has not been provided for; and I feel sure that the reason why the Committee are not prepared to give us one is that they have not the means. Now there are a great many people here to-day who cannot possibly hope to be able to go out as missionaries; but I do trust there is some one here—don’t be afraid of all speaking at once—there will be no harm done if two or three come forward—I do trust there is at least one person present who will come forward and say, “I recognize the need for another English surgeon at Quetta, and I will provide the salary.” The people “offered themselves willingly;” and you should all ask yourselves whether, if you are obliged to stay at home, if you are tied down to London or some other town in England, you should not feel as members of this Society related to the Quetta Medical Mission? Endeavour to realise that this Mission belongs to you; make it your work, and do your part with a deep sense of your responsibilities with regard to it. I make two appeals, for the man, and for the man’s salary.

Speech of the Rev. W. H. Barlow.

I have had the hardest work possible entrusted to me; that is, to bring this meeting to a conclusion in a five minutes’ speech. You may well feel that I did not seek such a duty, but it has been imposed upon me, and therefore it must be discharged in the strength of God. I should like to call your attention to the concluding passage of the Resolution which has just been moved and seconded. Put into a single word, there is a fear expressed and a hope expressed respecting faithfulness, and it is upon that word “faithfulness” that I desire to speak. Now when I say that I desire to speak upon faithfulness, some of you may say, “Is there a need?” I will answer that question in two or three words. If you

speak of faithfulness at headquarters, faithfulness in the Committee-room, faithfulness in the choice of men, and in the men themselves when chosen and trained and sent out, I believe we have every cause to be thankful; and I say this as one who has now been a sharer in the work at headquarters for fifteen years, seven years whilst I was in the College, and eight years since I left it. I believe that the same love for the great Evangelical principles of our Church that animated our forefathers is in exercise now. I believe there is the same jealousy for the maintenance of those principles. And, with regard to men, having for fifteen years past had much to do with their selection for all the time and with

their training for half the time, I say I believe that in those fifteen years you never had a better and truer set of young men coming forward than you have now. I speak this from conviction, and I speak it intentionally. But, you will say, "Why, then, do you speak to us of faithfulness?" Because we always need to be reminded of a great duty like this. Satan will never let us alone; he will never cease from trying to hinder and mar the great work of spiritual Missions, let them be conducted by whomsoever or wheresoever. We must constantly watch against the introduction of error of any and every kind. But there is a fear expressed in this Resolution, if I read it aright, of error, at this time particularly, creeping into some at least of the churches that are planted in India. This matter needs very careful watching; and of this I am sure, that if our friends abroad, who are anxious in this matter, saw any signs of vacillation or indecision amongst us at home, they would be humbled in the last degree.

Let me give an example of a faithful man from the Word of God. I cannot draw his portrait in so short a time, but I would commend to you the example of Nehemiah. I claim for Nehemiah that he was a man of faith. I claim for him that he had regard to the promises and commands of God. I claim for him that he was a man of prayer, and knew how to ask God to fulfil His word. He knew how to pray at length, and how to pray briefly: how to pray when he believed himself to be seen by no human eye, and how to send up a silent petition to God when others were near. I claim for him that he was strictly faithful as regards everything that God gave him to do. When he had to build a wall in the presence of his enemies he took care to have his weapons close to him, and also took care that the builders with him should have their weapons close to them. I claim for him that he was a man of the deepest sympathy. He entered into the sorrows and trials of his brethren. He might have indulged in luxury and ease in the capital, where he filled a place of authority, but he had sympathy with those who were in distress. And I claim for him that he was a true patriot. He loved his country, and determined to serve it in the best possible way. Now I ask you, my friends, from the President down to the humblest collector and the humblest child here, to copy this example. Trust in the promises of God. You have been bidden to trust in them to-day in very forcible words, to which I cannot add anything. Do be men and women of prayer. We want prayer, particularly

intercessory prayer. The missionaries who are going forth ask for your prayers on their behalf. Be faithful. We have no need of a new Gospel, we have no need of new standards of doctrine, we have no need of new teaching, we want nothing but the old doctrines, salvation by Christ, justification by faith only, the power of the Holy Spirit, and the supreme authority of God's Word. We have tried these things, we know their worth, and we want no change. Do be men and women of sympathy. Do not look down upon the perishing heathen as if they were creatures of different blood and a different race, whom you must patronize at a distance; but go to them and place them beside yourselves in heart and thought. This is true patriotism. If you love your country and love your Church, you cannot take a better means of bringing down upon them the favour and blessing of God than by doing God's work. What is the special work which God has given us to do but the preaching of the truth of Christ in every land? What the nineteenth century would have been had there been no missionary spirit, I tremble to contemplate. With all the physical improvements of various kinds that have taken place, with all the turning of various elements in nature to the use of man, with all the developments of material resources around us, if God had not given us a desire to spread His truth and fulfil His commands, the century would have become, I doubt not, one of the most refined, but would also have become one of the most materialized, secularized, and morally debased ages the world has ever seen. God has saved us from such a terrible disgrace by pouring upon us a missionary spirit. If you love your country—I am now come down to the lowest ground—if you love your country, be faithful to the God of Missions.

One closing word. It is now ten years since we saw on this platform our dear friend Henry Wright. It was on August 13th, 1880, that he was taken from us. How he would have rejoiced in spirit if he had taken part in the proceedings of this day! How he would have thanked God, had he been present, to know that there was an overflow meeting downstairs, this hall being full, and the hall below also full! If he had known how increasingly numerous are our European agents and our Native agents, he would indeed have been full of praise. My dear friends, we have had a noble army of supporters and martyrs in the past. God has given them to us. Let us go forth in the strength that wrought in them, and not be afraid.

THE EVENING MEETING.

At the Evening Meeting, Exeter Hall was again densely crowded, so full that a few minutes before seven the doors had to be closed, and further admissions denied. The Ven. Dean Lefroy presided. Mr. Gray led the Meeting with the usual devotions, which were followed by the hymn, "O brothers, lift your voices," and the Dean's speech. After him came the Rev. B. Baring-Gould with the Secretarial speech which embodies the salient points of the Report for the year. After the hymn, "Take my life," had been sung, and the collection made, Canon Money reviewed the new arrangements for Africa, East and West, and Archdeacon Moule of Mid-China, the Rev. J. Redman of Sindh, and Archdeacon Reeve of Athabasca, spoke on their various spheres of labour. The closing Address was given by Captain Dawson, of Bournemouth, late of the Inniskilling Dragoons.

Speech of the Dean of Norwich.

[The Dean began by referring to the increased funds, and continued :—]

I think it is right to mention that the increase is largely due to the efforts we made in the struggling Church in our sister country. Thanks be to God, notwithstanding what I venture to describe—and I take the full responsibility of the description—as the chartered robbery of the Irish Church, it is rising above the struggle; the waves are beneath her, the sunshine is falling upon her, and out of her scanty means she finds it, in her heart and hands, to give larger than ever she gave before to the glorious enterprise in whose interests we meet together to-night. In addition to this, we have reason to thank Almighty God because the number of our missionaries has increased. That is something to be extremely thankful for, and our thanksgiving is all the more, let me say, when we come to analyze the figures. The increase in our missionaries who have gone forth is largely gained from the great seats of learning. You find the chivalry of Oxford, or of Cambridge—and, in truth, the numbers are larger from the latter than the former—the Christian chivalry of Cambridge and of Oxford, and to some extent of Dublin, has been a chivalry placed to the service of our dear Lord. Young men with bright prospects before them have forsaken home, and hearth, and kin, and country, and gone out with their lives in their hands; having but one life to give, they give it to Him who bought it with His blood. I say this is thankworthy. But, in addition to this, if I may descend for a moment from such an important and primary fact, is that, I venture to say, the circumstances under which we gather are more than sufficient to exercise every one of us, distinctly and emphatically, and particularly to rejoice

in this anniversary. For this morning, if I mistake not, I believe for the first time, we have had an overflow meeting in connection with our anniversary. I think we are also having an overflow meeting to-night ("No, no.") Well, in this I stand corrected; but I am certain of this, if it were in our power to consult the comfort of this audience—(great laughter)—we certainly should have such a meeting; so that it seems I am right in either case. I am told that hundreds have gone away unable to find admission. Well, one is extremely sorry for it, but if only the advance of science was such as by the magic wand of the architect we could make the lines of these walls elastic to this Society, I venture to say you would have overflow after overflow; for I am persuaded of this, that precisely in proportion to the advancement of true Evangelical religion will be the enthusiasm of those who know by experience its pricelessness and its power, in the interests of the missionary field. And this is something to be thankful for.

But now, passing away from the circumstances I have just summarized, I venture to think that our thanksgiving ought to take a very practical turn. We must carefully analyze our position in God's sight so as to ask ourselves whether the providing of the means is not in itself a heavenly call. We want volunteers, we want more men for His great service. And now I want to say two things—first as to the sort of men we want, and then why we want them. We don't want men who are social or professional failures. We want men of intellect, capable men, men of mental acumen and careful training, men of scholarship, men of erudition, but of erudition sanctified by the enlightened power of the Holy Ghost; of learning consecrated by the love of the Christ which passeth knowledge; of in-

* The Lower Hall was engaged in the evening, so an overflow meeting could not be held as in the morning.

tellect transformed by the mighty power of the Holy Spirit, until they are consecrated, body, soul, and spirit, to the noblest service God can give man on earth to do. This is the manner of men we want. Now, I venture to say why we want them. And this will be clear if I say why we do *not* want them. We do not want them because any of our missionaries have deserted us for the Roman Catholic flag. Our missionaries are loyal to our principles. They are loyal to the Church of their baptism, they stand by the formulas of the dear old Church of England, and since there is not the slightest possibility known, at least to me, of any of those formulas undergoing any sensible change, then, I believe, your confidence ought to be given to the Society, whose ranks are filled by men who love God, who love the Lord Jesus Christ, who love the souls He died to save, and who have thrown in their lot for God under the banner of what I believe to be the purest branch of the Church Catholic on this planet—I mean the Church of England. Once again, let me say, we do not want the typical missionary I have indicated because any of our missionaries have deserted us for softer scenes of human life. We know nothing of desertion from this great cause. So far from this being the case, some time since an intimation was made to that noblest of missionaries, who has now been called to his rest—I mean Alexander Mackay—to come home. Instead of coming home, he said he could never think of deserting his post, and that he would remain there until some twenty men were sent out, and then he might return to double that number. It reminds me of an instance which I read in connection with that melancholy event which caused such sorrow and surprise twenty years ago—I mean the siege of Paris. I remember reading of a poor widow woman who, at the very peril of her life, pushed her way through great masses of armed, infuriated men. She continued her march by their side for hours. At length she found herself before one of the gates of that great city. The gate was closed, and she believed that her boy might be outside; but though she waited hour after hour, through the darkness and the twilight to the dawn and

to the sunrise, she found the boy of her love did not return. It was then that she turned her face from the gate to the home that was then destitute of her whole consolation, and said, "Thank God, my son never ran away!" And so it is as to our missionaries. The Mother Church of Jesus Christ, the Church of England—at least that portion represented here to-night—she follows with her prayers, in her loving anxieties, her sons and daughters who go out to the mission-field; and as we look back over all the years that are passed, as we think of the pestilences that have decimated populations, of revolutions that have wrecked kingdoms in the throes of bloodshed itself, we have this to say of our missionaries, "Thank God, they never ran away!"

So I have told you why we do not want missionaries. It is not because of any defection, or on the score of apostacy, not because of any defection on the side of luxury; but because the gates of every kingdom of the world are open to the commissioned ambassador of the Church; it is because Japan and Corea and the islands of the sea are alike stretching out their hands to God; it is because on the Dark Continent the light is shining, and voices are raising their tenderest and most earnest cry, asking England to send out men to give them the knowledge "that maketh wise unto salvation." And I appeal this night to young men whom it is my privilege to address. I ask you, Is this appeal from distant lands, from the distant islands of the sea, is this call to go on unanswered and unresponded to? Are there not young lives here who would love to consecrate their powers, their purse, their learning, and their social advantages to the glory of Jesus Christ? And if there be any such, then let them throw off indolence, and have confidence in the power that was never denied any one who sought it; let him penitentially, in prayer, seek strength that is God's to give—let him prayerfully, thankfully offer himself to this missionary enterprise, to the service of that God who desires the world to be won to the glory of His Name, and who has promised His Son, "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

Speech of the Rev. Canon Money.

Who can doubt that the founders of this Society were guided in their object, place, and name? Trials and discouragements have marked the whole course of the African work, but the missionaries have learned and illustrated the great truth—trial and persecution purify, but

can never destroy. From the commencement of the work in 1804 to the present time, the slave-dealers have been the enemies of the messengers of Christ. One who knows Africa well, said lately that Africa is bleeding at every pore. There is a very touching African pro-

verb, which says that the slave is not a senseless block of wood. When the white man dies, then there is lamentation, but when the slave dies, no one ever hears of him, though he was once the joy of a mother's heart. Oh for the time for Africa to be free; when the poor African shall bend his knee and lift unfettered hands to God! Is that time coming? God grant it. The Conference promoted by our Government at Brussels, and promoted by most of the powers of the world, to consider how they may suppress the slave-trade, is a very encouraging sign; and the news which came by telegram from Mombasa on the 4th of this month tells us that Mr. Mackinnon, on behalf of the East African Company, has, with the consent of the Government and the leaders of Mombasa, issued a proclamation that no Natives shall be recognized as slaves among the tribes in treaty with the Company; that where the Company's influence prevails, hundreds of miles inland, no Native shall be recognized as a slave; and that when that has become known, no compensation shall be paid to his master. We thank God for that, and we desire to take courage. It is indeed a pleasing and an encouraging thought. How it would gladden Bishop Crowther's heart before he is taken away from the scene of his faithful labours to hear that his country—for he himself was once a slave—was free, and that God has wiped away the tears from off the faces of the swarthy sons and daughters of Africa! God grant that it may soon come.

When in 1844 Krapf went to Mombasa, he commenced a work which has been developing in the most wonderful manner ever since. Three plans flashed across his mind. One, a chain of stations from east to west; the second, a colony of freed slaves; and the third a black Bishop, with black clergy. Two of his prayers, thus presented, have been answered, and we are looking now to see the accomplishment of the third—the chain of Missions from the East to the West Coast of Africa. When he first went to Africa, he wrote, "My spirit often urges me to go behind a large tree at a little distance from a village, where I can see into the villages and distant wilderness, and look upon the high mountains around me, and weep and pray that the kingdom of the Redeemer might soon be established upon those heights, and His songs be heard upon those elevated hills; and in full reliance upon the promises to God, I take possession of this Pagan land for the militant Church of Christ." Would it be a far greater exer-

cise of faith for us at this time to take a survey of the world, and of the fields which are white to the harvest, and to pray that soon "the kingdoms of this world may become the kingdoms of our Lord, and of His Christ," and the songs of Zion rise from shore to shore? What Krapf did for Eastern Equatorial Africa, Livingstone did for Southern Africa. With the name of Livingstone there will ever be associated another name. You know whom I mean—the great traveller who has recently, after his great exploits in Africa, been received with such a well-deserved, hearty welcome in this our metropolis. When Stanley went in 1871 to the Dark Continent, there was darkness in his heart; he was, as he himself said, as prejudiced as the blacks themselves; but he came back a changed man. And what was the cause of that change? The zeal, the love, the faith, the self-sacrifice of his fellow-creature, the solitary missionary Livingstone, in Africa. Stanley was privileged in 1875 to strike a note in the *Daily Telegraph* which has sounded ever since. This Society responded at once to the appeal. Eight missionaries were sent forth. One of them, whom I knew, died on the coast; two others returned home, soon another died, and two others—Lieutenant Smith and Mr. O'Neill—were murdered. Two remained; one was Mackay. When the news came to this country of the reception which the king Mtesa had given to our missionaries, Krapf wrote home to the Committee, and said, "Many reverses may trouble you, but you have the promises of God. Many of the missionaries may fall in the fight, but the survivors will pass over the slain in the trenches till they take that great African fortress for the Lord." You know how for twelve years, noble Mackay cherished that thought. In 1881 the Rev. Philip O'Flaherty joined him and others asked to go. Then "the wilderness and solitary place was glad for them, and the desert rejoiced and blossomed as a rose." Here were a few words addressed to me at that time by Mr. O'Flaherty which I think you will like to hear: "Our daily springs of blessings are from heaven. These springs of celestial refreshment never fail, and He who sits in the clouds and rules the tempest, causes us, though wearied in body and mind, to lie down by the waters of stillness, and to refresh our spirits in the pastures of His peace." What has Uganda been to the world? It has been a mark of the power of the Spirit of God which has awakened many a heart. What has it been to the Church of Christ? The cause of unspeakable joy. What has

it been to our Missionary Society, to our Committee? At times a cause of deep concern, but ever a cause of the greatest thankfulness. Sometimes we felt we must withdraw from that outpost; that the lives of our missionaries were too precious to be at the mercy of the cruel and fickle despot; but there was ever the cloud by day and the pillar of fire by night. The hand of God beckoned us on, and we could not withdraw; and now this day we thank God we hear that on the very anniversary of the expulsion of our missionaries and the Christians, they have returned there in triumph, and that all the officials there are now Christians. Is it not a wonderful change brought about by the hand of God? Our hearts are still stirred by the remembrance of that band that met in January in this hall. There were the four from Cambridge, trained in Ridley Hall, who went to Central Africa—a noble brotherhood, bound by no vows to man—bound by no vows dispensable by man; but consecrated in heart and life to the service of their Lord. They have now been followed by the new Bishop Tucker, and we thank God for the spirit in which he is going forth, as he himself said, “Obediently because of the Divine Hand, confidently because of the Divine Power, right joyfully because of the Divine Promise.”

Canon Money then briefly described the new Upper and Lower Niger parties, and proceeded: There is one circumstance connected with this Mission which I must mention. Last year Mr. Brooke was alone there, travelling about unattached to any Society, but he became convinced that there was a great work to be done, a great opening in the Central Soudan, with its population of millions of well-fed people, living in brick houses, with a town as large as Brighton, having 120,000 inhabitants. There is there a tribe, the finest race in Africa, who have been compelled by their conquerors to become Mohammedans, but who, Mr. Brooke says, are open to Christian impressions. Our missionaries will make their headquarters at the town in question; they will dress like the Natives, they will live like the Natives, and will share with the Natives the perils that occur; for according to Mohammedan law it is death to be

the means of conversion of one to Christianity, or for any Mohammedan to become a Christian. But these missionaries have gone out with one heart and one mind, with one thought and one resolution implanted in them. “Whether we live, we live to the Lord; or whether we die, we die to the Lord; living or dying, we are the Lord’s.” It has been a great responsibility which the Committee have undertaken, to go beyond the reach of British protection, or that of the Niger Company; but as we go beyond the reach of the protection of Queen Victoria, we have committed the missionaries to the protecting band of the great King of kings.

Sir, this solemn question seems to present itself to us when we think of these openings and the devotion of these noble-hearted men—Is this a crisis in our Missions? After long years of preparation, unceasing opposition, bitter ridicule, unearthy trials, are we about to see a great spiritual movement in Africa? For if there is a great missionary movement, it will be a great spiritual movement. We are giving our very best to the mission-field from Oxford, Cambridge, and elsewhere; but in giving these men we may depend upon it we shall get a blessing. Is there to be a going forth in ever-increasing numbers of those who are the messengers of the Churches and the glory of Christ? Is the wealth of the rich man and the poor widow’s mite about to be cast into the treasury of the Lord, and are we to see and to hear what many prophets and righteous men have desired to see and hear, and have not? This day this great Society appeals to you on behalf of the poor heathen, on behalf of Mission stations needing reinforcement, on behalf of the Lord Himself, who has sent forth labourers into the Harvest. Again the words of Krapf occur to us, “Do not be discouraged; act like the wise general; when beaten at one point, attack at another.” We, remembering Haington and Parker, and the lion-hearted Mackay, would take up the noble words of an inspired missionary and say, “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal body.”

Speech of the Ven. Archdeacon Moule.

My Christian friends, I know how to address a large and noisy Chinese crowd, but, I confess, I know not how to address a great, thoughtful, deeply attentive audience like the present. I have chosen two subjects, and two points alone, to bring before you this evening out of the

mass of subjects which crowd into my mind. Listen, therefore, to these two points, and to these two alone. The first brings before us human responsibility, and that is almost sufficient to drive one to despair—at any rate, sufficient to drive one on his knees in humble confession

to Almighty God for the deficiencies, the negligencies of the past. The second leads us into the higher atmosphere—it relates to God's Sovereign Mercy, of God's Sovereign Power in the conversion of souls, and it opens before us a prospect of His boundless glory, and of what may be, of what will be, in future.

The first point then, which teaches human responsibility is this. I chose it because it was fresh in my mind, and I found, rather to my astonishment, and almost to my dismay, that this thought was weighing upon the minds of the oldest, the noblest, the most buoyant, the most enthusiastic workers in China—those who know the vastness of the population of that mighty land. This thought seems to be resting more and more on the minds of those who have been engaged in the field: how is it possible for us to overtake this great mass of men, women, and children? How can we move them? How can we get at them by any means, old or new? How can we turn them round, as Herbert expresses it, and lead them to set their affection on things above, not on things on the earth? Look at the population of China in this way. Perhaps some one will object that dry statistics are hardly subjects for an audience like this. But do not in a hurry call these dry statistics—they are vital, they are mortal. It seems to me, I won't say as yesterday, but hardly further back than last week, that the beloved, and now long-sainted Charles Bridges, came to my dear father's vicarage to give me his blessing, now thirty years ago, before I went to China. I remember the scene as though it were last week. Very simple it was. He came into my dear father's study, gave me his blessing, and said to me, "Well, Arthur, you are going to China, with its hundreds of millions of souls. Remember, one soul is worth more than all the wealth of the world." I knew what he meant, I have remembered it ever since. I bless God, that through His great mercy, He has permitted me to see the realization of what he meant,—if you live a whole lifetime there in China, and are but the means of saving one soul, that one soul is worth a lifetime of toil. Thank God it is so. I trust more than one has been led from darkness into light by my weak ministry. But, during the years I have spent there, ten times the population of the British Isles have been buried in China; a whole generation, I may say, a whole nation, is in its grave. Are these mere dry statistics? Are they not sufficient to make us weep? We take courage now, and we thank God now for the high

tide that has risen in the missionary interest. Alas! I have seen a low tide—the time when there was hardly any water in the stream. I have seen the time when the idols through hundreds of miles in China were utterly abolished, and the faith of the people in their idols was gone, and when the faith of the people in Christian nations was warm; when the Church might almost have stepped in and won those millions for her Lord; but no one came! Ah! Let us thank God now for the high tide: but let us keep it at a high point, let it not ebb again. Then, look at the great population of China from one more point of view. Why are two speeches at this great Anniversary devoted to Mid-China? What is this Mission? I do not want to quarrel with my dear friend the editor, but I do object to the description of the Mid-China Mission as given in the *Gleaner*. The editor there says the Mission of the Church Missionary Society in Mid-China is limited to the province Che-Kiang, and to one place in another province, Shanghai. But I think that the funds of the Society devoted to that place are well applied. It is not a question of the work we are doing, but a question of the work we ought to do. What is the area of the Mid-China Mission? Geographically, its size is very vast, and includes within its limits at least one hundred million souls. I am afraid many of the friends think our Shanghai Mission a very uninteresting one. But that city is a Manchester—I had almost said the Manchester—of China. Great manufactories stretch down for nearly five miles to the sea; waterworks, paper manufactories, breweries, and I know not what; and these almost all the upgrowth of commercial enterprise during the past four or five years. At least 500,000 Chinese have crowded into this place, and we have there a specimen of the growth of European civilization. We have the electric light in the streets. Carriages are to be seen rolling along our crowded thoroughfares, while the street in which our mission-house stands, on a fine afternoon or evening, is more crowded than even Cheapside. Is that a Mission station that we ought to hold with a light hand? Is that a station to be a one-man station, manned by the one man standing before you now? There are only my sons doing their best to hold the fort until I get back. Dear friends, you will not be led astray by the thought that because other Missions in Shanghai are strong, therefore we can afford to have a weak Mission there or even retire? No, I think those who would most deeply regret your

abandoning Shanghai or holding it loosely are the members of missionary societies with whom we ever work, thank God, in complete harmony. How are we to move those vast masses? I despair of ever evangelizing China through its length and breadth by means of European agencies alone. We must have Native agents, voluntary and unpaid missionaries if possible, such as Fuh-Chow has brought forth in such abundance. But for a wide-spread, systematic expansion, you must have Native agents, trained and officered, such as those my dear brother Hoare in the College of Ningpo is training. I have now a tender and special connection with that College, for there my dear son, Walter—lifted from the very grasp of death itself through God's miraculous power, in answer to loving, importunate prayers of Chinese believing Christians, as well as of Englishmen—there, he, with his dear friend and colleague, Harvey, are doing their very best to carry on their College until their longed-for Principal goes back. Remember the modest request I make to-night. Increase our forces only ten-fold. Give us 200 instead of twenty men, and then, with Native agents accompanying them, I do not despair of the Church of England as represented by this Society doing something of her duty to Mid-China with its 100,000,000 souls.

My second point is this. I rise to the higher level to point out to you in a word or two the wonderful way in which God, in the conversion of souls, uses means which men despise and which we perhaps have long forgotten. I happened to be in Ningpo the Saturday preceding the proposed baptism of the firstfruits of our Taichow Mission. The Native pastor asked me to examine, and if I was satisfied, to baptize on the following Sunday the candidates who were there waiting. I asked the elder man of the two, "Tell me, my good brother, when you first heard this Gospel which you profess to believe?" "Twenty years ago," he said, "I used to go to Shanghai"—observe that, this despised and uninteresting place—"I

used to go there on business. Once I wandered into a mission-house. I learnt that the idols were of no use, and I have given them up for twenty years. I learnt that I had sinned; but I had forgotten the rest of the message. I came up lately to Ningpo, and Mrs. Russell's Bible-woman was reading the Word of God. The voice came back to me as a long-forgotten voice: that voice I used to hear in Shanghai. I received the truth in the love of it, and my sins I know are pardoned." See what God worked, even through Shanghai, for I might almost say that if he had not heard the truth of the Gospel there, it might have fallen on deaf ears when he came to Ningpo. You all read the *Gleaner* and the *Intelligencer*, and will remember, perhaps, the letters my dear brother Bishop Moule and Mr. Elwin have written, and in which they told of a woman who had bought a testament, and was so determined to read it that she devoted herself to it day by day; and now she wants to read the Old Testament. She was beaten by her husband; but last autumn he brought his wife for baptism. Thirteen years ago—it was one of the most solemn and joyful things in my life—when I baptized the firstfruits of the Great Valley Mission. I fixed the service for seven, but had waited till eight because one young man was forbidden by his father to come, beaten, and bound with ropes. But he came at last, and took his place in the long line. The husband of this woman was there at the time, and noticed the staunchness of this young man. The woman had heard about this man's devotion, and it had led her to determine to read this book, too. Now, shall I dogmatize upon these two cases, and say that wherever the Word is spoken souls will be brought to God? I do not dogmatize. But I ask, "Why not, if we only believe?" Shall I dogmatize so far as to say that every case of Christian constancy, courage, and consistency will impress the minds of the heathen? I do not dogmatize, but I do ask, "Why not, if we only believe?"

Speech of the Rev. J. Redman.

You have come together to-night to ask, "Watchman, what of the night?" And we answer, in the words of the prophet, "The morning cometh, and also the night; the blessed bright Sun of Righteousness still shines overhead, but His shining is hindered by dark clouds." I would quote the words of a friend, a non-Christian, uttered at our mission-house at Hyderabad, "Jesus deserves the diadem of India; Christ shall have

it." I would this evening gather together and view the broad beams which we see shining through the dark clouds. It is better and happier to look at the bright side; it makes us hope, and makes us to rejoice in the good. "The joy of the Lord is our strength." It gives us confidence to go forward, and it encourages us in our work. Mr. Redman then read an interesting testimony, written in the course of a letter by a child to his

wife, in which the child prayed for the gift of the Holy Spirit. He could tell of many such. In the school class, to which he made special reference, there were, he said, 180 high-class Sindhi boys, who came to be taught of the Saviour's love. Mr. Redman also testified concerning the usefulness of a Bible-class in connection with the boys' school, and quoted a boy's testimony concerning his conversion. These are, he said, only samples; he could tell of very many in whose hearts God had worked, and who had been led to believe the Gospel which they had learnt in the Mission school. We look, said Mr. Redman, upon these schools as a great evangelizing agency. They had been instrumental, with the boys and girls who came up to be taught, to teach them to love the Lord Jesus Christ. We hear a great deal now, and thank God for it, of the importance of bringing the people of India to Christ. I think it is a fair question for you to ask us missionaries, "What are you doing for these educated men—are you making any effort to win them to Christ?" I would speak of an effort in that direction. Some eighteen months ago I had the privilege of kneeling in prayer with an officer. A great privilege it is to meet with such in Hyderabad. He asked that we might be given more enterprise in knowing how to bring the Gospel to those around us. It struck me there was one thing we had not tried for the Natives understanding English. Why not send to them letters enclosing cards with portions of Scripture? And so this idea was acted upon. I have now here a specimen of the first card sent. It contains Matthew i. 21 and Acts iv. 12. A second series was also sent, and a third

series. We sent a pamphlet by Hastings on "The Inspiration of the Bible," and a very striking tract by Bishop Ryle, "Alive or Dead?" also a Friendly Letter written by a talented lady in Bath. Well, what was the result? I have here a letter written by one who is nominally a Hindu. Listen if it reads like Hindu writing: "Many thanks for the card you sent, and for your concern for my spiritual welfare. Permit me, however, to state that I cannot subscribe to what is stated on the card, as it does not accord with the voice in my soul as a Deist. The Lord God is my Light and my Life and Salvation." He believed in Christ, but not as equal with God. Shall not some of those qualified amongst us go forth to such men? Most friendly would they meet and welcome you, and I believe that many might be won for Christ. I would like to mention another development of the text-cards. Several friends to whom they were sent came to me and asked me to start a Bible-class, wishing, they said, to study the teachings of Christ. This I accordingly did. Now, though we have these gleams of light, yet we have also dark clouds. One I must mention. There is only one Hindu, a Sindhi of high caste, that I know of who has ever been baptized in Sindh, and that man has "looked back." Is not that enough to humiliate us? I cannot but think that if we missionaries had been as full of the Power of God as we might have been, this would never have happened. What we would ask for ourselves, for you, and for our people, is that we may join in beseeching God to breathe on these dry bones that they may live.

Speech of the Ven. Archdeacon Reeve.

Christian friends, until this moment, I have had a feeling that it is good to be here. Now, I feel for myself as if it would be good not to be here. I have never even seen an audience like this for the last twenty-one years, much less addressed one. And I have now a quarter of an hour given me in which to speak about the largest part of the mission-field in the world; though I am sorry to say it contains the fewest people. But are not those people precious in the sight of God? Was it not for them that Christ died, as well as for the Hindus of Hindustan, the Africans, and the Japanese? Yes, Christ died for them. I could almost wish I were an African missionary, or for China or India; yet, on the whole, I am proud to think I am a missionary from North-West America. It is only a lifetime since the first mis-

sionary went there—then known as Rupert's Land. At that time, in the words of Scripture, "Darkness covered the earth, and gross darkness the people." There was not a single Christian Indian in the whole land, so far as I know. The first missionary had to face countless difficulties. The Indians were hard to get at,—a roving nation, always on the move, impossible to get them to settle down; and therefore they were hard to teach. Years passed before he saw fruit from his labour. Three boys were brought to be taught. The fathers did not care to leave the traditions of their fathers, but brought their boys to learn. The boys eventually became school-masters and catechists—one of them became the Rev. Henry Budd. I passed by his church twenty-one years ago when I went to that part of the country

—a little wooden structure on the banks of the Saskatchewan River. If you had seen that church crowded with Christian Indians, and their reverence, and the way in which they sang their hymns in the Cree language, and their whole worship, I am sure you would, as I did, have thanked God and taken courage. A second of those boys is still living—the Rev. James Settee. I saw him in 1887, heard of him at home last year, and recently received a letter from him in which he thanks God that he is spared to work for the Master.

But the country is too much to speak about in such a short space of time as that given to me. So I will take you up to the far North-West, to the dioceses of Mackenzie River and Athabasca, where I have laboured during the last twenty-one years. The Mackenzie River Diocese is the largest diocese in the world, I believe; and there you have one noble man working—not only one, but he stands pre-eminently above the others. He has laboured there for the last twenty-five years, holding forth the word of life, travelling sometimes thousands of miles in the course of the year; and he wants help. I must confess there has been a feeling of sadness in my mind to-day. When I heard the report read this morning, and looked at it closely, I found that in spite of the income being larger than before, and that there have been more missionaries than before, not one has been sent to North-West America, to the part where I have been labouring. We want them. Whose is the fault? I sometimes think that some of it lies in Salisbury Square—but not all of it. I am afraid some of it lies with you. Who will go? Young men, what are you about? Young clergymen, what are you about? Are you afraid of the North-West? Surely not. Are you going to leave that place out in the cold? It is a cold district, it is true. But do not forget it. The young heart of that noble man, Mackay, how it pleaded for men! And he died before some of them went. Shall it be so with us? Our noble Bishop pleads for men. Will it not be better for men to go before he falls too? I want you to take it up and force the Society to give us more money and more men; and in this way: Give the Society so much money that they will be obliged to spend some of it on North-West America. Offer yourselves in such numbers that they will be obliged to send some of you to the North-West.

The concluding Address by Captain Dawson is printed *in extenso* in the *Gleaner* for this month.

The Doxology and Benediction concluded the Meeting.

There is plenty of room in the country and plenty of work to do. When I first went out, there were only two others; we were thousands of miles apart, so we did not interfere with one another's work. I am thankful to say we have increased. Instead of three missionaries, there are now two Bishops, about a dozen clergy, and other teachers, not including the wives, and they are as much missionaries as we are. I just want to draw your attention to one of our missionaries out there in the middle of Alaska, with his wife—about 3000 miles, perhaps more than that, from the nearest post-office and the nearest railway station, and who get their letters only once a year, in the summer-time, and their supplies at the same time. Will you not pray for them? Pray for us! Although our numbers have increased, yet even now our parishes are as large as England itself, and in many cases bigger. It is almost as if you had one clergyman at Brighton, another at Berwick-on-Tweed, and another in the North of Scotland. Then we have no roads, no railways, no omnibuses, or cabs, no horses; yet people say that missionaries keep a pony and carriage, travelling about in luxury! In the winter we have to travel through the snow. We use dogs, but do not think we sit in the carriage and let the dogs draw; it is oftener that we push behind than ride inside; and having to travel thus, of course it takes a deal of time to get about. That is one obstacle. Another obstacle is the scarcity of food. Sometimes we come to learn that the Indians, to whom we go, have not enough food for themselves, much less for us also. Occasionally we have not enough for the journey. Sometimes we have to sleep in the open air, making a hole in the snow and lying there. That is a luxury of missionary life in the North-West. But, thank God, in spite of all the difficulties, good has been done. Years ago the Indian mothers out there used to throw away their little baby girls as soon as they were born. That has ceased, and I have not heard of a case for years. Years ago polygamy was greatly practised. That has almost entirely ceased. Almost all the Indians have become nominally Christian. I do not mean to say that they are in deed and in truth, but some of them might be held up as an example to us who are called Christians in England.

THE GLEANERS' UNION CONFERENCE.

LAST year the interval between the Annual Meeting and the evening one was for the first time employed in an informal conference of members of the Gleaners' Union in the Committee-room at Salisbury Square. The results were then thought sufficiently favourable to warrant the establishment of some such gathering as a regular feature of the Society's anniversary. Accordingly it was renewed this year, but with improvements. A limited number of invitations were sent out, addressed only to the Secretaries of local branches, the clergy, and country members. As a result, a representative body was gathered which comfortably filled, but did not uncomfortably crowd, the room. After a hymn, and prayer by Archdeacon Hamilton, Mr. Stock, who took the chair, suggested that the most useful topics of discussion would be, first, accounts of work actually done, with especial reference to the aid rendered by local branches to parochial C.M.S. interest; and secondly, suggestions as to modifications of methods of working the Union. On this latter head he pointed out that the original plan of the Union had not contemplated the local branches which were now coming so rapidly to the front, because, when the idea was mooted at Mr. Wigram's clerical breakfast four years ago, the assembled clergy were unanimous against any more organization. But now the clergy were spontaneously establishing branches in all directions. The Union numbered that day 24,480 members. He thought they ought not to break the personal link to Salisbury Square, and that cards of membership should be always issued from Salisbury Square.

It was natural that accounts of work should form the greater portion of the speeches which followed in rapid succession. The Rev. A. G. Lockett, of Dorking; Mrs. Charles Moule, of Cambridge; Mr. Cæsar, of St. Thomas's, Barnsbury; Miss Kennedy (late of Clonmel), the Revs. T. Good, of Dublin, H. E. Fox, A. Woods, of Leyton, J. D. Mullins, S. Bott, E. Brewer, and W. T. Storrs; Mrs. Percy Brown and Mrs. Thwaites, of Salisbury; Miss Crichton-Stuart, and Dr. Kinsey, of Bedford, all spoke briefly. With hardly an exception they reported great progress within the Union itself and in C.M.S. work through it. The Gleaners they referred to were of all ages and conditions of life. The points of most general interest were the formation of missionary bands at Cambridge and Durham; the spread of the work among the Y.W.C.A., mentioned by Mrs. Thwaites and Miss Crichton-Stuart; the assistance given to "solitary gleaners," spoken of by Mrs. Percy Brown; and the sick-bed gleaners, for whom Mr. Brewer pleaded. Two thoughts of great value were expressed by the Rev. W. T. Storrs, addressing himself to the clergy present; one in which he called the Gleaners' Union "the cream of C.M.S. people, and the executive of the C.M.S. in the parish"; the other, in which he showed that it solved the problem, "Just think, if you leave your parish, what will become of the C.M.S. in it?"

The suggestions as to methods of local work were naturally given indirectly in the accounts already mentioned. Besides these, Mr. Cæsar suggested the establishment of missionary libraries, and Mr. Brewer complained that some of the very illiterate poor, however ardent, were "fogged" by finding that the Cycle and the Manual did not correspond, and asked for the publication of very simple information for them. This elicited from Mr. Stock the statement that a plan for an extremely simple magazine was under consideration.

The gathering was closed with prayer by the Rev. F. Baldey, of Southsea.

The London Ladies' Union afterwards regaled those who had been present with tea in the smaller Committee-room.

J. D. M.

THE MISSION-FIELD.

[NOTE.—Owing to the lengthy report of our Anniversary Proceedings, and the important letters from Uganda, many interesting items of intelligence from the foreign field have perforce to stand over till next month.—ED.]

WEST AFRICA.



WE are thankful to receive news from the Lower Niger and Upper Niger and Soudan parties. They arrived at Akassa on March 16th. They expected to find the steamer waiting to take them up the river; but through an accident it was detained elsewhere. The Niger Company kindly offered to provide for them all at Akassa; but as they were a large party some of them remained at Akassa, and the others went on to Brass. Mr. Eden was much impressed by what he saw. We hope to give his letter next month.

EASTERN EQUATORIAL AFRICA.

We regret to announce the death of Mr. J. D. M. Cotter, one of the Cambridge party who left England last January. On May 5th a telegram was received from Mr. Douglas Hooper stating that he was ill and forbidden to go on, and begging for reinforcements to be sent *within a week*. Nine days later, on May 14th, a second telegram came announcing the sad intelligence, "Cotter at rest."

The two mails of April 24th and May 12th which brought the Nyanza news, given in full elsewhere, brought letters also from the East Coast and intermediate stations; but we must defer summarizing them until next month.

PERSIA.

Last month we referred to the trouble that has broken out at Baghdad owing to the activity of missionary work there. Just before going to press, but too late for notice, a letter was received from the Rev. H. Carless, dated Julfa, March 8th, reporting an outburst against some inquiring Babis at the village of Seddie, near Julfa. Mr. Carless writes: "The poor Babis themselves are being blessed through the fiery trial. Their hearts are being touched by the Spirit of God, and they desire to become Christians. They say to us, 'Call us no longer Babis, but Christians,' and they desire to be baptized. It has been a terrible time, but God's hand is over all, and whereto this will grow we know not."

CEYLON.

We announced last month the receipt of a telegram from Ceylon containing the sad news that Mr. E. J. Perry, Principal of the Society's College at Kandy, had been accidentally shot. Full particulars of the sad event have since been received. It appears that Mr. Perry had for some time wished to visit the Veddahs, the aborigines of the island, who are still more or less savages, and he intended, if successful, to bring back with him two Veddah boys, for training in the Trinity College, with the hope of eventually being able to send them to England for further education. On March 24th, at the beginning of the Easter vacation, he started on this journey, accompanied by one of the assistant College masters, and a pupil named Sam Perera, and a Native servant. They spent two or three days among the Veddahs, to whom Mr. Perry preached, Perera interpreting. In the Veddah country are many wild animals, and for protection against these Mr. Perry had provided two revolvers. On the return journey through the jungle some buffaloes were seen approaching, and in the confusion Perera fired his revolver, shooting Mr. Perry through the heart. Mr. Perry called out, "Oh, Sam, I think you have shot me!" and fell forward dead. Our departed brother was buried in the cemetery at Kandy, on Easter Eve, April 5th, in the presence of a large concourse of people. There was a preliminary service in Trinity Church just before the burial, at which a sermon was preached by the Rev. J. W. Fall, Vice-Principal of the College.

JAPAN.

We are pleased to announce the opening, on March 10th, of the Bishop Poole Memorial School at Osaka. We hope to give an account of the ceremony next month.

THE MONTH.



ALTHOUGH this number has an extra sheet of sixteen pages, making eighty pages instead of sixty-four, it is almost entirely occupied by two things, the Anniversary and Eastern Equatorial Africa; the former absorbing thirty-nine pages and the latter twenty-six. We much regret the unavoidable postponement of much interesting matter, including the continuation of Mr. Ensor's "Buddhism in the Balance," a C.M.S. Sermon in Westminster Abbey by Canon Ellison, and letters from West Africa, Tinnevely, Ceylon, China, Japan, and Moosonee.

IN another part of this number will be found, printed at great length, our recent letters from Uganda. The uncertain character of the present position there is indicated in our remarks appended to them. Here we will only add our conviction that there is no reason to fear lest the current negotiations at Berlin should issue in the exclusion of English missionaries from Uganda. The statements in the *Morning Post* of May 16th, that the Germans were to be allowed to have dominant influence in the country, and that the French Romanist Mission was to back that influence in return for exclusive privileges, were serious enough; but we trust they will prove to have been without real foundation. We have no doubt of the good intentions of the Foreign Office, and we know that the powerful influence of the British East African Company is being used to support the Government in the protection of British interests. With a view to supplying information concerning the Society's work and interests on the Victoria Nyanza, the President, accompanied by General Hutchinson, Dr. Cust, Mr. Wigram, and Mr. Stock, had an interview with Lord Salisbury on the 20th, and were received by him most kindly. The Society does not desire official support or protection for itself. It does not wish to be identified with the promotion of "British interests," however right in themselves. It is quite ready, as always, to work in countries where a British consul has no influence at all. But when the best interests of a country where it labours are at stake, it is well that its information should be at the disposal of the authorities. The new Administrator of the British East African Protectorate, Sir Francis de Winton, came to the General Committee meeting on May 12, and expressed very cordially his sympathy with the Society's work in East Africa; and as it is evident that he desires to promote, not merely material but also moral progress in Africa, we look forward with hope to his governorship.

It was a bright opening to the Morning Meeting when Mr. Wigram announced an anonymous gift, as a "substitute for service," of 5000*l.* The donor desires to remain absolutely unknown; but as guesses are made in these cases, we will go so far as to say that it is not any one of the well-known large givers, and that probably no one would ever think of the real person. But we have other "substitute for service" contributions. One friend proposes to give 200*l.* a year in this way; another, 100*l.* a year; and these, and even smaller sums, are just as valuable in His eyes, Who measures money by motive. Another gift announced at the meeting, 1000*l.*, came from Nottingham, and may be taken as a direct answer to prayer offered at the recent Missionary Exhibition there.

THE collections at the Anniversary were:—After Sermon, 83*l.* 7*s.* 1*d.*; at Morning Meeting, 166*l.* 2*s.* 6*d.*; at Evening Meeting, 103*l.* 14*s.* 7*d.*; total,

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353*l.* 4*s.* 2*d.* This is the largest collection for thirty years, except in 1888 ; but it is not equal to those of half a century ago. In those days the Anniversary was regarded as an occasion for considerable gifts. Friends mostly give now through their various local organizations.

THE exact particulars of the Society's Funds will be found in the Abstract of the Society's Report inserted in this number. We only wish to say here that the income is *not*, as some are saying it is, 260,000*l.* That is the total received ; but it is not all income ; some of it is invested funds, of which only the interest can be used.

OUR readers should also note what the Report says of our new missionaries. To have been joined by seventy-nine University graduates in four years, forty-eight of them from Cambridge ; by nineteen already ordained clergymen in the past year ; by fifty-six ladies in the past three years—this, indeed, is cause for thankfulness.

THE Annual Breakfast given by the Rev. F. E. Wigram to the Vice-Presidents, Committee, Hon. District Secretaries, &c., took place on Thursday, May 8th, at Cannon Street Hotel. After breakfast, and prayer by Archdeacon Long, an address was delivered by the Rev. H. E. Fox. The following joined in the subsequent discussion :—The Rev. B. Baring-Gould, the Bishop of Exeter, Archdeacon Seaver, the Rev. C. G. Baskerville, Mr. S. Gedge, M.P., the Rev. R. W. Kennion, the Rev. G. C. Martin, the President, Mr. W. Blakeney, R.N., the Rev. J. W. Mills, the Rev. J. H. Clowes, the Rev. T. T. Smith, Mr. Stock, Canon Christopher, and the Rev. E. Lombe. There were also present the Earl of Belmore, Sir R. Temple, G.C.S.I., M.P., Mr. Mark Stewart, M.P., the Bishop of Travancore and Cochin, Sir T. F. Buxton, Bart., Sir C. U. Aitchison, K.C.S.I., &c.

ELSEWHERE in this number (page 348) is mentioned the incident that gave so marked an additional interest to the Anniversary Week, the departure, at a day or two's notice, of four men for Eastern Equatorial Africa, in response to Mr. Douglas Hooper's appeal by telegraph. The telegram was received on Monday, May 5th. On Saturday, May 10th, the following four men, selected out of nine who offered, started for Marseilles to catch the French mail for Zanzibar :—Mr. J. W. Hill, B.A., of Corpus Christi College and Ridley Hall, Cambridge, who had been accepted some time ago, but had not been located ; Mr. J. W. Dunn and Mr. J. V. Dermott, who had just completed their course at Islington, and had passed the Oxford and Cambridge Preliminary Theological Examination, Mr. Dunn in the first class, and Mr. Dermott in the second ; and Mr. F. C. Smith, who had been under training to be a lay evangelist. None of the four selected were new candidates. It was a great advantage that some who volunteered were already tested and accepted, though not located. But there were outside offers among the nine, and it is hoped that these may be availed of hereafter. Three of the men chosen have made a real sacrifice by going. Mr. Hill, Mr. Dunn, and Mr. Dermott were actually under examination by the Bishop of London, with a view to ordination by him on Trinity Sunday ; and they gave up that privilege by starting at once.

ON the Saturday afternoon, at the C.M. College, a Valedictory Dismissal was held for these four brethren. Sir John Kennaway was in the chair, and the Rev. F. E. Wigram introduced the men, who each spoke a few words.

The address to them was given by the Rev. A. J. Robinson, of Whitechapel, and they were commended in prayer by the Rev. H. W. Webb-Peploe. The Principal and Vice-Principal of the College (Revs. T. W. Drury and Dr. Dyson) also took part in the meeting. Short as the notice was, the attendance was very large. (See also page 348.)

A short Service, consisting of the Holy Communion and Address, was held on Saturday morning at St. Mary's, Whitechapel, for Mr. J. V. Dermott and his friends and co-workers, Mr. Dermott being a member of that congregation.

THE following were accepted for missionary service in the week before the Anniversary:—The Rev. Edward T. Sandys, M.A., of St. John's College, Cambridge, Curate of Aston, Birmingham; Miss Hannah Riddell, Miss Kathleen Power, Miss Grace Nott, Miss E. May Grimes, and Miss Eleanor S. Perrin. Since the Anniversary, the following have been accepted:—The Rev. Thomas McClelland, B.A., of Trinity College, Dublin, Curate of St. Paul's, Sheffield; and Miss Annie Featherstone Wright.

Mr. Sandys is a son of the late Rev. T. Sandys, the Society's missionary for many years at Calcutta. His mother is well known as the Secretary to the Ladies' Candidates Committee of both C.M.S. and C.E.Z.M.S. The Public Orator of Cambridge is his brother. He has a sister in the missionary service of the C.E.Z.M.S. at Calcutta. The Bishop of Waiapu, and Mr. James Stuart, Hon. Sec. of the C.E.Z.M.S., are his uncles, and the Rev. E. A. Stuart his first cousin.

Miss A. F. Wright is the fourth daughter of Mrs. Henry Wright. She desires to accompany her brother, the Rev. H. F. Wright, who was accepted a year and a half ago, and hopes to go out this autumn. Her eldest sister, Miss Agnes L. Wright, is already in the mission-field at Hang-chow.

The Misses Power, Nott, Grimes, and Perrin, have been under training for a year at The Willows, Stoke Newington, where so many ladies are prepared for both home and foreign missionary service.

THE Rev. Henry P. Napier, B.A., of Trinity College, Cambridge, who was accepted for missionary service in July last, has now been appointed Principal of Trinity College, Kandy, in succession to the lamented Rev. E. J. Perry. He will have sailed before this number appears.

ON May 20th, the Committee gave a warm welcome to the Rev. S. A. Selwyn, on his return from his Special Mission in West Africa. He gave a most interesting, and in many ways a very encouraging, account of his experience and work.

THE Society loses another Vice-President by the death of the Bishop of Dover, Dr. Parry. Also another, by the death, at the age of eighty-eight, of the much venerated Rev. John Venn, of Hereford, brother of the Society's great Hon. Secretary, Henry Venn. We are sorry also to record the death of Miss E. G. Henderson, late of the Sierra Leone Mission.

MUCH as we valued Alexander Mackay, we were quite unprepared for the burst of admiration and sympathy evoked by his death. Newspapers all over the country have had appreciative notices of him, and many of them leading articles. Private letters full of sorrow have come from all quarters. The Convocation of York passed a special resolution of sympathy with the C.M.S. missionaries and Bishop Tucker, the first time such a thing has ever been done.

Several other bodies passed similar resolutions; among them, the Foreign Missions Committee of the Free Church of Scotland.

WE observe that Canon Isaac Taylor has published some extracts from letters received by him from Mr. Mackay. Perhaps our readers may have noticed the dates of these letters—two years ago. It was like Mackay's independent and generous mind to write thus to a man who appeared, at first sight and at a distance, to be a candid friend suffering from the attacks of bigotry and prejudice. We do not believe he would have written those letters more recently, since he knew of the exposure of Canon Taylor's method of reasoning.

It was on St. Mark's Day (April 25th), fourteen years ago, that Mackay and four others for Uganda were taken leave of by the C.M.S. Committee in Salisbury Square; and on St. Mark's Day, April 25th, of this present year the third Bishop for Eastern Equatorial Africa was consecrated in Lambeth Parish Church, together with the second Bishop for Travancore and Cochin. It was a morning of drenching rain; but a large congregation of C.M.S. friends assembled, and 270 persons remained for Holy Communion. The Archbishop of Canterbury officiated, assisted by the Bishops of London, Rochester, and Mauritius, Bishop Alford, and Bishop French. A noble sermon was preached by the Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, which will be found at page 349.

Bishop Tucker started the same evening, *via* Calais and Brindisi, for East Africa. The following letter, posted at Port Said, has been received from him by the Editorial Secretary:—

Off Crete, P. & O. ss. "Ballarat,"

April 30th, 1890.

There is one thing I desire especially to draw attention to—no doubt the point has already attracted your notice—it is this: Mackay, in his letter dated December 28th, 1889, begs for a supply of Luganda Prayer-books and Kiswahili New Testaments. It is an appeal which I would most earnestly endorse, and press upon all sympathizers. If we cannot send the men that are asked for, we can at least send the books. I am sure that the Committee will do their utmost to respond to so powerful and touching an appeal for the Word of God, coming, as it does, from the heart of the Dark Continent. It is an appeal for which I thank and praise God. To my mind, it is a complete answer to those who criticize the Nyanza Mission. I expect to find at Frere Town fifty Swahili Testaments sent by the B— Juvenile Association. These I hope to take up with me to the Nyanza. Should porters, however, fail me, I trust God will give me strength to carry them myself.

I have great faith in the radiating

Before Bishop Tucker's letter came, Dr. Walker (brother of the Rev. R. H. Walker) had arranged with Mr. Ashe for the preparation of reading-sheets to

power of Christianity, and therefore it is that I rejoice in the central position of the Uganda Church. Let us but give ourselves to the feeding of the flame which God has kindled in so marvellous a manner, and the light of truth, radiating north, south, east, and west, will pierce the surrounding darkness. And great will be the glory that will accrue to the name of our God.

I have had, so far, a very prosperous journey. The prayers of God's dear people are being answered even to the details of the journey of him whom they are sustaining so much by their intercession. That God may give you all needed strength for your work, and abundantly bless your labours to His own glory, is my most earnest prayer.

Ever yours sincerely,

ALFRED R. TUCKER,

Bp. E. Eq. Africa.

P.S.—I am rejoicing in the fact that the captain, at my earnest request, has accorded me permission to hold a daily meeting for prayer and Bible-reading in the music-room. May God, even our own God, give us His blessing!

be sent to Uganda at once. The sheet is of eight pages. Pp. 1—3 contain alphabets and syllables; p. 4, the Apostles' Creed, in syllables; p. 5, the Lord's Prayer, in syllables; pp. 5, 6, the Ten Commandments; pp. 7, 8, texts and passages from the New Testament. Of this sheet 4000 copies were printed at Wareham, under Mr. Ashe's own eye, and sent off by the last mail. The Luganda Prayer-book is to be reprinted as quickly as possible.

Another letter has since been received from Bishop Tucker, dated May 5th in the Red Sea, in which he speaks thankfully of the results of his daily services above referred to. He had also given a lecture to all on board upon Uganda.

In the recent Oxford and Cambridge Preliminary Theological Examination for Holy Orders, nine men from the C.M.S. College went up; six being placed in the 1st Class, two in the 2nd, and one in the 3rd. Those in the 1st Class were Messrs. Bleby, Carpenter, Davis, Dunn, Maclean, and Walshe; in the 2nd, Messrs. Dermott and Proctor; and in the 3rd, Mr. Keet. These, with the exception of Messrs. Carpenter, Dunn, and Dermott, will be presented for ordination on Trinity Sunday. Messrs. Dunn and Dermott are two of those who have already left for East Africa, and Mr. Carpenter will not be of sufficient age until after Trinity Sunday. The Bishop of Bedford has kindly consented to ordain the latter on July 25th.

In the same Examination, three of the Society's Native Divinity students at Madras took place. Messrs. Peter and Devanandam were in the first class, and Mr. J. Sathianadhan in the second.

The missionary character of the first class in the list is remarkable. Thirteen out of the twenty-two first-class men were from missionary colleges, viz. Islington, St. Augustine's, and C.M.S. and S.P.G. at Madras. The missionary colleges stood as follows:—

	1st Class.	2nd Class.	3rd Class.
C.M.S., Islington	6	2	1
St. Augustine's, Canterbury	2	1	3
S.P.G., Madras	3	2	1
C.M.S., Madras	2	1	0
St. Boniface, Warminster	0	0	1

In the last four years, thirty-one Islington men have sat for this Examination, and of these twenty-four have obtained first-classes.

THE paragraph in our April number regarding the Rev. A. J. F. Adams was incorrect in two or three particulars. Mr. Adams asks us to state that he was not "head boy at the City of London School," and that he held only a *mathematical* scholarship at Balliol; also that Mrs. Adams was not a teacher at Girton, but a student at Newnham. He adds that his father was for fifteen years a Wesleyan missionary in the Friendly Islands and Australia.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Anniversary, for the sermon, the speeches, the crowded gatherings, the money gifts, the spirit of devotion and prayer manifested.

Thanksgiving for the East Africa party of May 10th (pp. 348, 412). Prayer for Bishop Tucker, and all who will accompany him. For the kingdom of Uganda. For Mr. Gordon, Mr. Walker, and Mr. Deekes.

For other outgoing missionaries; and for those just come home on sick leave or furlough.

For the Christian communities in West Africa, Ceylon, Tinnevely, &c., for which Special Missions have lately been held.

HOME WORK OF THE SOCIETY.

Gloucester.—The Anniversary Sermons of this Auxiliary were preached on Sunday, April 20th, in the Cathedral and ten churches; and on the following day two Meetings were held—one for children at 5.30 p.m. The Bishop preached in one of the city churches on Sunday morning, and presided at the evening meeting on Monday. Many years have passed since so much interest has been manifested. About 700 children were present at the meeting, and a large choir of boys sang some missionary hymns, copies of which were distributed throughout the hall. The Rev. J. H. Horsburgh addressed the children very simply and tenderly, and, dressed in his Chinese costume, kept their attention for about half an hour. He was followed by the Rev. W. Clayton (Assoc. Sec.). The Rev. Mowbray Trotter offered prayer, and the Rev. G. James presided. The meeting was a revival of an old custom, and was a great success; the hearty singing, and the time not exceeding one hour, contributing not a little to this happy result. The Bishop gave a very encouraging address in the evening, and cordially welcomed the Deputation. The large room was well filled, and the Report which was read, telling of many changes of local interest, recorded the fact that, notwithstanding, the financial position of the Auxiliary had advanced and not receded. The balance-sheet was read by F. Hannam-Clark, Esq., the receipts last year being 357*l.* 18*s.* 2*d.* The Bishop was supported by about twenty of the local clergy, and a vote of thanks to his Lordship and the Deputation was proposed by Canon Parker (brother of the late Bishop Parker), and seconded by Canon Mayne (the Rural Dean). The widespread interest evinced is a good omen, under God, of increased activity on the part of our friends through the year now commenced. We would emphasize the Bishop's words: "A little more enthusiasm was wanted in the missionary cause, but that could only come by prayer as well as a greater knowledge of the subject." G. J.

Hackney.—The Annual Meeting of the North-East London Auxiliary of the Society was held at the Town Hall on Thursday, April 24th, at which the Bishop of Bedford presided. There were also present as the Deputation General Brownlow (Bengal) and the Rev. G. R. Ekins (Persia). The Seventieth Annual Report was read by the Rev. H. M. Baker, which stated that the Bishop of Bedford had kindly consented to accept the office of President of the Association.

Ipswich.—The first Meeting for 1890 of the Suffolk C.M. Union was held in the Council Chamber, Ipswich, on Thursday, April 17th. The morning meeting commenced at 12 a.m., Archdeacon Woolley presiding, and nearly one hundred members being present. Various matters of business in connection with the Union were then considered and adopted. The Rev. M. B. Cowell having given a Bible reading on Acts xxviii. 28—31, a discussion ensued, in which Canon Garratt, Rev. L. Price, W. J. Garrould, Dr. Hind, J. H. Clowes, H. Gretton, &c., took part. The Meeting was then closed by prayer by the Rev. H. Gretton. Lunch was then served in the Library, the President, H. E. Buxton, Esq., in the chair, and at which 100 members and friends were present. The afternoon Meeting took place at 2.30 p.m., the President again presiding, when nearly two hundred were present. The Rev. J. H. Horsburgh then gave an address on "Mission Work in Mid-China," and the Rev. H. H. Streeten one on "Home Mission Work," which was followed by a discussion by the Revs. W. S. King, W. S. Price, J. H. Clowes, and G. Smith. The following resolution was proposed and carried, stating that "The Committee of the Union should organize a supplementary system of preachers and lecturers on behalf of C.M.S. work." Archdeacon Woolley was requested to send a message of sympathy and condolence to the C.M.S. Committee on the lamented death of Mr. Mackay, after which the meeting terminated.

Islington.—The Anniversary of this Association was opened on April 28th by a meeting for prayer at St. John's Gymnasium, Upper Holloway. The chair was taken by the Rev. A. G. Gristock, and the address was given by the Rev. W. H.

Barlow. The Revs. U. Davies, G. Plaford, and M. McCausland, and Messrs. Drewett and C. E. Cæsar took part in the proceedings. There was a good attendance. On the following evening the Annual Meeting was held at Myddelton Hall, Islington. The chair was taken by Sir J. H. Kennaway, Bart., M.P. The report alluded to the progress of the work of the Society in Africa, India, China, and Japan, and noticed that the receipts for the year were 2830*l.* 0*s.* 5*d.* Mr. C. E. Cæsar read the report of the Islington Lay Workers' Committee, detailing the extension of local meetings, lantern lectures, and simultaneous addresses. The Chairman was encouraged by the report, which indicated that missionary interest at home was increasing. Mr. Eugene Stock read extracts from letters by Mr. G. Wilmot Brooke and Mr. Mackay, and pressed home their appeals. The Rev. E. A. Fitch spoke of work in East Africa, and the Rev. J. M. Laycock urged attention to home organization. The large hall was full, and the meeting was the largest that had assembled for many years. C. E. C.

Lincoln.—On Sunday, April 20th, Sermons were preached and collections made in the Cathedral and most of the city churches at Lincoln in aid of the Society. On Monday afternoon a Meeting was held in the Masonic Hall, Lincoln, at which there was a large attendance. The Bishop presided. Canon Blenkin read the financial statement, which showed total receipts from Lincoln, 205*l.* 13*s.* 9*d.*; branch association, 196*l.* 4*s.* 7*d.*; grand total, 401*l.* 18*s.* 4*d.* The Rev. R. W. Stewart (China) and the Rev. B. Baring-Gould attended as the Deputation.

Manchester.—The Half-yearly Conference of the East Lancashire C.M. Prayer Union was held at the Religious Institute, Manchester, on Tuesday, April 15th. A most interesting and valuable paper was read by the Rev. E. A. Knox, Rector of Kibworth, on "The latest voice of Scripture upon Missions to Heathen." That voice he found in the 1st Epistle of St. John, adopting Bishop Westcott's view that it is the latest of all the Epistles. The message of the Epistle, he stated, was two-fold; (1) "God is light," and (2) "God is love." In the evening, after tea, the Conference was addressed by the Rev. E. Lombe, Rector of Swanton-Morley, whose subject was, "Our surrounding circumstances, and their demands upon us." This he handled in a most masterly way, and his words were well calculated to stir up C.M.S. workers to more strenuous efforts in the cause. The Conference was very profitable throughout, and was attended by many of the local clergy as well as laity.

Newcastle-on-Tyne.—The Anniversary in connection with this Association was held on April 27th and 28th. There was a preliminary meeting for prayer in the Yermond Vestry Hall on Saturday evening, when a short address was given by the Rev. T. T. Smith, on the need of entire surrender to God in completely doing His will. On Sunday, twenty-five sermons were preached, but, unfortunately, two churches were not able to give their morning and evening sermons on this particular date. At the afternoon meeting on Monday, the Archdeacon of Lindisfarne presided, and missionary addresses were given by the Rev. J. C. Hoare, of Ningpo, and the Rev. J. W. Balding, of Ceylon. The afternoon meeting was a new departure, and though the attendance was not large, yet there were those present who could not have come had there been only the evening meeting. In the evening the Rev. Canon Lloyd, Vicar of Newcastle, took the chair, and most stirring addresses were given by the Rev. J. C. Hoare and the Rev. H. E. Fox, of Durham. Had it not been for a town's meeting on the Sunday question, which was held at the same time, the hall would not have been large enough to hold the meeting; as it was it was nearly filled. The report showed that the Country Associations in South Northumberland had remained almost stationary, but in the city of Newcastle there had been a very marked increase in the contributions. The meeting was stirred by the announcement that one of the local clergy had offered himself for missionary work. One of the poorer parishes in the city was singled out for commendation, in that it

had nearly 500 monthly subscribers to the C.M.S. Would that we could all say the same!

Nottingham.—A Missionary Loan Exhibition took place in St. Michael's Mission Hall, Radford, from Tuesday to Saturday, April 15th to 19th. It was arranged not so much to collect money as to stir up interest both in the parish and in Nottingham generally. To that end free tickets were offered to all Church Sunday-school teachers, and, as an evidence that this was appreciated, out of 950 sent out nearly 800 were made use of. The Exhibition was opened by Mr. Henry Thornton, President of the Nottinghamshire Branch of the C.M.S. There were present during the week the Revs. J. Tunbridge (Santals), J. H. Horsburgh (China), and J. Vernal (West Africa), Miss A. Sampson (Calcutta), the Rev. G. Ensor (late China and Japan), and Mrs. Greaves (late Calcutta). These all spoke at various times, there being two, three, or more short meetings each day just when a sufficient number to form an audience were present.

There were special sermons preached in the new church of St. Michael's, adjoining the hall, on Sunday, the 13th, by the Rev. J. H. Horsburgh; Wednesday, 16th, by the Rev. G. Ensor; and Saturday, 19th, by the Rev. J. Tunbridge. At the closing meeting on Saturday night, when Mr. Thornton again took the chair, there were many hearts filled with praise to God on account of the real quickening, which we trust will be abundantly proved in days to come. Though too early to speak of much definite result, the interest awakened has caused the starting of a missionary band of young men calling themselves "The Soudanese," after the youngest of the Society's Missions.

C. L. W.

Sunderland.—The Anniversary of this Association was held on April 19th, 20th, and 21st. Short Preparatory Devotional Meetings were held in six parishes a few days previous, being in three parishes more than last year. On Saturday afternoon (April 9th), the Children's Annual Meeting was held, and was addressed by the Rev. E. A. Fitch, of Chagga, Canon Scott-Moncreiff presiding. A large number of ladies and gentlemen, dressed in Eastern and other costumes, were on the platform, and gave much brightness and life to the scene, while fixing in the little folks' minds the reality and extent of the work being carried on. The meeting altogether was a great success. The usual Devotional Meeting for the whole town was held on Saturday evening, a good number being present. Canon Phillips, of Ivegill, Carlisle, gave a bright tone of thanksgiving to the meeting by a short address on Psalm xlviii., "O sing unto the Lord a new song." On Sunday special Sermons were preached in most of the churches in the town and addresses given in the schools. On Monday evening the Annual Meeting was held in the Assembly Hall, Archdeacon Long presiding. There was a capital attendance. The annual local Report, read by Canon Scott-Moncreiff, showed an income of 569*l.*, being an increase of 95*l.* on the previous year; the acceptance of a Sunderland lady for the mission-field; the formation of a missionary library, and the sale of 6000 localized *Gleaners*, the best return ever made by the Society. Very interesting addresses were then delivered by the Rev. A. H. Wright, of Benares, and the Rev. E. A. Fitch, of East Africa. Earnest prayer had been offered for the success of the meetings, and God sent an abundant blessing.

Somerset County Union.—The Spring Meetings were held in Bath on April 23rd and 24th. Prebendary Eardley-Wilmot gave the opening address to the Hon. Dist. Secretaries on the former date, and details of the Frontier Missions of India were supplied by J. B. Braddon, Esq., of Calcutta. The subject of the circulation of the Society's periodicals in rural districts where they are little known, afterwards occupied the meeting. The attendance of Hon. Dist. Secretaries was, however, on this occasion, small. The meetings the following day in the Assembly Rooms were very encouraging. There was a short prayer-meeting at 10 a.m., and Ladies' and Gleaners' Meetings in a side room at 10.30 and 11. At the business meeting of the committee (other members being present) it was decided to circulate a limited number of copies of the *Intelligencer* among those members of the Union who do not at present see it, but desire to do so. The

Secretary, however, was able to report (from returns obtained) that a large majority of the members do regularly see this publication of the Society. On the recommendation of the Hon. Dist. Secretaries, it was further resolved that ten guineas should be annually expended by the Union in supplying to fourteen Hon. Dist. Secretaries (who may desire it) copies of the *Intelligencer*, *Gleaner*, and *Juvenile Instructor*, for circulation in their districts. H. O'B. O'Donoghue, Esq., was elected President for the ensuing year. After full discussion, it was determined to continue the attendance of a member of the Union (being a member of the Parent Society) at the meetings of the General Committee at the C.M. House. The "Outlook in India" was the subject of an address by Mr. Braddon, which was followed by a devotional meeting, at which special topics suggested by the Central Secretary were taken up for notice and intercession by the Revs. Preb. Eardley-Wilmot, A. M. Foster, J. H. Horsburgh, and G. C. Williamson. In the afternoon the Conference was occupied with "The Hill Tribe Missions of India," opened by Mr. Braddon, and "Itinerancy in Mission-work," opened by Mr. Horsburgh, followed by Mr. Martin, prayer being offered by the Revs. J. H. Gray and E. C. Layard. Mr. Dyke, of Long Ashton Lodge, presided throughout these meetings. A juvenile meeting, at which many hundreds of young people were present, was a new feature in the Union programme, and proved a most successful and useful effort; while at the public meeting in the evening, when the Mayor of Bath presided, the audience seemed deeply interested. It is to be hoped that Mr. Horsburgh's pathetic appeal for more missionaries for China may bear fruit.

Tunbridge Wells.—On Sunday, April 20th, the Annual Sermons in connection with the Tunbridge Wells Association were preached at the various churches in the town. There was a large congregation at each place of worship, and considerable interest was aroused. In addition to the local clergy who took part in the day's services were the following:—The Rev. W. H. Barlow, Archdn. Hamilton (Assoc. Sec.), the Rev. J. C. Hoare, from Ningpo, and the Rev. J. H. Bishop, of Travancore. The Annual Meeting was held at the Great Hall on Monday morning, when there was a large attendance. The Rev. Canon Hoare presided. The Rev. H. J. Rhodes read the report, which, after alluding to the marked success of the Church Missionary Society, showed that the income of the local Association amounted during the last year to 1685*l.* 3*s.* 6*d.*, which was less than that of the previous year by 265*l.* 0*s.* 6*d.*, which, however, was partly accounted for by the fact that in 1888 special efforts were made by the local auxiliaries to make good the deficiency of the previous year. The Revs. W. H. Barlow, J. H. Bishop, Archdn. Hamilton, and J. C. Hoare then addressed those present. In the evening a largely-attended public meeting was held in the Great Hall, the chair being occupied by Bishop Alford. Mr. J. Johnston Bourne, the Rev. J. Scott, Canon Hoare, and the Rev. J. C. Hoare spoke. On Tuesday morning a children's service was held in Trinity Parish Room, conducted by the Rev. G. F. Richardson.

Wells.—The Annual Sermons on behalf of the Society were preached in the churches of the city on Sunday, April 20th, and the Annual Public Meetings were held in the Town Hall on Monday; the Juvenile Meeting being held in the afternoon, and the evening Meeting at eight o'clock. The Bishop presided at the evening meeting, and briefly reviewed the operations of the Society in India, China, Japan, and North-West America, and spoke of the privilege it was to assist in the work of spreading the Gospel amongst the different people of the world who were yet in darkness. The Rev. Preb. Beresford (Hon. local Treasurer) stated that the receipts during the past year showed a gratifying advance upon those of last year. The Rev. G. C. Williamson (Assoc. Sec.) and Archdeacon Reeve (N.-W. America) addressed the meeting.

York.—Through the kindness of the Rev. Canon Lord Forester a gathering of Hon. District Secretaries of the Diocese of York was held at the Residence, York, on April 22nd. About twenty-two of the District Secretaries were

present. After a hymn, and prayer by the Rev. T. J. Clarke, of York, Lord Forester gave a devotional address based on Ephesians iii. Detailed reports were then given by the District Secs., and the meeting closed by a valuable address from the Rev. B. Baring-Gould, and prayer by the Rev. Canon Tebbutt.

The Secretaries were entertained at luncheon by Lord Forester, and at three o'clock a meeting of some of the warm friends of the Society was held in Archbishop Zouche's chapel in the Minster. Lord Forester presided. The Rev. H. E. Fox and the Rev. B. Baring-Gould gave earnest addresses. The general arrangements were made by the Rev. H. E. Eardley, the valued Assoc. Sec. An earnest hope was expressed that such gatherings might be more frequent in the future.

H. A. F.

During April and May the Society's cause has also been advocated by Sermons or Meetings, or by both, at Red Hill, Hastings, Ramsgate, Dover, Southborough, Consett, Bourne-mouth (St. Michael's and St. John's), Pembury, Sittingbourne (Holy Trinity), Reigate, Stonegate, Iping and Chithurst, Ore, Cold Harbour, Worthing, Sevenoaks, Chichester, Guestling, Bedford (Juv.), Clifton (Yorkshire), Hayton, Harworth, Kingston, Bath (St. Saviour's and St. Peter's), Runnington, Uttoxeter, Bonchurch, Halifax, &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 22nd, 1890.—The Committee received with deep regret the news of the death of Mr. Mackay, of the Nyanza Mission, and adopted the following Minute:—Mr. Mackay was the last survivor in Africa of the original missionary party sent out in 1876 in consequence of Mr. H. M. Stanley's challenge to Christian England to plant a Mission in Uganda. During the whole period of nearly fourteen years he never once left the shores of Africa, and for the greater part of the time he was in Uganda itself. Mr. Mackay's talents were of a very high order, and he brought to bear upon the cause of the spread of Christianity and civilization in Africa, not only remarkable practical resourcefulness as an accomplished engineer, but the powers of a vigorous and cultivated mind, and a devotion and perseverance unsurpassed by any African Missionary. Moreover, he took a leading part in the direct work of the Mission, teaching and preaching the Word of God, and fearlessly proclaiming Christ as the Son of God and the Saviour of men, in the teeth of bitter opposition on the part of Mohammedan traders and others; and he utilized his knowledge of both classical and modern languages in reducing the vernacular of Uganda to writing, and rendering into it portions of Scripture, prayers, &c. The Committee had looked forward to Mr. Mackay's experience and ability proving still more useful in the future under the new circumstances of the opening up of Equatorial Africa to European influence; but it has pleased God in His unerring wisdom and love to remove His servant thus early from the scene of his untiring labours. The Committee direct that an expression of their sincere and grateful sympathy be conveyed to Mr. Mackay's venerable father and other members of his family.

The Committee received with deep regret the news of the death of the Rev. E. J. Perry, and adopted the following Minute:—The Committee would humble themselves under the mighty hand of God in the sad loss which the Ceylon Mission has experienced by the sudden removal to his heavenly rest of their late devoted and highly-gifted fellow-labourer, Edward John Perry. Mr. Perry's high academic attainments, great educational gifts, singular power of influencing others, especially the young, were accompanied with faith, and love, and godliness, and missionary zeal, unobtrusive indeed, but abundantly evident to all that knew him, and which had yielded fruit already, while raising the highest hopes for the future. The Committee offer their respectful sympathy to his relatives, and especially to her who has now been bereaved of a dearly-loved son, whom she had freely given up to the Master's service.

The Committee also heard with much regret that a telegram had been received

on April 8th announcing the death of Mrs. Shaw, wife of the Rev. A. Downes Shaw (late of the Society's Eastern Equatorial Africa Mission, and now working in the Mauritius under Bishop Royston), and niece of the late Frances Ridley Havergal. The Secretaries were entrusted to convey an expression of the Committee's deep sympathy to the relatives of their late friend.

The following were accepted for missionary service :—The Rev. Arthur George Lockett, B.A., University of London, Curate of St. Paul's, Dorking; Mr. William Arthur Crabtree, B.A., St. Catharine's College, and Ridley Hall, Cambridge; and the Rev. Edward Bellerby, B.A., Corpus Christi College, Cambridge, now chaplain at Dimbula, Ceylon (by correspondence).

The Minutes of the Fuh-Kien Missionary Conference, and letters from the Revs. R. W. Stewart and W. Banister, regarding extension in the North-West parts of the province of Fuh-Kien, were read. The following Resolution was adopted:—That the Committee feel special interest in the extension already begun and further contemplated in and from North-West Fuh-Kien, affording as it does free room for more inexpensive modes of work, and very specially also for the development of the missionary zeal and co-operation of the Chinese Christians connected with the Society in Fuh-Kien, and for the possibility of a large advance into the interior by means of Native evangelists.

Resolutions were adopted regarding the relation between the Parent Committee and the Corresponding Committees in India.

On the recommendation of the Sub-Committees in charge of the Missions in North India, Punjab and Sindh, Western India, South India, Mid-China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, April 29th.—On the recommendation of the Ladies' Candidates Committee, the following were accepted as Lady Missionaries of the Society :—Miss Hannah Riddell, Miss Kathleen Power, Miss Grace Nott, Miss E. May Grimes, and Miss Eleanor S. Perrin.

The Committee took leave of the Rev. E. A. and Miss C. Fitch, returning to East Africa. The Instructions of the Committee were read by General Touch, and Mr. Fitch having replied, he and Miss Fitch were addressed by the Chairman (Sir T. Powell Buxton) and the Rev. W. Allan, and commended in prayer to the favour and protection of Almighty God by Canon Money.

The Rev. Edward T. Sandys, M.A., St. John's College, Cambridge, Curate of Aston, Birmingham, was accepted for missionary service in connection with the Society.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Eastern Equatorial Africa, Palestine, Egypt, Punjab and Sindh, South India, and New Zealand, various arrangements were agreed to with regard to those Missions.

General Committee (Special), May 1st.—The Secretaries reported that the following gentlemen had accepted the office of Vice-President :—Lord Reay, Sir R. Temple, Sir C. U. Aitchison, and the Dean of Norwich. The following were appointed Honorary Governors for Life :—Rev. J. H. Acheson (Chester), Rev. F. Baldey (Southsea), W. Blakeney, Esq., R.N. (Westward Ho), Philip Vernon Smith, Esq. (Paddington), Rev. Canon Stewart (Coulsdon), Martin Hope Sutton, Esq. (Reading); and the following ladies as Honorary Life Members :—Mrs. W. H. Barlow (Islington), Mrs. Richard Fry (Bayswater), Mrs. G. F. W. Muuby (Bedford), Mrs. Ripley (Norwich), Miss Murray (Whitehaven), and Miss J. Roberts (Sheffield).

A letter was read from the Rev. Canon Ince (Regius Professor of Divinity at Oxford), stating that the Hebdomadal Council had resolved to propose to Convocation to confer the Honorary Degree of D.D. on Bishop Tucker (of Eastern Equatorial Africa), and that the degree would be conferred on the Bishop on his return to England.

The Abstract of the Annual Report, and General Review of the Year to be read at the Annual Meeting, were presented, amended, and adopted.

General Committee, May 12th.—The Secretaries reported the Anniversary Proceedings, and thanks were voted to the Revs. Canon McCormick and H. E. Fox

for their addresses at the breakfasts at Exeter Hall and Cannon Street respectively, and also to Miss Wharton Thompson and her lady helpers for their valuable service in providing tea on the 5th and 6th instants.

The Secretaries reported that a telegram had been received on the 6th instant from Mr. Douglas Hooper, mentioning the illness of Mr. Cotter, and begging for men to be sent by the French mail on the 10th: that they immediately consulted the Principal of the College, and the Rev. H. C. G. Moule, and after careful consideration had decided to accept the offers of the following to proceed at once to Eastern Equatorial Africa, namely, Messrs. J. W. H. Hill (accepted as a missionary by minute of Committee of July 30th, 1889), J. W. Dunn, and J. V. Dermott (who with Mr. Hill were sitting for the Bishop of London's ordination), and F. C. Smith (who had just completed four terms at Clapham), and that these four had started on Saturday last by the mail for East Africa. The Committee approved the action of the Secretaries under the emergency, accepted Messrs. Dunn, Dermott, and Smith as Missionaries of the Society, and appointed them and Mr. Hill to the Eastern Equatorial Africa Mission.

The Secretaries reported the death of the Bishop of Dover, a Vice-President of the Society, and the Rev. J. B. Whiting having spoken of the great help which the Bishop was always ready to render to the Society, the Committee desired an expression of their sympathy to be conveyed to Bishop Parry's surviving relatives.

The Committee had an interview with Colonel Sir F. de Winton, K.C.M.G., about to proceed as Governor of the territories under the Imperial British East Africa Company. Sir Francis was addressed by the President and the Honorary Clerical Secretary, and having replied, Sir T. Fowell Buxton, as a Director of the Imperial British East Africa Company, made some remarks. Prayer was offered by the Ven. Archdeacon Long.

Authority was given to print at once a new edition of 500 copies of the Luganda Prayer-book, the Rev. R. P. Ashe having kindly offered to correct the press. The Secretaries reported that Mr. Ashe had already prepared 4000 Luganda reading sheets, which had been shipped on the 8th instant.

With reference to the Resolution of April 14th, on the connection of Missionaries in India with local boards and municipal committees, the Resolution was amended by the addition of a sentence emphasizing the word "exceptional."

Various Committees and Sub-committees for the ensuing year were appointed.

NOTES OF THE MONTH.

ORDINATIONS.

North India.—On Sunday, March 30, at Calcutta, by the Bishop of Calcutta—Deacons: Babus Dakhil Biswas and Isaac Vincent; Priests: Revs. J. A. Cullen and Mark Drummond; and on April 13, at Taljhari, Santhalia—Deacon: Babu Baijonth; Priest: Rev. Gopal Biswas.

Punjab.—On March 2, at Amritsar, by the Bishop of Lahore—Priest: Rev. H. E. Perkins.

N.-W. America.—In August, 1889, at Winnipeg, by the Bishop of Rupert's Land—Deacon: Mr. John G. Anderson.

DEPARTURES.

Eastern Equatorial Africa.—The Rt. Rev. Bishop Tucker left London for Mombasa on April 25.—The Rev. E. A. and Miss Fitch left London for Mombasa on May 12.—Messrs. J. W. H. Hill, B.A., J. W. Dunn, J. V. Dermott, and F. C. Smith left London for Zanzibar on May 10.

North Pacific.—The Rev. J. H. and Mrs. Keen left Liverpool for Metlakatla on April 24.

Palestine.—The Rev. T. F. and Mrs. Wolters left Nazareth on April 30, and arrived in Basle on May 12.

ARRIVALS.

North India.—The Rev. G. H. and Mrs. Weber left Calcutta on April 9, and arrived in London on May 15.

Punjab.—The Rev. T. and Mrs. Bomford and Mr. W. and Mrs. Briggs left Bombay

on April 4, and arrived in London on April 29.—The Rev. A. E. Ball left Karachi on April 10, and arrived in London on May 13.—The Rev. Worthington Jukes left Peshawar on April 14, and arrived in London on May 13.

South India.—The Rev. J. and Mrs. Stone left Madras on March 16, and arrived in London on May 15.

Ceylon.—Miss Eva Young left Colombo on April 2, and arrived at Plymouth on May 1.

Japan.—The Rev. F. E. Walton left Yokohama on April 15, and arrived at Liverpool on May 17.

BIRTH.

South India.—On April 18, at Kodaikanal, the wife of the Rev. A. F. Painter, of a son.

MARRIAGES.

Palestine.—On April 8, at Jerusalem, Mr. F. T. Ellis to Miss Dorothy Forster.

Japan.—On March 18, at Osaka, the Rev. J. B. Brandram to Miss M. G. Smith.

On April 22, at Belmont, Durham, the Rev. L. W. Jackson (formerly C.M.S. missionary, South India) to Miss Fanny Chapman.

DEATHS.

West Africa.—On April 12, at the House of Rest, Esk Bank, near Edinburgh, Miss E. G. Henderson, of the Annie Walsh School, Sierra Leone.

Eastern Equatorial Africa.—On May 14, at Mombasa, Mr. Joseph D. M. Cotter. [By telegraph.]

On May 12, at Hereford, the Rev. John Venn.

Contribution List.

In the following list of receipts from April 11th to May 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Maidenhead	1	1	0
Bristol	700	0	0
Buckinghamshire: Broughton	3	16	5
Wotton	2	6	11
Cambridgeshire: Hauxton	5	0	0
Cheshire: Neston	13	3	0
Cornwall: Deanery of Powder	31	4	2
Gwennap	6	0	0
Lostwithiel	11	6	0
Redruth	9	3	0
Cumberland: Silloth: Christ Church	1	15	2
Derbyshire: Ilkeston	3	12	6
Devonshire: Broadwood	10	0	0
Devonport and Stoke	2	5	6
Dorsetshire: Beaminster	10	0	0
Wooland	5	5	0
Wotton Fitzpaine	3	9	6
Keser: Childerditch	2	1	10
Epping	1	1	0
Hampshire: Bournemouth: St. Michael's	35	0	4
Hatherden	1	1	0
Hook	4	9	9
North Waltham	3	19	10
Odiham	20	5	2
Ile of Wight: Bonchurch	20	15	0
Carisbrooke: Parish Church	10	0	0
Sandown: Christ Church	15	0	0
Hertfordshire: Boxmoor	4	11	6
Kent: Beckenham: St. Paul's	1	13	7
Bickley: St. George's	38	14	4
Chilham	9	13	4
Greenwich, East: Christ Church	23	2	2
Hatcham: St. James'	8	14	8
Tunbridge Wells	350	0	0
Lancashire:			
Barrow-in-Furness: St. Mark's	4	0	0
Habergham Eaves: Holy Trinity	14	6	2
Leicestershire: Deaford	4	1	1
Lutterworth District	1	9	0
Lincolnshire: Boston	105	0	0
Torrington	10	0	0
Middlesex:			
Anniversary Collections: Sermon	83	7	1
Meetings: Morning	186	2	6
Evening	103	14	7
Bow: Parish Church	5	8	6
Coleman Street: St. Stephen's	14	10	0
Highgate: St. Michael's	6	14	0
Kilburn: Holy Trinity Juv. Assoc.	5	11	6
Mayfair: Christ Church	1	2	8
Poplar: St. Matthias'	4	6	0
Potter's Bar	11	17	11
St. John's Wood	47	12	8
St. Mark's, Hamilton Terrace	41	2	10
St. Pancras Juvenile	4	9	7
Stepney: Holy Trinity	3	3	7
St. Matthew's	2	2	3
Westminster: St. Andrew's	16	5	6
Westminster Abbey	41	18	9
Wood Green: St. Michael's	1	15	0
Norfolk: Norwich Cathedral	2	11	0
Northamptonshire: Harleston	2	2	0
Nottinghamshire: Nottingham	100	0	0
Oxford: St. Clement's	50	0	0
Shropshire: Hinestock	3	6	0
Wrockwardine	2	2	0
Wrockwardine Wood	4	0	0
Somersetshire: Cucklington	1	18	6
Evercreech	12	2	6
Stoke Trister	1	0	0
Staffordshire: Bramshall	2	7	7
Colwich	15	6	0
Kingstone and Gratwich	1	5	7
Stones Ladies	10	0	0
Trentham	8	11	9
Uttoxeter	11	1	10

Suffolk: Triston and Snape	1	12	0	"Missionary Box of a Wellwisher".....	9	0	0
Surrey:				Mulley, Miss Edith M. A., Stratford (Miss. Box), for India.....	2	11	6
Battersea: St. Stephen's	10	7		Phillips, Mr. Wm., Banstead (Miss. Box).....	10	6	
Camberwell: All Saints'	20	0	0	Sale of Work, Dorking Sisters' Gleanings Society, by Miss E. A. Lockett.....	1	3	0
St. Matthew's	10	6		X. Y. Z.....	2	0	0
Carshalton	40	11	6	Gleaners' Union:			
Chertsey	21	8	6	Hallings, Mrs., by Miss A. L. Walton (Miss. Box).....	10	4	
Epsom	1	0	0				
Lambeth: St. John's, Waterloo Road.	3	12	0				
Peckham: St. Mary Magdalene	21	7	9				
Redhill	66	0	0				
Reigate	19	5	9				
Richmond.....	111	2	0				
Working: St. John's.....	7	6					
Sussex: Burpham.....	1	16	0				
Frant.....	5	10	11				
Hastings, &c.	30	0	0				
Iping and Chithurst.....	14	6	5				
St. Leonard's-on-Sea: Parish Church.	39	10	5				
Stonegate	18	13	9				
Warwickshire: King's Newnham.....	1	7	0				
Leamington	5	0	0				
Long Lawford.....	2	14	0				
Westmoreland: Heversham.....	8	14	0				
Kendal.....	5	0	0				
Wiltshire: Heddington	3	7	4				
Littleton Drew	2	0	0				
Neston	10	15	10				
Salisbury, &c.	20	11	11				
Worcestershire: Wolverley.....	6	1	9				
Yorkshire: Batley	4	15	4				
St. Thomas's	5	0	0				
Driffield.....	10	0					
Fridaythorpe.....	1	7	6				
Greasborough.....	15	1					
Halifax.....	6	15	3				
Harworth	10	15	9				
Hipswell	2	10	8				
West Witton.....	4	18	6				

ASSOCIATIONS IN WALES.

Denbighshire: Rossett.....	12	9	4
Flintshire: Bistre.....	2	0	2
Pontbleiddyn	1	17	6

BENEFACTIONS.

"An old Ceylon Missionary".....	10	0	0
Anonymous	15	15	0
Anonymous.....	10	0	0
Austin, Edwin, Esq., Highbury.....	5	0	0
Bousfield, C. H., Esq.....	100	0	0
"Braithwaite, per B., in memory of his father, the late Mr. Isaac Braithwaite".....	500	0	0
Brown, Mrs., Grosvenor Gardens.....	100	0	0
Chick, Ed., Esq., Sidmouth.....	5	0	0
"For a Substitute Missionary, by one who cannot count her mercies".....	100	0	0
"From Readers of <i>The Christian</i> ," per Messrs. Morgan and Scott.....	55	12	0
F. W. D.....	35	0	0
Hangchow. Gratitude (1).....	10	10	0
"In memoriam," for India.....	100	0	0
"In memory of two dear Sisters".....	22	17	10
Knight, Mrs., Southsea	6	0	0
L. M.....	5	10	0
"Paints".....	5	0	0
P. B. H.....	15	0	0
R. H. W.....	5	5	0
"Thankoffering from W. G. F.....	5	0	0
"Thanksgiving".....	7	7	0
Ward, F. P., Esq., for M. C. Home.....	10	10	0
W. T., H. C., H. C.....	5	0	0
Gleaners' Union:			
"A Gleaner," for training and support of a Lady Missionary	50	0	0
Gleaner No. 1017, "Self-denial Week".....	5	0	0

COLLECTIONS.

Foulkes, Mrs. J., Little Bromwich.....	1	1	8
Fuge, Miss M. A., Mildmay Park	1	5	0

Campbell, late Anna, of Galway.....	100	0	0
Ellerton, late Mrs. Janet Walker, of Sevenoaks: Exor., C. Wilkinson, Esq.....	800	0	0
Elphinstone, late Mrs. Maria.....	33	16	1
Frans, late Mrs. Caroline Parker, of Dover: Exors., J. C. Bromhead, Esq., and E. F. Astley, Esq., M.D.....	50	0	0
Greville, late Rev. Eden Septimus, of Clapham: Exors., Rev. F. C. Harvey and Rev. Dr. Cowley.....	200	0	0
Harden, late Wm., Esq.....	290	2	10
Kayll, late Miss Jane Margaret, of Douglas, Isle of Man: Exors., Messrs. J. A. Fulton and E. Black.....	300	0	0
Mason, late Miss Ann Maria, of Ipswich: Exors., Admiral T. H. Mason and R. D. Mason, Esq.....	5	0	0
Peters, late Rev. Thomas, of Bath: Exors., H. C. Nisbet, Esq., P. V. Smith, Esq., A. J. Hamilton, Esq., and A. C. C. Hayward, Esq.....	300	0	0
Sandham, late Mr. Thomas, of Rugby: Exor., Mr. W. King.....	10	0	0
Stockdale, late Miss Eleanor, of Abergele: Exor., T. R. Irving, Esq.....	90	0	0
"Stewart Endowment," per D. J. Robertson, Esq.....	34	7	9
Winsor, late Frederick A., Esq. (further dividend).....	6	1	1
Woolf, late Miss Isabella, of Arnside: Exor., Mr. J. Rhodes.....	17	19	1

FOREIGN CONTRIBUTIONS.

France: Antibes.....	18	0	0
Bordeaux	16	0	0
Prussia: Essen.....	1	19	0
Switzerland: Ragatz.....	3	4	4

SUDAN & UPPER NIGER MISSION FUND.

"In Memoriam".....	100	0	0
Smith, N. Heaton, Esq., Manchester College.....	55	3	4
Gleaners' Union:			
Thankoffering, from Gleaner No. 1143.	10	0	0

CALCUTTA GIRLS' SCHOOL FUND.

By Miss Sampson	14	6	1
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ANNIE WALSH MEMORIAL FUND.

By Mrs. A. Walsh	105	10	0
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EXTENSION FUND.

Sandilands, Mrs., Sandown.....	50	0	0
Gleaners' Union:			
"Aunt," for the Afghan Frontier.....	15	0	0

NYANZA MISSION FUND.

Millner, Hy. John, Esq., Bromley.....	5	5	6
Verschoye, Rev. John, Fitzroy Square..	5	0	0

JERUSALEM BISHOPRIC FUND.

Buxton, Sir T. Fowell, Bart., Grosvenor Crescent	10	0	0
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EGYPT, PALESTINE, AND PERSIA FUND.

Coles, Mrs., Guildford, for Egypt.....	5	0	0
Cox, Miss, Richmond Hill.....	25	0	0

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JULY, 1890.

BUDDHISM IN THE BALANCE.

II.*



HATEAUBRIAND, in his *Génie du Christianisme*, while citing Christian Missions in defence of Christianity, a territory of apologetics which has been, by the way, lamentably neglected, complains that the statements of travellers who had spent a few months at a Chinese port were accepted with more faith than the information of the Jesuits resident for years at the Court of Peking. Had he lived to-day, he would have had more cause, we are of opinion, to complain. With such travellers' tales we do not intend to trespass on the patience of our readers, but no apology will be offered for presenting to them, from personal sight and study, a few of the principal phases of Buddhist faith in Japan. How so many millions of our fellow-men worship—what so large a section of the race believes—this surely deserves and demands a serious share of interest from those who with the reception of personal and incalculable blessing in Redemption have accepted also that primary canon of Christian duty "to look upon the things of others."

This duty will present itself to us in form of full interest and of rich instruction if we pay a visit to a Buddhist shrine whose doctrines follow the "Greater Development," and such we find obtaining in the empires of China and Japan. We will ascend the high flight of steps out of Temple Street and lift up our eyes in preliminary survey of the scene ere we enter the Monastery of "Great Virtue" in one of the most ancient cities of Hondo. Our observations and remarks will be few for the present, as we shall reserve them mainly for the conclusion of our inquiry.

We are in a large courtyard adorned with immemorial palms and camphors of great size. Seated on some coarse matting we espy some emaciated devotees whom, if we are well advised, we approach not too closely. They appear, however, perfectly harmless, engaged, indeed, mainly in scientific pursuits, and those chiefly of an entomological character. We have neither intention nor desire to be coarse in our description, but we warn beforehand any of our readers whose dreams are of "the Palms and Temples of the South;" whose imaginations have been fired by the romantic legends of the faiths of the Orient;

* No. I. appeared in the April *Intelligencer*.

to whose view those distant hills of Eastern story are purpled with the rich enchantment of a credulous enthusiasm; we say to these, Better by far lay down the page if they dread the process of disenchantment. Or, at least, let them study the subject in the descriptions of the passing traveller who sees but surface things, and for whom, if he be known to be author or prince, there will have been expended extensive outlay of gold-leaf and enamel on the buildings and institutions of the land. We, nevertheless, assure our readers we shall tell not the half that might be told. We will rather risk failure of our picture as adequate representation of the facts; even though the flatterers of Eastern cults be favoured by our silence, we shall not dip our pen in pollution nor stain our page with mention of "those things of which it is a shame even to speak."

See, there is coming to meet us a black-robed teacher of the Law with shaven crown and fan and rosary in hand. He inclines in stature to insignificance. In office he stands before us infinitely suggestive and impressive. He may count for two in the Buddhist triad of the Buddha, the Law, and the Assembly, and may reasonably boast to speak to you on behalf of a faith once dominant in India, Cashmere, and Nepaul, now reigning in Burma, Siam, and Ceylon, and influencing, as most potent factor in their faith, the uncounted millions of China, Tibet, and Japan.

After salutations we inform the Ōshō that the desire of information has led us to the temple which is honoured by his learning. Yet do we not come, we are careful to state, as offended with our faith nor distrustful of its tenets, much less to drag in the mire of degradation and contempt that Name to us most holy, and by which the Western races of civilization have so long counted it the highest honour to be known. We proceed to call the attention of the teacher to a tree planted in a favoured position in the courtyard, and request information regarding it. "It is," he answers, "grown from a shoot plucked from the original and most holy tree of Gaya, beneath whose very shade the Lord Buddha himself meditated. It is wonderful evidence," he continues, "of the truth of our creed." Alas! we remember that Canonical Scriptures affirm the tree to have been a *Ficus Religiosa*. But this is not the *Ficus Religiosa*. Nay, no *ficus* at all, but a *Borassus Flabelliformis*. We gently suggest our difficulty to our guide. But it is no difficulty to him at all. We venture to hint at differences of *Rui* or Genus, and so forth. "Out on your jargon of species and orders," he answers; "what have they got to do with religion?" We are tempted to inform him that that very morning we had seen in a High School in the city an admirable translation of an English Botanical Primer, and suggest all that fact implies for Buddhism. But we are silent until we have concluded our survey of the shrine. We prefer to provoke no discussion until then. From palms to pigs the step is steep, but hard by on our left hand our attention is invited by two of our senses to some of these animals wallowing in abundance of dainties heaped around them. Over them is a board with two Chinese characters upon it. In Japanese they are read

"Hō-jō." In English they signify "Preserve life." They invite our gifts. "What do these pigs here?" we inquire of our amiable conductor. "They illustrate," he replies, "two precious characteristics of our Creed, the benevolence of Buddhism and the sacredness of life. They suggest, too, the double obligation consequently devolving upon us of showing mercy—" "To the lower animals," we innocently conclude the sentence by adding. "There is no difference," he remarks with some severity in his tone, "between life and life. I may one day dwell in the body of one of these pigs, even though I had already attained to my Buddhahood. And these pigs in their turn may one day attain to Nehan, and dwell as tranquil Buddhas in the bliss of Gokuraku." "Our pigs," continues the Ōshō, with sudden return to affability, "have somewhat puzzled your philosophers. One of your great London Reviews* has written very learnedly on the connection of our temple pigs with the ancient traditional worship of these animals. Our Abbot, who talks much to Europeans, has told us of it. Is it also your opinion?" We hasten to disclaim responsibility, but our friend appears overwhelmed with an absolutely uncontrollable fit of laughter which even proverbial Oriental courtesy is powerless to restrain. Considerable amusement and no small measure of amazement seem occasioned to a number of the faithful at this moment ascending the steps to worship.

We follow them. Inside the temple portals we are confronted with the image of Vêda, the patron and protector of monasteries. To right and left are the Nagas, the tutelary deities of the ground. Indeed, with what we have already seen of the comprehensive character of the cult, we can profess little surprise at the heterogeneous character of the deities congregated in the Pantheon of the Tera.† Standing behind the Nagas we see four gigantic figures. They are the demon-kings who guard the world against the attack of evil spirits; their stations each on different sides of Mount Shumisen, and all with large armies of spirits under their several commands. These images, we see, are covered with paper prayers and vows, and daily worshipped by the common people as averters of evil spirits. Next do we behold five small altars with images on each of the five so-called celestial Buddhas.

Bewildered with the abundance of the idols which invite worship, we turn aside for a moment to a worshipper near us and inquire the meaning of the prayer he has been chanting, "Nammu Amida Butsu." We entertain the expectation that here at least is some grain of genuine worship. The worshipper shakes his head in reply. He cannot tell its meaning. He believes only that all fightings within and fears without are dispelled by repetition of the words many thousands of times. True, a meaning has been attached by learned teachers to the words, but that is above him. The sum and not the significance of

* It is true that a learned German Orientalist made very merry over the unfortunate blunder of the *Fortnightly Review* about the Pigs' Poor-box. He referred to its "great primitive mysterious boar worshipped in China and among the Celts" in most disrespectful phrase as "Pages of Twaddle" (*"Albernes zeug"*).

† The usual Japanese word for a temple of the Buddhists.

the words is what avails for him, and any intelligible explanation of it would for him just so much detract from the charm and power of its mystery.

Both in China and Japan are we struck, as at home, by the large preponderance of female worshippers. In his paraphrase on the Sacred Edict, the Emperor Yung Ching, though himself a practiser of Buddhism, decries that creed, and speaking against the promiscuous assemblage of men and women at the temples, remarks in reference to a festival, that "most of the worshippers are women who like the worshipping days because it gives them opportunity to see and be seen in their fine clothes, and most of the men who go there are nothing better." It is strange, but true, that neither Buddha nor Rome anywhere or at any time appears to secure any serious hold over the consciences of the men.

One more glance at the environment ere we pass on. One more view of the altars and the candles, the flowers in the altar vases and the incense, the acolytes and the masses, the rosaries and shaven crowns, and we well nigh conceive ourselves in the sanctuary of St. Ambrose at Milan, or witnessing High Mass within the walls of St. Gaudule. Here may we say to Rome, "*Mutato nomine de te fabula narratur.*"

A sliding screen is now pushed back, and an ecclesiastical servitor appearing, informs us that his Holiness the Lord Abbot, having heard that we are anxious for information respecting his creed, will be pleased to see us in his private apartments. Now at length shall all our dream be realized. Now at length shall we behold the faith at its purest, and its followers at their best. Our trust in Buddhism has, we own, been somewhat shaken in the last hour. The pigs, the palms, the prayers were none of them quite up to our anticipation of the dignity and reality of this vast Asiatic system. Now at least in the private chamber of the Abbot may we view the abode of an exalted spiritual recluse, an ardent follower, a devout saint of Amida. We shall find, doubtless, an interesting and emaciated form, worn by many a fast and vigil, studying on ancient palm-leaves the immemorial records of his religion, or murmuring, perhaps, in the mysterious language of a far-off clime his hymns of adoration to the Lotus-Lord. We enter. The Abbot advances to meet us. We are conscious of an uncomfortable surprise. The saint is affable. His form is, as our own *Æsculapii* would phrase it, "well nourished." He bears his austerities well. There is nothing amiss with him, unless it be occasionally an air of unaccountable languor and a suspicious transparency of complexion.* He seems but mortal after all, and not less mundane appear his surroundings. Articles *de luxe* are about the room. Here is an expensive clock from Cornhill; there a handsome time-keeper from the Boulevard Napoleon is striking its hours upon a sonorous gong. On the walls, it is true,

* We prefer to relegate to the obscurity of a foot-note the fact so darkly shadowing our country's fame, that in China the priests, more than any other class, are addicted to opium. The Abbots are usually confirmed smokers. In Japan, it is severely interdicted to all.

are Japanese pictures, graphic and realistic, and Buddhist to the full. They represent the different chambers of Tartarus, that lie hard by to Shumisen, some with gloom of dreadful darkness, others with terrors of heat, others again with tortures of cold. These, the Abbot informs us with sly reference to our unenlightened condition, are reserved for the unbelievers. We inquire if he would favour us with a view of some canonical Buddhist Scripture that may be relied upon to present us with an orthodox view of his belief. He presents us graciously with "A Summary of Buddhist Belief," printed, too, with European press, and within the very walls of the monastery. But one further surprise awaits us. On the walls are hung photographs, which, to our astonishment, we observe to be of more than questionable decency. This, too, in the sanctuary of Asia's Light. We have seen enough, and courteously declining the offer of a glass of port, which our host affirms to be of prime body, nor availing ourselves of his excellent judgment as the best connoisseur of champagnes in the city, we humbly supplicate our dismissal. We have left, we are conscious to ourselves as we depart, the bulk of our Buddhism behind us in the temple. Indeed, all that remains to us of it is the little volume in our hand. We open and read,—

"In the Dai-jik-kyo it is said that as insects expire and are renewed every year, so men were originally formed. At first like the straight stem of a tree with no cross or crooked branches was man's life. By degrees, however, as the main stem diminishes in size and the cross and crooked branches multiply, so, too, with the life of man. Man's life was originally 80,000 years, but Shaka has it in his mind to destroy mankind. So the years of man are decreasing in a regular proportion of one year in every hundred. At present, life's period is fifty-three years, in another hundred years it will be fifty-two. When men come to live but ten years, then seven suns shall appear. By these shall rivers be destroyed, then ponds, and eventually the waters of the sea shall be dried up, and at this time shall seven calamities arise. These are wind, water, fire, war, robbers, strife, sickness. The first age * of the world was called Shō-zō; the second, Zō-bō; the third, Map-pō. In the first age there were neither sun nor moon, and men by the light that issued from their own bodies could see. They also flew through the air with wings like spirits. In Zō-bō the life of man was shortened to 20,000 years, and, in consequence, five evils were developed in the heart of man. Up to that time man's heart had been entirely good, and all having learnt the true doctrine, became Buddhas. In time, man's heart becoming greatly corrupted, Mida having pitied the misery of so many falling into hell, became incarnate, and having at the age of thirty become a Buddha, taught men the way of life. His teaching was adapted to different capacities of men. The sects of Tendai, founded by Rengiyodaishi, of Shingon by Kōbōdaishi, of Zen by Darumadaishi, contain the doctrine suited to the higher natures. The Jōdō, Ikkō, and Hokkē sects contain that adapted to the lower nature. For mankind has generally decayed. As in a vessel of water the top is pure and clear, while the bottom is clouded with sediment and impurity, so the priests of the Zen-shu, on the supposition that during life the soul is embarrassed with worldly concerns and incapable of becoming by virtuous actions a Buddha, address themselves with wholesome exhortation to the corpse. But this is matter of ridicule and derision to the believers of the Ikkō sect.

"Speaking more particularly of Mida. Mida having desired to save mankind, was informed by Seji-zai-o-butau that the undertaking was comparable to lading the ocean dry. Having undergone the Cho-sai-yoko of suffering in the Rokudo

* Doubtless Colonel Olcott's "archaic epochs."

of hell, Mida returned to his teacher, and having expressed a desire to prepare a Paradise for the souls which he had redeemed, his teacher, by virtue of his power as a Buddha, showed to him 210 millions of Paradises inhabited and enjoyed each by their respective Buddhas. Mida then having looked upon them and chosen the fairest of them, formed it for his own Goku-raku. So by virtue of his redemptive act and the formation of this Paradise, he became a Buddha, and for the salvation of all, even the most ignorant, stored up in the words Nam-Mu Amida Butsu the grace of the principle of the decay of sin and the seed of Paradise. Yet further, for the sake of man, Mida to teach them that, though they eat flesh and marry wives, they may still become Buddhas, became once more incarnate in the person of Shinran, a prince of the royal house of Japan. He was a Kugē, and died at the age of ninety, in the year A.D. 1171. Of Mida there was no commencement or origin. In the beginning there were seven Hotokes, all distinct, but all together constituting Mida, and from these seven were evolved or begotten all the innumerable Buddhas. Mida was born 8000 times into the world, and at one time became a whetstone,* at another a wine ladle, which states we are to know were accompanied for him with the greatest amount of suffering and inconvenience.† Yet great as the power of Buddha to deliver, he is helpless towards them who have not the mysterious yen or affinity. Yen-naki shu-jō wa doshi gatashi.

"Yet though the difficulty of the absence of this mysterious affinity cannot by Buddhas be surmounted in the saving of the soul, sin is no difficulty in its way. It is taught that though in ancient days it was possible for man to amend his ways, yet for the present generation it is not possible. Therefore does Buddha bid all men, tsumi ari nagara, though sinful, to come in *their sins*. He teaches that unchanged even to the very last, we shall be saved by faith. In the very important work of the Ikko sect, the Gobun-sho, it is cited as one of the strongest proofs of Mida's power to save that he can save those even who do not turn from sin."

"Touching Mount Shumisen (Mern) away in the north. Its height is 80,000 yu-jun. The *yu-jun* is a little more than forty ri. The ri in Japan is about the third of a mile. This mountain is four-square, and on its summit is a beautiful world called Tosotten, where men need no food to sustain them, but where also they hear not the teaching of Buddha. This mountain of Shumisen is composed of layers of water and mountain interposed. On its summit is Hokkiyoku, the North Star, and around it sun and moon revolve. The size of the former is fifty-one yu-jun, of the latter, fifty yu-jun, or one less. Night is the shadow of Shumisen. At a distance of fifty-one yu-jun below the earth is Tokatsu jigoku. This is the first hell."

We close our book and pause to meditate. We doubt not that to many of our readers, not less than to ourselves, these few features of the Buddhist faith in Japan will be of especial interest. They will feel with us the distinct gain to the evidences of Christianity by the extension of the comparison they are thus enabled to make between the words of Moses and of Amida. It appears to us that these aspects of contrast have not been adequately emphasized by the advocates of the "trustworthiness" of the Sacred Records. Science has grown up for centuries by the side of the Bible, and intimate has appeared the connection of the two. Science has thrown invaluable light upon the pages of the one, and Scripture has repaid the votaries of the other by suggestion of fresh fields of investigation, and helpful delimitation of their province, when, to use the language of one of

* The statement of Sir M. Monier-Williams that the incarnations of Buddha were restricted to animate things invites adjustment in its application to Japan.

† The reference in this to the habits of Japanese life is not unintelligible.

the greatest thinkers of our land, "scientists were disposed to make the field of their investigations encroach on subjects which did not properly belong to them." All this free interchange between Scripture and Science has gone on until it has in the familiarity of the intercourse almost come to be forgotten how vast is the difference between the ages of the life of Scripture and of Science,—that Science was in its infancy, even yet unborn, when the pages which now command the trust of so many of the wisest of the sons of men were loved and pondered by Jordan's streams and under the stainless blue of Syrian skies. But Mida had more than all the scientific advantages of Moses. Yet when shall men of intellectual force and scientific distinction, such as Balfour or Brewster, Challis or Sedgwick, ever be found to affirm that rightly understood, or even interpreted by the most liberal canon of interpretation which can be applied to it, the language of Science and the physical teaching of the Lotus "are in complete agreement"? Do the most ardent votaries of the cult of Gautama ever venture to hope that any advocate, however penetrated by the poetry of the Orient, will presume to advance respecting the doctrine of Shumisen what the powerful mind of the Duke of Argyll has affirmed of the first chapter of Genesis, namely, "that it stands alone among the traditions of mankind in the wonderful simplicity and grandeur of its words;—that the meaning of its words is always a meaning ahead of science—not because it anticipates the results of science, but because it is independent of them, and runs as it were round the outer margin of all possible discovery"?* Or when shall we hear it asserted of any of the Incarnations of Buddha, what the President of the Royal Society, speaking from the standpoint of science, affirmed the other day of the Resurrection of Christ, "that it was as an historical event supported by an enormous amount of most weighty evidence; nor was this evidence, strong as it was, to be taken alone"?†

Buddhism in its enunciation of a physical theory of the universe prepared the elements of its own ultimate destruction. It would have fared far better had it been more sparing of its words. Unfortunately for it, its statements are backed by the authority of Buddha. They are actual revelations. They are matters for unquestioning faith. On such deliverances as those of which we have offered a small and very favourable sample, the credit of the Founder is staked. He stands or falls with them. The august silence of Holy Writ on matters which some might think essential to the completeness of truth, stands in striking contrast with the garrulous loquacity of the teachers of the Wheel on matters of no moral moment whatever. They were in their own day secure. The hour of spectroscope and telescope, of microscope and Novum Organon had not come. The testimony of these unimpeachable witnesses was not yet submitted in the courts of the Chancery of Truth. But all the "prophesyings" of the Law and the

* Duke of Argyll's "Primeval Man."

† *Times'* Report of Address of Professor Sir G. Stokes, M.P., at the Finsbury Polytechnic.

Assembly of Buddha were more than the brainless folly of a few. They were fraught with elements of high moral peril to multitudes. To speak to men things incredible in the name of Heaven; to announce unlimited prodigies on the authority of Omniscience; to lay down in the same breath as a common basis of belief and obedience monstrous physical fictions and moral injunctions; to clothe their own inventions with the awful sanctions of the eternal law of goodness; and under colour of the latter to palm off their mendacious misrepresentations of the former, and thus secure credit and conviction for their creed,—what was all this but to invite infidelity, create atheism, and produce the inevitable offspring of deepest distrust of all truth?

On other and distinctly different grounds we prefer against Buddhism the indictment of an infidelity of a most pronounced Pantheistic type. In this it presents a striking analogy to some phases of modern European thought. We have before attempted to show on evidential grounds that in Buddhism there is neither Creation nor Creator. This omission is in no sense accidental. It partakes of the very essence of the system. It betrays singular confusion of thought to attempt, as some do, to read into Buddhism the doctrine of an eternal God of gods, and yet preserve its materialistic essence. Kern, for instance, would see in the *Saddharma Pundarika* such a doctrine of the *Adi-Buddha*, but his own quotation from the learned Burnouf effectually disposes of the idea. “*Là, comme dans les Sûtras simples, c’est Cākya qui est le plus important, le premier des êtres, et quoique l’imagination du compilateur l’ait doué de toutes les perfections de science et de vertu admises chez les Buddhistes; quoique Cākya revête déjà un caractère mythologique, quand il déclare qu’il doit les remplir longtemps encore, malgré sa mort prochaine laquelle ne détruit pas son éternité; quoiqu’enfin on le représent créant de son corps des Buddhas qui sont comme les images et les reproductions idéales de sa personne mortelle, nulle part Cakyamuni n’est nommé Dieu; nulle part il ne reçoit le titre de Adibuddha.*”

This procedure contributes, of course, a considerable air of credit and completeness, though at the expense of its consistency, to Buddhism, and supplies it with an attractiveness stolen from a purer faith. It reminds us of the eagerness of suburban builders by advertising a church site to enhance the value of the property. But all this, while it is a homage to the belief in Deity as necessary to the permanence and power of any creed, fails through defect of evidence. In truth Deism is not necessary to the Buddhist nor the European; neither to the ancient Eastern nor the modern Western dogma of development. Germ or nucleated cell, or Natural Selection, or mysterious force in bathybian Protoplasm is entirely competent to drive the chariot of the universe anywhere. Something that holds the promise and potency of all life is the meditation of the squalid devotee in China as it is the formula of the well-dressed philosopher of home. A Deity resident in matter, we are told, is absolutely unobjectionable. A Deity outside of matter is an impertinence. If the term be employed, at least the function of Creator must be quite honorary.

We are advised, however, to use in preference the expression germ or force or law. We must concede to this force a purpose absolutely limitless in scope, but we must not permit to it a personality. The fragments of the exploded doctrine of design are tied about the neck of Paley, and both are flung contemptuously overboard. It is considered far more philosophical to locate in the primordial nucleated cell an impersonal purpose with views of boundless comprehensiveness, with powers of unlimited combination, with faculties to graft most complicated modes of reproduction upon structures themselves infinitely complicated. Far more philosophical is it than to repose upon the conception of a Creator, intelligent, omnipotent, and all-gracious. Now all this, which, we submit, constitutes as real an insult to the reason of the race as it is a heavy demand upon the capital of sceptical credulity, is nothing else than the ancient tenet of Buddhism. The philosophers of that cult recognized immutable laws underlying the endless modification of organic and inorganic life. In the countless monasteries of Bahar,* in the court of the Buddhist Constantine, men reasoned and pondered more than a thousand years ago upon a pre-existing and spontaneous tendency to variation, and referred to it as the primal agent in the origination of species. Thus from its inception Asia's greatest creed has been an atheism so complete in its scope and comprehensive in its scheme that it has left no laurel of originality for the brows of our own times. The type even then lacked nothing of completeness. Like the Trilobites of the Cambrian which appear even there on the very threshold of authentic biological history in full structural development, presenting in their dimensions rarely afterwards equalled, and in their great variety of form, emphatic protest against the Necessitarian view of Evolution. So, too, the history of Evolution is the refutation of Evolution. Its first appearance was in completest form. From its birth in the Brahminic Prakriti it has never advanced, never grown. More than that, it has not advanced its votaries. The records of well nigh twenty centuries attest that as a factor of moral and intellectual progress Evolution is a failure in the histories of India, Burmah, China, and Japan.

We lay it finally to the charge of Buddhism that it is a system of essential and inveterate scepticism. With much show of faith it is the parent and promoter of the most advanced system of doubt the world has ever seen. It is true that the negative criticisms of the Eleatic and Megaran schools, first formulated by the brilliant Pyrrho, were a strong assault on the foundations of all belief, and constituted a powerful indictment against the possibility of all knowledge. But never did the scepticism of Pyrrho go the length of denying, as Gautama did, the reality of external things. Though Pyrrho denied to both senses and intellect the capacity of a true apprehension of things, he ventured not to impugn "the being" of such things. But this Buddhism does do. Even Epicurus and the Stoic were agreed as to the existence of an eternal world. Only the Kriterion or instrument of apprehending that world was disputed.

* Bahar derived its very name from the multitude of its monasteries (Vihara).

But Buddhism left all these controversies behind, and took up a new, or rather formulated afresh, an old sceptical opinion, and far in advance of the former line of battle. Buddhism impugned "the reality of existence." It denied the earliest lessons of self-consciousness. The negation of the distinct reality of "being" by necessary consequence excludes the possibility of a revelation, and undermines the doctrines of conscience and sin. Whenever the Scriptural idea of creation is replaced by one of emanation or development, this appears an inevitable sequence. The two grand truths, that "in the beginning God created the heavens and the earth," and that "God made man in His own image," constitute the pillars of all true philosophy, the foundations of all moral and scientific truth. They form the only possible basis on which the Divine scheme of redemption could be built. Buddhism denies both. It declines to acknowledge the personality of God; it refuses to man his independent existence, and withholds from him the reality of his being. All is illusion; all an empty dream. The old creed has for its time-honoured tenet, "Ji ta, jo ye fu ni. *The self and the other, the pure and the impure are all one.*"

What wonder is it that minds dominated by the same dark and delusive dreams should gravitate towards the same centre of scepticism; should initiate a new International League of Unbelief? If the Maya of Brahminic and Buddhistic illusion crystallized around it the sceptical theories of Spinoza and the godless philosophy of Hume, no less potent was the atheism of Amida to attract about it its kindred spirits by force of that affinity which draws together all atheists of all ages and all climes. No wonder that we see such minds as Feuerbach and Schopenhauer inclined to it, or Lewis and Emerson welcoming its drear doctrines of unbelief, or the school of Comte, with its religion of humanity, nought but a Buddhism adapted to modern requirement, and only veiled in thin and most transparent disguise.

Years ago, we remember well, while standing on the steps of the old hall of Trinity, a question being proposed to us by one whose singular condescension and exhaustless spirit of research prompted to inquiry even in humblest fields. The question was, how far back did we date the entrance of Christian tradition into the doctrines of Buddha in Japan. The questioner was the ever-to-be lamented Dr. Lightfoot. That inquiry is full of interest for its own sake.* If not in India in Apostolic days, some few centuries later Christianity encountered Buddhism in Tibet. Heavily charged with Shivaism in its passage through Cashmere, the latter had linked herself already with the necromantic superstitions of Tibet. Nor less though not more disposed was she to borrow from Christianity whatever ornament might enhance her attractiveness. It is significant that the Sutra which spoke of the mysterious Amida came first in the hands of a native of Cashmere from Nepal, the headquarters of the Tochari Tatars; that the

* Dr. Lightfoot himself had investigated from sources then available the earlier contacts of the West with Buddhism, and with his usual exhaustiveness. Epistle to the Colossians, p. 151.

doctrine, too, of Amida, and of Paradise, as opposed to Nirvana, was, as we have seen, the complete denial of the Canonical Creed of Gautama. But we have even still more certain data to build upon of the debt of Gautama to his Christian creditors. The highly important Christian tablet discovered in Si-Ngan-Fu, itself probably one of the most ancient Christian inscriptions in Asia,* records the deeds of the most virtuous Olopun, a missionary from Syria, and his arrival at Chang-an in A.D. 635. It mentions also the great power of the Buddhists in China in A.D. 699. Nestorian monks had resided long in China before they appeared with the eggs of the silk-worm at Constantinople in A.D. 551. Arnobius, A.D. 300, speaks of the Christian works wrought in India and among the Seres, Persians, and Medes. But long before Arnobius have we evidence of the existence of Christianity in the very seats of Buddhism, and prior to the period at which the tenets and traditions of Buddhism took their Christian tint and assumed the completeness of their present form. This evidence demands from its high importance more serious consideration than the limits of the present essay may permit. Here then we stand at the watershed of the stream of Christian tradition which entered the Buddhist channels. Thenceforward the intercourse of Japan with China has been continuous, and the known receptivity of Buddhism, taken with this, accounts for all resemblances with the more ancient records of Christianity. It would seem as though Buddhism with its Atheistic creed of Illusion and Pantheistic dogma of Development, ascending from its Indian seats of indolence and stagnation into the stronger mountain airs and wider world contacts of Cashmere, Nepaul, and Japan, found its doctrines unsuited to the more robust mental constitution of the northern races. So with her own habitual flexibility, the one lesson of her Indian home, Buddhism conceded to her northern adherents definite doctrines of a personal God, a soul, and a Paradise to come. We lean strongly to the belief that the leaders of Indian Buddhism then were wiser than the leaders of European Buddhism now. We are firmly convinced that where the strong consolations of the Christian faith are known and enjoyed, no large following will ever attend the effort to propagate a cult or affirm a philosophy, which in the abodes of literary and scientific luxury may assort well with the relaxing atmosphere of a selfish repose, but must ever fail to furnish amid the trials and struggles of our common life the impulses to righteousness which we require. We profess also inability to comprehend with what countenance the followers of Gautama among ourselves will strain out a gnat of apparent scientific inconsistency from the Inspired Records of Truth, and yet swallow the fabled Mount of Meru with all its monsters as highly digestible articles of belief. We are convinced, moreover, that no amount of literary lacquer can ever avail to rehabilitate the shattered historic constitution of Gautama, and we predict only failure and discredit for those who,

* Dr. Cust, in a valuable contribution to the *Intelligencer*, refers its discovery to Christian missionaries.

yesterday vaunting themselves as inventors of the latest theories of life, to-day by rubbing skirts with the scion of Kapilavasthu would seek to adorn the plebeian patent of a parvenu philosophy with the chevrons and quarterings of a remote antiquity.

GEORGE ENSOR.

ENGLAND'S WITNESS—IN AFRICA.


A Sermon preached in Westminster Abbey, in behalf of the C.M. Society.

BY THE REV. CANON ELLISON, M.A.,

Chaplain in Ordinary to the Queen, and Rector of Haseley.

"Ye are My witnesses."—*Isa. xliii. 10.*

"Ye shall be witnesses unto Me."—*Acts i. 8.*

"E are My witnesses." In this word God declares His sovereign purpose towards His people Israel. It was spoken in the course of a vision of unparalleled grandeur. The God of Israel has summoned the nations to a controversy with Him. With their "gods many and lords many," let them "bring forth their witnesses," that they may be "justified" in their idolatry. For Himself, He will gather His own people from east and west, from north and south: "Ye are My witnesses," saith the Lord—witnesses in the oracles of truth which He had delivered to them; witnesses in the lives which were to be the reflection of that truth. For this He had chosen them to be a "peculiar people" to Himself; not because they were more in number than any people, for they were the fewest of all people. For this He watched over every stage of their national life. When they obscured the witness, He chastened them, sending them captive to Babylon, dispersing them to the ends of the earth, that at least the knowledge of the true God might go with them there. When at last the witness had utterly failed—when they had "made the Word of God void by their traditions," and by their lives had caused the Name of God to be "blasphemed among the Gentiles;" when the kingdom of God was "taken from them to be given to a nation bringing forth the fruits thereof"—witnesses they were still to be, they still are. "Dwelling among the nations," a people "scattered and peeled"—a "bush burning but not consumed"—"an astonishment, a proverb, a bye-word among the nations whither the Lord has led them"—they have become a standing witness which no dreary darkness of agnosticism can hide, which no weapon of modern destructive criticism can assail, that Jehovah, "the God of Israel, is Lord," that "what He has said that He will do," that "there is none that can deliver out of His hand."

"Ye shall be witnesses unto Me." The words were spoken to the Apostles on the day of the Ascension. Applying first to the witness they were to bear to the fact of the Resurrection, in Jerusalem and Judæa and then to the uttermost parts of the earth, they declare no less plainly the unchangeable purpose of God. Christians—the

Christian nations—were to bear the twofold witness of the word and life “even to the end of the world;” the word, that is, the preaching of the new creation in Christ; the life, the outcome of the other; as it is written, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of Him Who hath called you out of darkness into His marvellous light.” What has the witness been?

There is time this morning for a glance only, and that but a hasty one, at the witness borne by our own nation of England. It is, I trust, in no spirit of national self-exaltation that I point to the striking parallelism which may be observed between the history of the English race and that of the Jewish race of which we have been speaking. England, like Judæa, a mere speck on the world's map—spoken of in the time of the Romans as “almost cut off from the world”—a signal instance of the law of God's Kingdom that “He chooses the weak things of the world to confound the things that are mighty”—England has been brought, as Judæa was, to a position of signal pre-eminence among the nations. Through her insular position and her naval supremacy she has become the emporium for the world's commerce. God has made her the depository of His written word; He has secured to her Church, at the reformation of religion, the twin heritage of evangelic truth and apostolic order; when the set time has come—primarily through the adventurous voyages of her navigators or in the wake of victorious armies, then beneath the exigencies of a superabundant population—He has brought His pressure to bear upon her people; and aided by the timely discovery of steam navigation they have gone forth and become the colonizers of the world. It is no fiction to say that, as, on the day of Pentecost, there were “dwelling at Jerusalem Jews” of the dispersion, “devout men, out of every nation under heaven,” so there is not a nation of the world now in which, as conqueror or as settler, the Anglo-Saxon race is not brought into contact with the heathen round about. The colonists of the world have become its masters. The British flag waves over an empire such as the world has hitherto never seen.

For what has God done this? Surely not for the glorification of the British race. Not that we may say with Nebuchadnezzar, “Behold this great Babylon which we have built,” or that, like Belshazzar, we may extract riches from the dependent nations and make them the instruments of luxurious living! Is it not, must it not be, that English Christians might be the salt of those heathen lands, carrying with them the Gospel of Christ, and not the Gospel only but the Church—the Christian men and women that is, the living members of His Body, who should have their conversation honest among the heathen, that they might, by their good works which they should behold, give glory to the Christian's God in the day of their visitation? Is it presumptuous to say that to England, of all the nations of Christendom, God has been saying, “Ye shall be witnesses unto Me” “to the uttermost parts of the earth”? What, I repeat, has our witness been?

I pass over, for want of time, the character of our witness among the aborigines of Asia and British North America. There would be much to say of our contact with the Hindus and Mussulmans in our vast territory of Hindustan, with the Indians of the North-West, with the Kaffir and Hottentot tribes of South Africa, with the bushmen of Australia and Van Diemen's Land, and the Maoris of New Zealand. I only stop to notice a Report of a Committee of the House of Commons in 1836, on the treatment by England of aboriginal races, which reported that "a system of intercourse with the uncivilized nations might be devised more consonant to justice and humanity than that which has been hitherto adopted, more in unison with the high character which Great Britain ought to maintain, and more conducive to her real interests than that which has been hitherto adopted;" followed thirty years later by the well-known saying of Bishop Selwyn, that the fine Maori race was disappearing—"not as it was sometimes said, before the advance of civilization, but through the detestable vices carried amongst them by English men and women professing Christianity." I pass over these that I may fix your attention, if it may be so, on the one spot to which all eyes at the present moment are directed, the Dark Continent of Africa.

For 200 years, in the seventeenth and eighteenth centuries, our intercourse with Africa was one long, dark record of cruelty and shame. The traffic in human bodies, the detestable slave trade, was transforming the whole land into an arena of murder and bloodshed. As one has said, "Tribe was set against tribe, and village against village; chiefs were tempted to sell their subjects, mothers their children, men their wives." This—that the supply of so-called labourers might never be wanting to the traders of the West Coast. And then, once arrived there, the horrors of the Barracoon and the Middle Passage were left in countless instances to complete the tale of destruction which the wars of the interior had begun. At the beginning of the present century, beneath the perseverance of Clarkson and the trumpet tones of Wilberforce, the national conscience sprang into life, and the traffic was brought to a close. Thirty years later, at the cost of twenty millions of compensation to the slave-owners, the slaves in the British West Indies were set free.

Compensation to the slave-owners! But what was the compensation, what the reparation, to the millions of the Dark Continent for the wrongs we had wrought upon them?

I turn for an answer to the remarkable paper in the March number of the *Contemporary Review*, entitled, "European Intercourse with Africa." The paper is not the hasty compilation of a journalist, repeating the hearsay evidence and opinions which he may have picked up from a variety of travellers. It is a formal, formidable indictment against the English and other Christian nations, launched in the full blaze of noonday light, and challenging refutation, by one who has three times penetrated the African continent, and has himself been witness, with his own eyes, of every fact which he adduces, and has carefully weighed every conclusion to which he comes. After

speaking of the high-sounding phrases with which we are wont to delude ourselves, such as "the opening up of Africa to the blessings of commerce and civilization," and dignifying our traders with the name of "pioneers of civilization," he says, "I unhesitatingly affirm in the plainest language that, so far, our intercourse with African races, instead of being a blessing, has been little better than an unmitigated curse to them." When asked what can possibly have caused this frightful miscarriage of the noblest aspirations of a Christian people, the answer is simply, "The nature of our commerce with Africa in the past and present." To the slave trade has succeeded the gin trade, and that in gunpowder and guns. "The result of this state of matters," he says, "is that the diabolical work commenced by the slave trade has been effectually carried on and widened by that in spirits. I for one am inclined to believe that the latter is producing greater—and what are likely to be quite as lasting—evils as the former. The spirit traffic has a more brutalizing effect, it more effectually blights all the native's energies, it ruins his constitution and, through the habits it gives rise to, leaves his lands more desolate than after a slave-raid." In proof of this he instances a walk through a village on the western coast. "To walk through a village on the Kru coast," he says, "is like a horrible nightmare—the absolute squalor of the huts, the uncultivated lands, the brutality and vice of their owners, is without a parallel in the untouched lands of the interior." "On all sides," in a previous description of these villages he had said, "you are followed by eager cries for 'gin,' 'gin'—always gin. Under their eager appeals one seems to hear the bitter reproach, 'You see what you Christians have made us. You talk of peace and goodwill, and yet you put devils into us. Give us more drink that we may allay these cravings, and for a moment be allowed to forget our misery.'"

And here then is the true African problem which is confronting us—a people sunk in idolatry, in sin, and all its consequent misery, waiting, if ever a people were waiting, for the healing powers of the Gospel of Christ, but with the hideous stumbling-block in their way that they know Christ only in the person of these so-called Christian traders, who have carried desolation and ruin to what might otherwise have been their peaceful homes.

Men and brethren, what are we to do? Are we to plead guilty to this indictment, and then sit down with folded hands till these races too, like the Maoris and Hottentots, have disappeared? If the kingdom of God is not "to be taken away from us, and given to a nation bringing forth the fruits thereof," is not our course plainly set out before us to set ourselves to the work of needful reparation for the wrong we have done?

And "the reparation," what is it to be? Surely this;—that the conscience of England shall once more be roused to its utmost depths; that the creation of a new and enlightened public opinion shall make it impossible for traders for filthy lucre's sake to put a stumbling-block in the way of the Gospel, to tarnish the national fame of England and

jeopardize the national existence; and that then there shall be an uprising of the Christian manhood and womanhood of England, when the stumbling-block of our iniquity has once disappeared, wherever the flag of England flies, there to carry the banner of the Cross, to send forth our sons and daughters—not the blemished, “the blind, the broken, the maimed”—but our noblest and best, to lay down their lives if need be; but in any case, while preaching the unsearchable riches of Christ, to exhibit to the natives, in their own persons, that noble type of Christian living which is the very reverse of that which for centuries they have associated with the Name of Christ.

There are not wanting indications that such a holy warfare has already set in. Already, in both Houses of the British Parliament, resolutions have been unanimously passed condemning the iniquitous traffic. Already, at the Berlin Conference of 1885, and now again at the Slave Trade Conference in Brussels, the voice of England has been the first to demand repressive measures, both on the eastern and western seabords. And meanwhile the missionary societies—foremost among them the Church Missionary Society, for which I am specially allowed to plead to-day—are occupying the land from east to west, from north to south of the African continent. Here is a “body of Christians,” says Mr. Stanley (he is speaking of the Native Christians of Uganda who, under a temporary Mohammedan usurpation, had been compelled to leave their country)—“a body of Christians who in twelve years have become so numerous and formidable as to depose the most absolute and powerful king in Africa, and hold their own against any number of combinations hostile to them. These Native Africans,” he continues, “have endured the most deadly persecutions. The stake and the fire, the cord and the club, the sharp knife and the rifle bullet, have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together firmly and resolutely. And Mackay and Ashe [the missionaries of the Society] may point to these with a righteous pride as the results of their labours to the good and kindly people at home who trusted in them.”

Mackay and Ashe. Alas! that almost while I speak the news should have arrived that Mackay has succumbed to the fatal African fever! The devoted servant of God, who for twelve years, amidst all the terrible scenes and vicissitudes of the Uganda kingdom, had held to his post, who had refused to return to England, who to the intrepidity of a true missionary had added the culture of a man of science and a statesmanlike appreciation of the true wants of the African Mission-field, has gone to swell the roll of witnesses—the *μάρτυρες*—“martyrs,” before the throne of God.

So it is that Ethiopia is stretching out her hands to God. It is for us to seize the occasion. Only there is no time to lose. The Judge standeth before the door; “Ye shall be witnesses to Me,” He says once more—perhaps it may be to us for the last time of our visitation.

Witnesses you may be—I speak to the young heroic hearts who hold not their lives dear to them in the service of their Lord and

Master—witnesses you may be by offering yourselves for personal service. The Church of England desires to send her choicest sons, not by driblets, here one and there one, but in bands and troops such as have recently offered themselves from one of our great Universities, and under such leadership as that of the Bishops of Eastern Equatorial Africa and Travancore, to be consecrated this week.

Witnesses you may be, if not by personal service, by ministering to the support of those who go forth. "I cannot go myself," said one of the largest contributors to the funds of the Society; "I give 500*l.* yearly as a substitute for personal service." It is a noble example for others like-minded to follow.

Witnesses you will be, every soul here to-day, in the character of the offering that you make. It may be the stinted, conventional offering which stops at the very point where self-denial would begin. It will be a witness in that case to a fatal indifference to the progress of Christ's kingdom on earth. It may be, God grant that it shall be, an offering in the nobler spirit of him who, as he listened to the words of life at the Master's lips, saw his life and its opportunities for the first time in their true colours, and said, "Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man"—and why should it not be to any nation also?—"this day I restore him fourfold."

TINNEVELLY MISSION.

Mr. Grubb's Mission Services—Bishop Caldwell's Confirmations—Mr. Barton in North Tinnevelly.



TINNEVELLY has been much in our thoughts and prayers of late. The death of Bishop Sargent recalled its past history, and the going forth of Mr. Barton on important temporary service has brought its present position and prospects before the Committee. It is one of the Missions that has been reinforced of late. Five years ago, it had but three English missionaries besides the Bishop, viz. the Rev. T. Kember at the Training Institution, the Rev. V. W. Harcourt at the Sarah Tucker Institution, and the Rev. H. Schaffter at the High School in Tinnevelly Town. In 1885, the Revs. T. Walker and A. K. Finnimore went out, with a view to revive the Itinerant Mission begun some years ago by Mr. Honiss and Mr. Harcourt. Since then, Mr. Keyworth has taken the Palamcotta High School, Mr. Ardell has gone to Mr. Schaffter's assistance, and the Revs. E. S. Carr, E. A. Douglas, and A. N. C. Storrs, have been added to the Itinerancy. Mrs. and Miss Thomas at Mengnanapuram have been joined by Miss Vines; and the excellent band of C.E.Z.M.S. ladies has been strengthened by the addition of Miss Swainson, who, with Miss Askwith, is working the Sarah Tucker Schools for the C.M.S., Mr. Harcourt having come home on furlough. Mr. Barton has been actively engaged since he went out in visiting the different districts and circles of Native congregations, with their seventy Native pastors and fifty-five thousand Christian adherents, and in examining and amending the arrangements for Church organization and self-support and pastoral care. This year has been also marked by two interesting events, viz. the Mission carried on by the Rev. G. C. Grubb and his companions, and the Confirma-

tions kindly taken by Bishop Caldwell, the venerable and highly-esteemed head of the neighbouring S.P.G. Mission. We now present four interesting communications, viz. two accounts, by Native pastors, of Mr. Grubb's services, Bishop Caldwell's own report of his Confirmations, and Mr. Barton's journal of a tour he made in North Tinnevelly.

THE REV. G. C. GRUBB'S MISSION.

From a Native Clergyman of the C.M.S.

Palamcottah, March 25th, 1890.

Two years ago the Lord, in His goodness and mercy, sent two of His devoted servants, the Rev. Messrs Baring-Gould and Karney, to this part of India to preach the glorious Gospel of the blessed God both to Christians and non-Christians. Although they preached the same truth which has been preached here for many years, yet the Spirit of the Lord did His mighty work in the hearts of the people in a way that was never known before. Many a sinner was brought to the feet of Jesus; many hard hearts were softened; many cold hearts were made warm; many a sleepy soul was awakened to the sense of duty; many of the servants of God dedicated themselves afresh to His service, and vowed to serve Him more earnestly and more faithfully than ever. And, indeed, there was much joy in Tinnevelly.

And now the Lord, rich in mercy, has been pleased to send here another of His approved and faithful servants, the Rev. George Grubb, to kindle fire in many a dark heart, and to show the way how to keep up the fire burning which is already kindled in the hearts of many. And it must be said with all thankfulness that his labour of love was richly blessed. Wherever and whenever he stood up to proclaim the message of salvation, the Power of the Lord was present to heal souls.

He arrived at Palamcottah with his party, a band of earnest and faithful workmen as himself, on February 8th. Much prayer has already been offered for some weeks for his safe arrival, and for abundant blessing to rest upon his work. He received a hearty welcome on his arrival from the Rev. J. Barton and the other missionaries, the Native pastors of the place, the leading members of the congregation, and the school-children. "How Beautiful upon the Mountains" was sung beautifully by Mrs. Sargent's Boarding-school girls, with beautiful flags in their hands.

Then Mr. Grubb himself started the Doxology, which was sung as loudly and cheerfully as possible. An hour after the "Mission" began with a prayer-meeting and the opening address, the watchwords being, "Let God arise" (Ps. lxxviii. 1). The same evening the first Mission service was held in the church, and continued for the ten successive days. The attendance was between 1000 and 1400. The Mission agents from different districts, as well as the members of different congregations, had come to Palamcottah to attend the services. Some of them had come from the distance of thirty, forty, or even sixty miles, and they were no doubt richly rewarded for their pains. Mr. Grubb's addresses and exhortations were very impressive and stirring, and his prayers were so earnest and fervent that by God's grace many hearts were quickened, and moved to love and good works.

Besides regular morning and evening services, there were separate meetings for men, women, children, and agents, conducted by Mr. Grubb and his companions. God the Holy Ghost was honoured in all services, and it is no wonder that the work of His servants was abundantly blessed. Many stony hearts were broken to pieces; proud hearts were humbled to the dust; cold and lukewarm hearts were made warm; many that were indifferent were brought to a decision for the Lord; and the hands of many workers for God, both Europeans and Natives, were strengthened to serve Him more faithfully and more vigorously, unheeding all obstacles and difficulties they may meet with on the way. And in the testimony meeting several men, women, and children openly confessed what benefit they had derived from these services. Six Native pastors also did the same, and their testimony was very impressive. One of them said that he had hitherto thought he had done too much work for the Lord, and now he has

found he had done too little for Him. Another said that he had learned to cast aside, not only his besetting sins, but also all his weights. Another said he had served the Lord unfaithfully, but from henceforth he will, by His grace, serve Him diligently and faithfully. Another said he thought and boasted that he had much knowledge of the Scriptures, but now he found that he knew only very little. It is almost needless to lengthen the testimony. Several catechists, schoolmasters, schoolmistresses, and Bible-women also testified how little they have done for the Lord, how forbearing He has been to them—unfaithful workmen as they are—how they have obtained forgiveness for their past sins and shortcomings, and how they have consecrated themselves afresh to His service, and determined to serve Him in His strength. About two hundred Christians of all sorts and conditions have written to Mr. Grubb, expressing the blessing that each has received in his or her own soul. Some have mentioned, with inexpressible joy, the date and even the hour of their being born again, of their obtaining the full assurance of forgiveness of their sins, and of their being strengthened by the Holy Ghost. One has written that he has resolved to walk with Christ over the stormy sea. The testimony of children also was very touching. Who can express the joy and happiness that each saved soul has enjoyed since!

The closing service of praise and thanksgiving was grand. Hymns of praise and the Doxology were sung heartily and loudly. What a great joy there must have been in heaven that night, when the triumphant Church in heaven and the militant Church on earth joined together to sing the praises of the Lamb! With this glorious service of praise, the Mission at Palamcottah came to a close.

Then the Rev. Mr. Grubb and his party started for Mengnanapuram to hold services there for another ten days. Hearts were well prepared there to receive the Word. Mission agents from all parts of the district, and hundreds of people from different villages, had assembled there to attend the services. An opening prayer-meeting was held, in which Mr. Grubb gave a short address on the words, "Gather the

people together and I will give them water," calling on the Spirit of God to be present in all meetings to convince the world of sin, of righteousness, and of the judgment to come. Meetings were held several times a day, and people attended it with increasing eagerness. The attendance at the Church services was 800—1700. Although the result did not seem very promising at the beginning, yet as days went on there were evident signs of the Spirit of God working mightily in the hearts of many people. They began to confess openly what things the Lord had done for their souls. Separate meetings were held here also for men, women, children, young men and young women, and agents; and each meeting was attended with its usual success. The efficacy of Christ's death was clearly put forth with all its life-giving power. Heavy groanings could be heard from many a broken heart; and tears could be seen flowing from many eyes. The women seemed to have been more benefited than the men. Many servants of God who had been slothful and careless about their work openly confessed their faults and made resolutions in the power of God to serve Him with all faithfulness in future. The Mission had a wonderful success among the school-children. Many of them gave themselves up entirely to Christ, and their testimony for God was a matter of surprise. One instance out of many may be given here. On a certain evening, some five little boys of about ten or twelve years of age were heard praying in a thick jungle of thorny bushes. One of Mr. Grubb's party watched their movements carefully, hiding himself in the next bush. Their prayers were short and definite, and their language was distinct and forcible. The first boy said, "O Lord, Thou hast promised that Thou wilt give me a clean heart; give me that clean heart, for Jesus' sake. Amen." The second said, "O God, Thou hast said, 'It is not by might nor by power, but by Thy Spirit.' The devil is always by me, and tempts me to sin: but Thou art also by me. Thou art stronger than the devil. Deliver me from his power, for Jesus' sake. Amen." Thus all the five prayed, each one about his own particular need. The prayer being over, they burst into praise, which

lasted for about half an hour, and then they returned to school. How true are the words of the Psalmist, "Out of the mouth of babes and sucklings hast Thou ordained strength." But the last service was more solemn and more impressive. Cholera had broken out in the place the night before, and before noon three men were carried away by the angel of death. The church was crowded from one end to the other. And there is not the least doubt that many souls were converted to God in that awful and solemn night. The Doxology was sung three times at the close as loudly and heartily as possible, which brought the Mission services at Mengnanapuram to an end.

While here Mr. Grubb received an invitation from Bishop Caldwell to go to Edeyengudi, the chief of the S.P.G. stations in Tinnevelly, and hold Mission services there for some days. The invitation was accepted. But Mr. Grubb could spend there only two days, as he had already made arrangements for proceeding to New Zealand. He and his party started for Edeyengudi on Monday, the 3rd of March, at ten o'clock at night. It was a tiresome journey, as they had to travel fifteen miles through heavy sand; and rain was pouring down all the night. They arrived at the place at eight o'clock in the morning; but no time was lost. An hour after their arrival the first Mission service began with effectual, fervent prayer to the Lord to grant twenty days' blessing in those two days. The Lord indeed heard the prayer; the Spirit of the Lord began to do His work at the very first meeting. The services were well attended; frequent meetings were held for all classes of people—men, women, children, agents, &c.—and each meeting was blessed of God. The agents' meeting was richly blessed; Mr. Grubb and his companions had private inter-

view with many anxious souls; some who had given up their work for the Lord, acknowledged their fault and resumed the work again, promising never to give it up in future. Four men—two agents and two members of the congregation—have written to express their joy and gratitude: they say how their love to God which had grown cold has now become warm, how they rejoice in the Lord with the full assurance that their sins are forgiven and with the hope of future glory in heaven, and how they have determined to serve the Lord, lest they should lose their crown. And there is every hope that Edeyengudi (habitation of the shepherd) has really become the habitation of the "Great Shepherd of the Sheep." The two days were indeed the season of happiness to the people.

Many non-Christian friends also have had the opportunity of hearing the Gospel preached by Mr. Grubb and his party. Though they have not openly expressed their decision for Christ, yet it is beyond doubt that they were fully convinced of the truths of Christianity. And we firmly believe that God will draw them unto Him in His good time, for we know His word will never return unto Him void. May He be gracious to them and make them partakers of His salvation!

But man can judge things only by their outward appearance. God alone knows the real result of the Mission and the accurate number of men saved. But we have this confidence in Him that many a sinful soul did really find out the sinner's Saviour, and that He who hath begun a good work in them will perform it until the day of Christ Jesus. To Him, with the Father, and the Holy Ghost, be all praise and honour, power and glory, majesty and dominion, both now, henceforth and for evermore. Amen.

From a Native Clergyman of the S.P.G.

Edeyengoodi, March 11th, 1890.

On March 4th Edeyengoodi was visited by the Rev. G. C. Grubb, M.A., of Ireland, accompanied by Messrs. Campbell, Richardson, and Millard, when the station congregation, all our clergy and agents, and a great number of the district people and school-children, both from Edeyengoodi and Radhapuram, were privileged to hear their

earnest and heart-stirring sermons and addresses. At the request of the Right Rev. Bishop Caldwell, Mr. Grubb kindly consented to hold a Special Mission in Edeyengoodi, though he was able to devote only two days for this important work. Mr. Grubb and his colleagues had five or six meetings each day for the agents, Christian workers, and school-children, in addition to their

private interviews with individual Christians. They have been unceasingly engaged in preaching, praying, and in labouring with souls. Mr. Grubb's addresses, enlivened as they were by anecdotes and illustrations, had made a great impression on the hearers, though he had to speak to them through an interpreter.

His opening address on Tuesday morning to an audience of 600 souls on Psalm lxviii. 1, "Let God arise, let His enemies be scattered: let them also that hate Him flee before Him," was very appropriate for the occasion. It was pointed out that when God comes to break off the chains of His people, and claim them for His own, He leads them forth to liberty, to victory, and to eternal glory. On Wednesday morning, the 5th, there was a large congregation of about 500 people, of whom 129 partook of the Holy Communion. Mr. Grubb was the celebrant. His sermon, from Psalm xxv. 15, "Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net," was listened to with great attention. His address on the same day to the pastors, agents, and Christian workers consisting of men and women, 128 in all, was founded on 1 Cor. iii. 15, "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." It is hoped that this address, which was most fervid and eloquent, will long live in the memories of the hearers, and will tend to help them in their spiritual growth, in holiness and purity of life, in self-denial and self-devotedness, and in the practice of good works.

Both on Tuesday evening and on Wednesday evening there was an overflowing audience to hear Mr. Grubb's addresses. His subject for the first evening was "The Woman of Samaria and the Living Water." "The Preciousness of Christ" was his theme for the second evening. We had upwards of a thousand people each day. The church was full about a quarter of an

hour before the time fixed for the commencement. This will give some idea of the impression made by these servants of the Lord. We are exceedingly thankful for the opportunity given to get so many people together for successive days, and for the earnest, faithful messages delivered to them by Mr. Grubb and his party.

Perhaps the most conspicuous feature in Mr. Grubb's preaching is the account he makes, and seeks to have others make, of the Scriptures. More than once he referred to his own case and experience. It was the passage in St. John iii. 16, he said, that produced a deep impression on his soul, and brought him to the feet of Jesus. This occurred, he said, seventeen years ago, when he was meditating under a tree in Switzerland.

I would rather not speak of results now, but we have good hope that many careless ones have been roused, that those seeking to serve Christ have been strengthened and encouraged to press on in the heavenly race, and many of them have made discoveries of the fullness of Christ far beyond what they had previously apprehended. Some gave utterance to their feelings and thoughts, and bore testimony to the blessing received by them. On being asked to pray in one of the meetings, one said, "Lord, give me strength for living to Thee." Another said, "Lord Jesus, it is the desire of my heart to be made altogether holy. I desire to be made altogether like Thee." Three confessed that they had missed several fine opportunities of speaking a word for Christ, and had now resolved to be always speaking to their neighbours on the love of Christ.

It has been a great joy to many in this place to see Mr. Grubb and his colleagues, and our joy would have been greater still had their Mission lasted a little longer, and many will pray, no doubt, that the Lord may send Mr. Grubb again among us to testify the Gospel of the grace of God.

BISHOP CALDWELL'S CONFIRMATIONS.

CONFIRMATION TOUR IN THE C.M.S. DISTRICTS IN TINNEVELLY, IN FEBRUARY AND MARCH, 1890.

Bishop Caldwell's Report.

Shortly after the lamented death of the late Bishop Sargent, it became

evident that some special arrangement should be made for the adminis-

tration of Confirmation in the C.M.S. districts in Tinnevely, and this seemed all the more necessary because for some years Bishop Sargent's health had been in so unsatisfactory a state that he had been unable to hold confirmations in many districts. It was therefore determined by the ecclesiastical authorities that I should be asked to hold a series of confirmations in the districts formerly presided over by Bishop Sargent. I was afraid I should not be able to undertake so heavy a task, being now nearly seventy-six years of age, older by more than a year than the age Bishop Sargent had reached, and being always a person of feeble health, but I determined to accept this request as a call of duty, hoping to receive from above the strength I needed. I was led to this conclusion by two considerations; first, that I might do what I could to supply the vacancy left by the death of my dear friend and fellow-labourer, after working with him with unbroken harmony for nearly half a century; and the second consideration was that it was my duty to endeavour to carry on, in whatever sphere I found open to me, the spiritual functions of my episcopal office.

I was thankful to find that I was not over-fatigued by the confirmations themselves, though at one place I was called upon to confirm 300 persons, and a few days after, a few miles off, 420 persons. The total number of persons I confirmed was 1537, viz. males 838, females 697. The fatigue I felt was almost entirely owing to the bandy travelling at night. I had to take eleven journeys at night, mostly

without sleep, across rough or sandy roads, and only once on my return home from Palamcottah to Tuticorin was I able to avail myself of the modern comfort of a train.

I may here mention some particulars about the mode in which the confirmations were performed, as it seemed to me to combine the minimum of fatigue with the maximum of impressiveness.

I delivered two addresses on each occasion, the first treating generally of confirmation, its aims and blessing, and the second, a shorter one after the confirmation was over, containing warnings and directions for the preservation of the blessings that had been conferred.

In confirming I sat at the top of the chancel steps and the candidates came up two by two and knelt before me whilst they received the laying on of hands. All the males were first confirmed and then the females. The words were said once only for each two persons. At every interval in the service suitable hymns or lyrics were sung.

All arrangements about places and dates were made by the Rev. J. Barton, acting as the representative of the Church Missionary Society, and the Rev. T. Kember of Palamcottah rendered excellent service in all the details of management, accompanying me from place to place.

The native clergy of the C.M.S., who form a very large body in Tinnevely, besides discharging their special duty in preparing their people for confirmation, showed in various ways the interest they took in their people and in the services.

A WEEK IN NORTH TINNEVELLY.

Journal of the Rev. J. Barton.

Vageikulam, March 11th.

Left Palamcottah at ten last evening for a week's tour in North Tinnevely. My route lay north-west, and in a direction I have never before gone, as part of my plan was to visit the two Taluk centres of Sangar-a-nainar-kovil (the temple of the lord Shiva) and Strivilliputhur (Stri—the illustrious or sacred village of Villi, the Hindu Cupid). Grand names! would only they were grand in other respects! The first part of my road lay across the well-watered valley

of the Tambirapurni, our beautiful Tinnevely river, and we moved along amid the fertile rice-fields, just now being reaped, interspersed with belts of cocoa-nut, plantain, and bamboo. In four or five miles we emerged upon the open country, and a very dry tract it was, so far as we could discern it in the moonlight. At 5.30 a.m. I was awakened, after a fairly comfortable sleep of some hours, for one gets used to all the joltings, by the bullock-bandy stopping, and the low murmur of voices. I looked

out, for a bullock-cart has windows with venetians all round, like a railway carriage, and saw a party of Native Christians, twenty or thirty, with their pastor, Mr. James Asirvadam, at their head. These were the people of Pannavadali, one of our oldest congregations in these parts, twenty-six miles north-west of Palamcotta, and in the extreme corner of the Pannikulam district where it joins North Tinnevely. The village was about three-quarters of a mile off the high road, but many willing hands applied to the wheels and body of the bandy quickly overcame every obstacle caused by the unevenness or deep sandy ruts of the field-track, and I soon found myself in the village. Here a larger crowd had assembled, including several women. Europeans are scarce in these parts, and their last visitor, it appears, was Bishop Sargent, when he came to lay the foundation of their church fourteen years ago. I found extensive preparations made to receive me with honour, a pandāl of plantain and palmira leaves had been erected in front of the church, and an awning of cotton cloth drawn over the unfinished walls to form a temporary roof. I am afraid, however, there was a further motive in all this, which came out more plainly afterwards, for when I inquired what progress the church building had been making, I found that it had received no additions whatever for the last ten years (!), and I was significantly informed that in former years the Bishop of Madras had given Rs. 50. and Bishop Sargent Rs. 25, and so on, thereby of course hinting that they hoped I would give *éclat* to my visit by doing the same, and enable them to add a few more feet to the walls. I am afraid, however, I did not respond to the hint quite in the way they desired, for turning to Haggai, I reminded them how the Jews in his time had been content to dwell in their ceiled houses, while the Lord's house remained unfinished; and then, turning to one of the catechists (I think he is now an honorary one, as he certainly ought to be), whose substantial house and well-stocked farm-yard lay opposite the church door, I told him that I considered him and such as he responsible for the unfinished condition of the church, and that I hoped it would very soon be remedied. If it were not, I

should have to remove the pastor and agents to some other place, where the people showed more care for their church and the things of God. Walker, who had joined me soon after my arrival, having ridden over from Uttumalai, eight miles distant, in the early morning, took up my parable and enlarged upon it with excellent effect, and I think before we left we succeeded at any rate in making the good people of Pannavadali somewhat ashamed of themselves. My parting admonition was, "O ye people of Pannavadali, is it time for you to dwell in your ceiled houses and the Lord's house to lie waste?" coupled with a promise of Rs. 10 as soon as Rs. 200 more has been contributed by the congregation. Evidently their idea has been that kind European sahibs were going to build their church for them, and they were to do nothing, or next to nothing, for themselves. Most of these people I found were converts from the Maravar caste, only too well known in Tinnevely as the caste from which the "thieves" come! They seem to have lived for 100 generations back by making their neighbours work, and they doing as little as possible, employing as their servants the Pullars, or helots of the soil, like the Palajan or slaves of Travancore, the lowest of the many ethnological strata in the present population. Consequently, though they have some excellent qualities, such as courage, independence, back-bone, &c., they are very clannish, very lazy, and only too ready to take life easily, not unlike some of the old type of English squire or Scotch laird in days when highway robbery and marauding were not thought unworthy of the profession of a gentleman.

From Pannavadali we rode on across country to Achampatti, the headquarters of another pastorate, four miles distant. Here the people were all formerly Pullars, and a very warm-hearted set of people they appeared to be. Here we were even a greater curiosity than at Pannavadali, for I do not think they had seen a missionary for a whole previous generation. I think Mr. Mill, of Pannikulam, had once paid them a visit, some twenty years since. Poor Pannikulam, it has always fared ill, being the most northerly of the southern districts, and

the least advanced, while it has never had the prestige and interest which has clung to North Tinnevely. And yet Achampatti is only eight miles from Vageikulam, the headquarters for so long of Mr. Vedhanayagam's work,—the chairman of a Native Church Council, &c. So much for the result of artificial district boundaries! But to return to Achampatti.

We spent all the hot hours of the day in the church, having service first with the people and then conversing with one and another, and then adjourning for a late breakfast about noon to the pastor's house, where his wife had kindly prepared a meal for us. At five o'clock, after a cup of tea, we started on our ponies again, and reached this place, Vageikulam, by about 7.30, where we found our servants and kit who had gone round with the bandy by the road.

March 19th.

It is nineteen years since I last visited this place, in the course of my first tour through our Southern Missions, when I came out as Secretary. It was then, as it continued to be for so many years afterwards, the home of dear Vedhanayagam, the friend and associate for so many years of Ragland, Penn, and Meadows in the North Tinnevely Itinerancy; and then, when congregations began to multiply and the North Tinnevely Mission assumed more the form of a settled pastorate, Vedhanayagam made his headquarters here, Joseph Cornelius went to Paneiadepatti, twelve miles to the north-east, and Meadows ruled over the whole with these his two lieutenants from Sachiapuram, twenty miles to the north, the European centre of the North Tinnevely work since 18 . . . Those were some of Vedhanayagam's best days, and I have the happiest recollections of my intercourse with him, both at his own home and elsewhere, while his annual reports were some of the most interesting I have ever read. One of these has been recalled to memory this morning by meeting among the agents who came to greet me, dear old Swamidasen, a Naik by birth (one of the leading castes, immigrants in past days from the Telugu country), and for many years the only witness for Christ in his town. At last, after some years, a Brahmin in the place was led to follow

his example, and was baptized in April, 1874, and Mr. Vedhanayagam gives the following interesting account of it in his journal for that year, which I copy from the *Madras Record* just as it was then sent to me for insertion:—

"This morning," Mr. Vedhanayagam writes, "I came here (to Sachiapuram) to baptize the Kalugumalei Brahman (Kalugumalei being the town where he lived), who, after a long-continued struggle, has at length decided, by God's help, to make a public profession of his faith in Christ. Swamidasa Naik, who, under God, was the means of bringing him to Christ, accompanied him to this place. Mr. Daniel, who was then living in the bungalow (Mr. Meadows being absent in England), was glad to receive us. The Brahman at once broke caste and ate with us. After breakfast we all knelt down, asking God's blessing to rest upon our brother, who was about to enter into solemn covenant with God. We then proceeded to church, where he took off and gave me the sacred thread he had hitherto worn. I baptized him by the name of Nidhidasen, while Mr. Daniel gave him a few words of exhortation. Afterwards he got up and spoke to those present in the church, saying how for a long time he was groping in the dark to find out the true way to heaven, how Swamidasen was the means in the hand of God of leading him to Christ, and how he was now rejoicing in the unsearchable riches he had found in Him. Nidhidasen has been reading the Gospel for six years, during which time he has read it through more than ten times. Though he was fully convinced of the truth of Christianity years ago, he was afraid to be baptized, for fear of being deserted by his wife and family. He went on preaching Christ to them, and endeavouring to persuade them of the truth he had found, but all to no purpose; so at last he determined to wait no longer, but avow himself a Christian, casting all his care on the Lord."

Nor was his trust in vain. For some time his wife held back and would not join him; but at length she too was won over, and now she is one of our most regular attendants at the church at Palamcottah, her husband having died some years back, and goes about speaking to her heathen neighbours of the Saviour she has learnt to love.

Such a handsome old lady she is—a truly Roman profile, with that unmistakable look of refinement and dignity which always marks a Brahman.

Nor was Swamidasen the only Christian whose name I recognized as a familiar one. Among the Christians who had come in from the neighbourhood, there was one of the weaver caste, Siviviasagam by name, the story of whose baptism was thus told by Vedhanayagam in that same year (1874), a story which I have many times repeated at missionary meetings in England.

“At the service this afternoon,” Mr. Vedhanayagam says, “I baptized the third brother of Asirvadham, of Sublapuram, by the name of Sinivasagam. To witness his baptism, almost all the Christians and inquirers of the place took the trouble of coming so far, nearly seven miles. All these men have been the fruits of the untiring efforts of good Asirvadham. Four years since, he came out alone to receive Christ, being then fully convinced of the truth of Christianity, through the influence and prayers of a relative, Sathianadhan of Kuruvihalam (who was also amongst the visitors this morning), and whose prayers for the conversion of his caste people have been marvellously answered. After his baptism, Asirvadham held on his way, constantly preaching to his village people and relatives, but as often met with discouragement. His own father, an old man, rebuked him; some even abused him. Still he was not discouraged. The Lord, who is the hearer of prayer, and who takes notice of His people’s work and labour and patience, crowned his endeavours with success. First of all, his own children listened to his advice and followed his steps; then his stepmother was baptized, then followed a relative of his in the village, then his two brothers, then two consins, then came his brother-in-law, and then four families of different castes from the adjoining village; all these came out one after another, following him and serving the Lord. He has six children, and the first and best boy in Mr. Meadows’ boarding-school is one of them. God has also prospered him in the things of this life, and this is noticed by his neighbours. He is one of my ‘unpaid agents,’ conducting prayers every night, besides the Sunday services, with all the Christians about him, and

he executes his task so acceptably that they all appreciate his teaching.”

These are rather long extracts, but I think I shall be forgiven for quoting them, in view of the fact that I have thus, after sixteen years’ interval, been permitted to see some of these good men with my own eyes, and thus to test the reality and permanence of the work of grace thus recorded. Certainly our good brother Vedhanayagam was greatly used of God in those days, and I can only grieve to think that he should have been, later on in his life, diverted from these blessed pastoral labours by a well-meant, but I fear I must say *ill-advised* step on the part of those in authority, by which he was made chairman and administrator of the whole North Tinnevely Mission, and so became involved in money and land speculations, which brought much anxiety and little real profit either to the Mission or any one else. Nothing has, I think, been more plainly shown by such an example as Mr. Vedhanayagam how cautious we should be about placing Natives of eastern or tropical lands in positions for which they have no real aptitude. If there is one thing more than another in which the native of India signally fails, it is in the power of ruling and of administration on a large scale. The patriarchal *role* is that which suits his character best, and in such a position he does admirably, better far than most Europeans: but when you pass from the limited “parish” area, so to speak, where every one is known to every one else, and men come to be dealt with in the mass, requiring method and system, there the Oriental completely fails. Why should we think it strange? The only really strange thing is that *we* will not allow ourselves to realize and act upon it.

Strivilliputhur, March 14th.

Vageikulam is pleasantly situated on high ground, just midway between the railway at Coilputy, sixteen miles on one side and the foot of the Ghauts on the other. The country round is fertile, but the crops remind one much more of those of North India, pulse, millet, chick-pea, and such like, than of what one sees round Palamcottā, or in the sandy tracts to the south, where the palmira reigns supreme. The villages up here, too, are much more

thinly scattered than in the south. Life is undoubtedly more of a struggle for existence here than in the south, where the water lies near the surface, and the sandy soil favours the growth of the palm, whether palmira or cocconut. The famine of 1877 was felt far more severely here than in the south, and one outward memorial of it still remains in the building we are now inhabiting, which was built as an orphanage for some fifty or more children then left destitute. Now that the headquarters of the Mission have been once more transferred to its former centre, Sachiapuram, Vageikulam has assumed rather a desolate appearance. It seems likely, however, that in the time to come it will often be made a centre by the itinerating brethren, who intend to give to North Tinnevely a good slice of each year. After joining in Holy Communion with the agents and their pastor, good Mr. Abraham, and a talk about the Mission work generally, we started in the bandy for Sankarakovil, eight miles off, the chief town of the Taluk, or revenue subdivision, in which Vagedhulam is situated. Here quite a different scene awaited us. We have a school at Sankarakovil, which professes to impart a fair knowledge of English on payment of a small fee; but the good people of Sankarakovil, while fully appreciating the advantages which our school confers, have no notion, it seems, of putting their own hands into their pockets. As to the school itself, the standard has been low for some time, and we had come to the conclusion that it was necessary for us to reduce it to a primary school. Ever since this decision was made known, some three weeks since, I have been inundated by a flood of petitions, appealing to every motive the petitioners could think of—benevolence, public spirit, self-interest, all by turns, to induce us to change our decision. Had there been the least probability of the boys' parents being willing to pay such fees as would cover, say *half*, the expense, I should have been disposed to relent; but though, besides all the written petitions, I was waited on formally by a deputation of parents and leading inhabitants, it was very evident that all they wanted was to get their children educated for next to nothing, and this I do not see

the point of. Besides the deputation of parents, we had two processions of children, first girls, nice little Brahman and Vallalar girls, the two leading castes, who seemed bright and intelligent. These were followed by the boys, headed by two or three musicians, evidently bent on making a favourable impression. They looked intelligent, nice boys, and I felt really sorry to be obliged to be hard-hearted, especially as they gave excellent answers to Walker's questions on the Gospels.

Leaving Sankarakovil at 10 p.m., we started for Potalpatti, the centre of our most westerly pastorate in this far-off corner of Tinnevely. We had been told it was only eleven to twelve miles, and thought it would be a pleasant ride in the moonlight, and as it lies off the high road we sent on our bandies to wait for us at a point eight miles further on, where we should join the road again. As it was, however, we found we had fully sixteen miles to go, and it was 3.30 a.m. when we finally reached the pastor's house. We had neither cots nor bedding; but a cot was soon found, on which I was glad to rest for the brief remaining part of the night, Walker preferring the mud floor of the church, which he thought would have fewer inhabitants than the cots,—though I doubt it. Anyhow, I was too tired to lie awake long or be disturbed by such intruders. At six we roused ourselves for our early tea, the good pastor and his wife doing all they could for our comfort. Fortunately I had brought my tiffin basket on a cooly's head, in which I carry all necessities for tea, and eggs and milk can easily be procured anywhere. Breakfast over, we gathered together such of the agents and congregation as could be assembled, and had service with them. The church is a poor place, and the furniture of a kind that would shock a Ritualist; the only approach to a communion table being a round table on a single leg, such as are commonly used in English nurseries! I gave directions for one to be made on the Travancore model, viz. a table of which the upper half forms a box with hinge and lock to keep the cloths and service-books in. It must also be of a sufficient height from the ground to be useless or inconvenient as a table, or there is a danger of its being used for purposes for which it was

never intended! How difficult it is to instil ideas of reverence into people in this elementary stage of civilization and knowledge.

At eight we said good-bye to our host, Mr. Arulanandham, and proceeded in another bandy which he had borrowed for us from a neighbouring Zemindhar. The bullocks were excellent, and a little more than four and a half hours brought us here to Strivilliputhur, another sixteen or eighteen miles, much of it over rough country roads. The day was bright and fresh, and the views all along the road extremely picturesque, rocky eminences rising every two or three miles above the plain, as if some giants had been rolling down rocky peaks from the Ghauts above, which lay only a few miles distant, towering far up into the clouds to a height of 3000 to 5000 feet, while the spring tints on all the trees were simply lovely, every shade that can be imagined, from the lightest green to brown and crimson. Trees are not numerous in Tinnevely, especially foliage-trees like the mango, so that their presence is all the more noticeable.

Strivilliputhur, like most of the larger towns in South India, is distinguished by its temples, the presence of which is indicated not by the height of the temple itself, for the actual shrine is usually low and inconspicuous, but by its Goparan, a pagoda-like gateway, often 150 or 200 feet in height. At the highest point of the town, which is very populous and crowded, there is a very fine bank, I should say quite 350 yards square, and on one side of this the travellers' rest-house has been built, so that we have most pleasant and cool quarters. We have another Anglo-Vernacular school here, lately raised to the dignity of a "high school," viz. educating up to the matriculation standard of the Madras University. There is also a church and small congregation here of some sixty souls, of which old Mr. Daniel Devaprasudham is pastor.

Sachiapuram, March 27th.

I have been interested in discovering that Mr. Mills, the head-master of our English school, came originally from this neighbourhood. His father was a Naik, one of the higher castes, and was the first of his family to become a Christian. He afterwards went

away to Tanjore, and there married, and there his family were born and brought up. Mills seems a right-minded, earnest young fellow, and I am very glad that he should thus come back to work in the district where his ancestors once lived. There is a great field here for faithful, earnest workers, for one feels here as St. Paul did at Athens, that it is a city wholly given to idolatry. There is such a strange contrast in Tinnevely between the towns and the villages. In the latter you constantly find whole villages Christian; in the former heathenism pervades the whole atmosphere, and idolatry is rampant. Both in Tinnevely town and here, the two largest towns in the district, and one might say the same of some hundred other towns scattered over the area of 5000 square miles, we seem scarcely to have scratched the surface of heathenism. But it is coming, all for that. "*The idols He shall utterly abolish.*" It is like a little rill of water undermining a great embankment, there is little to be seen, but the forces are surely doing their work, and by-and-by the huge mass will give way with a rush.

We left Strivilliputhur at three, and started in our bandy for Sachiapuram, eleven miles distant. We sent on our ponies to wait for us half-way, so we rode the latter five miles in the cool of the evening, and reached the Mission compound about seven, under a salute of "Good evenings" from the seventy boarding-school boys and girls, who were drawn up to receive us. Sachiapuram is a purely Christian settlement, formed by Mr. Meadows about thirty years since to be his own headquarters. Being exactly mid-way between Strivilliputhur and Sattâr, the headquarters of the two northern Taluks, he was able to reach from it every part of the district, while Vageikulam, Mr. Vedhanayagam's headquarters, was twenty miles to the south, and Paneiadipatti, where Joseph Cornelius, the other itinerating Native missionary, was stationed, being twelve miles to the south-east. . . .

North Tinnevely, with its 202 Christian villages and 75 Native agents, scattered over an area of 1500 square miles, has been thrown upon me, in addition to the eight districts in the south of which Bishop Sargent had the

superintendence, and I begin to feel as St. Paul did, that the "care of all the churches" is resting upon me. Happily it is only for a little while, as we are already making arrangements for a division of the work; but I can see plainly enough there will be more than sufficient to tax the energies of six men in future, for such our Tinnevely staff will consist of when I leave, exclusive of our two lay assistants in the educational work, and the C.E.Z.M.S. ladies, six in number, who look after the Sarah Tucker Institution for training female teachers, and all the branch day-schools scattered through the district.

Tuesday, March 18th.—The chief object of my coming here now has been to find out how the Native pastors and agents have been doing their work for the past three months since Mr. Finnimore left, to meet the Native Church Council, and confer as to the best mode of administering the district in future, and also to hold some mission services for the agents, as they could not go into Palamcottah to attend Mr. Grubb's services, the distance being too great. I have been kept at hard work consequently all the time, but with Walker's invaluable help have managed to get through it pretty well. I have given the morning and afternoon addresses, the last to the Christians of the boarding-schools, and Walker has taken the evening one. We have an excellent deputy-superintendent here in the person of Mr. Samuel Paul, a former inspecting schoolmaster under Mr. Macdonald in Madras, and subsequently Native pastor at Ootacamund. He has now been made vice-chairman of the Native Church Council, and as such

his duty will be to superintend and report to me upon the work of the pastors and agents in this northern part of the district; to be, in fact, my eyes. It is a great comfort to me to feel that I have a man of his stamp on the spot in whom I can trust.

This evening I have made a pilgrimage to Mr. Ragland's grave, which lies about two miles from here, on the other side of the town of Sivagasi. I had not seen it since 1874, and was glad to find it in good preservation. The grave lies in a tope or grove of tamarind-trees, rather fine ones, and close by, within 150 yards, is the old store, in the upper room of which he breathed his last. The tomb is enclosed by an iron railing, and outside this again is a wall some 4½ feet high, with a wooden entrance gate. An inscription at the foot (and another at the back in Tamil) records as follows:—"Sacred to the memory of the Rev. Thomas Gajetan Ragland, B.D., Senior Fellow of Corpus College, Cambridge, and itinerating missionary in North Tinnevely, who died October 22nd, 1858, aged 43 years."

On each side of the tomb are engraved, in English and Tamil, the following:—"One that hath obtained mercy of the Lord to be faithful. They overcame him by the blood of the Lamb and the word of their testimony. Blessed are the dead which die in the Lord."

What a message to us who remain! It seemed difficult to believe that dear Ragland's work was done in forty-three years,—certainly he was no loiterer in the Lord's harvest-field, but was instant in season and out of season. God give us all grace to follow him, even as he followed Christ.

TOKUSHIMA, JAPAN.

ANNUAL LETTER OF THE REV. W. P. BUNCOMBE.

[See "*Intelligencer*" of April and July, 1889.]

Tokushima, Dec., 1889.



LAST year, the only Japanese who publicly spoke and testified for Christ was Mr. Makioka, the catechist. Now, thank God, in our church there are, besides the pastor and three catechists, five young men who more or less regularly go to the preaching-places and plead

with voice and lives for the Master; and of the Presbyterian brethren, there are two catechists, and several active Christian workers. Last year, there were but 25 Christians (including children) in Tokushima, this year there are 80 baptized Christians (both churches included) and perhaps 20 or 30 promising catechumens. Under God, most of this

increase can be traced, more or less, to the eight days "Mission" which was held here last February, an account of which I have already forwarded to you. [See *C.M. Intelligencer*, July, 1889.] Perhaps the fact that the number of baptisms has risen from nine last year to over 70 this year in this neighbourhood, will be the best evidence of how graciously God is hearing and answering the prayers of many who are praying for this little known corner of the earth.

In February, as you know, we had an eight days "Mission," conducted as nearly as possible on the lines of an eight days' Parochial Mission in England. We are going (D.V.) to hold a similar "Mission" (United Mission) in February—2nd to 9th. We are arranging to hold special instruction meetings every evening in the week following the week of preaching, both in our mission-room and in the Presbyterian Christians' preaching-place. May the "Voice of the Lord" be heard here in all His glorious might! (Psalm xxix.) I will (D.V.) send you a detailed account of this "Mission" when it is over. I baptized some of the firstfruits of the "Mission" on Easter Day, when eight adults and four children were baptized.

In April the Christians had a special meeting to consult about raising money to build a church. I must say that this was not spontaneous on their part; the meeting was held at my suggestion. The Treasurer of the Church Funds stated that they had about \$20 in hand, and proposed that this should form the nucleus of a church-building fund. The motion was agreed to, and by regular monthly subscriptions, the Christians pledged themselves to raise \$100 (about 15*l.* 10*s.*) during the year. We also promised to do what we could to raise money towards the same object. When Mrs. Buncombe and I went to Tokyo to the Annual Conference, we collected about \$200 from friends assembled there. This was supplemented by gifts from England, and by June the sum had grown to \$400. At that time a very conveniently situated piece of ground, with a good house standing on it, was for sale, and as the house was well situated for a mission-house, and the attached ground ample to build a large church on, we bought it for \$550 (about 80*l.*). We could not have possession till September.

In July the Bishop paid us a visit. He confirmed nineteen candidates on the day of his arrival. The next day I accompanied him to Tomioka, which is about fifteen miles from Tokushima. We had fixed ten o'clock for the confirmation here, but it was one o'clock before the candidates turned up. The Bishop confirmed seven. After the Confirmation Service we partook of the Holy Communion; fourteen Christians communicated with us. We returned the same evening to Tokushima. The Bishop had intended, next day, to go to Fukuyama by an overland route, but it rained so heavily that he had to abandon the idea and go by the ordinary route, i.e. return by the night steamer to Kobe, and thence by another steamer to Fukuyama. Some of the Christians, hearing of this, came and asked that four or five who had been unable to attend the confirmation on the day of the Bishop's arrival might be confirmed that evening. The Bishop gladly consented, and confirmed five in the evening before leaving for Kobe. Altogether, thirty-one received the rite of confirmation, and we all felt the Bishop's visit to have been a time of true strengthening.

At the end of June, in accordance with a resolution of the Conference, Mr. Makioka, who had laboured here for three and a half years, left us to take charge of the work at Fukuyama. The Rev. T. Terata, who had been obliged to leave Hakodate on account of his health, came in his place. The Christians had a "shimbok-kwai," that is, a meeting for "tea and talk," with the double object of bidding farewell to Mr. Makioka and welcoming Mr. Terata. After the meeting, the Christians, in a body, accompanied Mr. and Mrs. Makioka to the steamboat, and held a prayer-meeting in the cabin, we commending him to God, and he praying for blessing on the Christians he was leaving. It is the Japanese custom to accompany departing friends to the ship or train, and there bid them a final farewell.

By an arrangement made at the Conference, the second-year students in the Osaka Divinity College were asked if they would be willing to go out into active work for one year, and then return to complete their course. They all consented, and Mr. Soijima

was appointed to Tokushima, to assist the Rev. T. Terata, whose state of health was so uncertain that it was impossible for him to undertake the charge single-handed. Mr. Soijima's coming has been a decided blessing to the place. He is one of the most promising of the students in the College. Another student, Mr. Hayakawa, accompanied him, to spend the summer vacation here. Together they worked heartily and well, and won the love and respect of the Christians here.

On July 18th we—that is, Mrs. Buncombe, myself, and family—left Tokushima for Arima, to spend the hot weather on the hills. Arima is the general resort of the missionaries during the hot weather (July 16th to September 6th or 7th), and many of us were looking forward to a period of spiritual refreshment, as well as of bodily and mental rest. The C.M.S. missionaries who were there arranged Bible-readings three times a week, and an English service was held every Sunday morning. The Bible-readings were times of much blessing to us all, and some of us received marked and definite blessing in our own spiritual life. I was very much depressed when I went there, both physically and spiritually, but returned quite restored in body and wonderfully blessed in my soul. On my way back, I stayed a week in Osaka to take my language examination, the result of which you will have heard from Mr. Warren.

On returning here, we found that the Christians had taken possession of the new mission-house, and were pleased and thankful to God at having so commodious a place to meet in. But they were not long to enjoy their new possession, for on October 23rd a fire took place in an adjoining house, and, spreading on both sides, destroyed nine houses, our mission-house amongst them. Mr. Terata was away at Tomioka at the time, but Mrs. Terata and those in the house with her were roused in time to escape, and take a few of their things with them. When a Japanese house catches fire it is hardly possible to extinguish it, and in twenty minutes the mission-house was only a heap of burning logs. I have already told you how the Christians met that evening and decided to do all in their power to rebuild the mission-house, and how

they promised to subscribe \$80 in the remaining three months of the year. This they have done, and with the aid of friends in Japan, who subscribed \$120, and a similar amount advanced by myself [towards which I wrote asking the Parent Committee to grant some assistance], the new mission-house has been built and furnished at the cost of about \$340. The house contains a mission-room, 24 by 21 feet, or, according to Japanese measurement, 27 mats; and four rooms for a pastor's house. One of these can, if required, be thrown into the large room, giving additional accommodation for about thirty persons. Since Japanese do not ordinarily use chairs, many more persons can sit in a room than when it is fitted up with chairs or benches, so that a hundred persons or more could find plenty of room in a room of twenty-seven mats. (A mat is 6 feet by 3 feet.) The Christians are so pleased with their new mission-room that they think it quite a blessing that the former one was burnt down; and, indeed, the fire has brought blessing in many ways; not the least in binding the Christians together.

Out-stations.—During the past year there have been four places which have been regularly visited from Tokushima.

(1) *Tomioka.*—In my last Annual Letter I spoke of divisions and strife among the Christians of this place, and I asked for the prayers of the Society for them. Many have prayed that God would restore them in love and bless them, and according to the prayers of His people so the Lord has done. All divisions are healed, the Christians gladly meet together to partake of the Lord's Supper, and during the year ten have been added unto them, as compared with one during the preceding year. I spoke in one letter last year of one young man, named Tanaka, who had become a Christian, and who was earnestly praying that all his relatives might be converted. During the year all have been baptized—i.e. his wife, father, mother, and brother—and through their zeal and earnestness there has been a great interest aroused among their neighbours, three of whom are now catechumens. The Lord seems to be working in a wonderful way in the neighbourhood of Tomioka. On looking over the list of names of those who are Christians there, I notice that it is not,

as in many places, individuals who are converted, one from this family and one from that, but whole families. There are twenty-eight Christians, all of whom, except four, are members of five families—Dr. Okamoto's family of seven (including his mother), Mr. Tanka's family of five (all adults), Mr. Kidome's family of five, Mr. Masuda's family of four, and Mr. Matsumoto's family of three. "Thou and thy household" seems to be God's special promise to the people of this neighbourhood. May it be continuously realized! The whole neighbourhood is opening to receive the Gospel. I hope very soon to be able to send a catechist to reside there. Pray for one, fit men are so very scarce.

(2) *Muya*.—Here we had four catechumens, one only of whom has been baptized, and he has since removed into Tokushima. The work in Muya is very difficult to carry on from this place, and without a resident catechist I think very little will be done there. It is a large town of 20,000 inhabitants, and quite an important place, as yet unoccupied by any missionary society except our own. We have rented a meeting-place there, and send over one—sometimes two—of our Native catechists once a week to conduct a preaching there. At the beginning of the year these meetings were always well attended; but in the early part of the summer a Buddhist preacher from Osaka made a tour through this district, holding continuous preachings for a week or ten days at a time in the different theatres, for the purpose, as he announced it, of overthrowing Christianity. His discourses at Muya were successful in poisoning the minds of the people against Christianity, and the catechumens were at once subjected to persecution, and the people have since kept aloof from the preaching-place. One of the catechumens was a teacher in one of the schools there, and he got a notice to the effect that if he did not cease his connection with Christianity he would be dismissed. But he and another catechumen have since opened a school on their own account, and I trust the storm of persecution will soon pass over, leaving them stronger than before. I purpose asking the Society, through the Conference, for a grant for a catechist for this place.

(3) *Kawashima and Ishii*.—These are two villages of about 2500 inhabitants each, distant about twelve and a half and seven and a half miles respectively from Tokushima. We send a catechist every week to hold preachings in each place. In Kawashima there is one Christian who was baptized in Tokushima some years ago, but who fell away. In the summer his father died, a good old Christian man, testifying to the last to the grace and love of Christ. The effect on the son was to bring him back in penitence to the foot of the Cross. He is now working and witnessing for the Lord in his village. There are three catechumens there, amongst them this man's wife.

In *Ishii* there is no sign of fruit yet. The people come and listen, but none have expressed any desire to know the way of the Lord. But we will continue praying and working, and the Lord will presently open the hearts of the people.

(4) *Wakimachi*.—This is an important place, twenty-seven miles from Tokushima, having a population of about 7000. It is beautifully situated up among the hills, with a great river running just below the village. Last summer, two gentlemen from that place called on me, and asked if I could either come, or find some foreigner to come, and teach English there. They also expressed a desire that Christianity should be taught in the place. As I could not in any way comply with their request then, I thought no more about it for a time; but receiving another letter from them in the autumn, I thought about the matter, and asked the Lord to show me what to do. A short time afterward it was strongly brought to my mind that I could volunteer to go over there every week on Tuesday, and return on Wednesday, and teach and preach, and also send a catechist to open work there. So at the beginning of December I went over with Terata, to see the place and the people, with the result that we promised to send Mr. Ogata there to live, and they promised to consider my offer to come and teach them. After the usual Japanese custom, they have not yet sent any definite answer. Later on, when I write to you about the "Mission" week in Tokushima, I will tell you also how this matter develops.

General Remarks.—The year has been

full of the goodness and blessing of the Lord. Seeming drawbacks and disappointments have oftentimes resulted in good and much blessing. We have had a fire, and we have had active opposition from the Buddhists, even to the breaking-up of our meetings, but these have served only the more to bind together and strengthen the Christians. There has been, too, real advance in spiritual life, and Christians have been inquiring about holiness of life and the fulness of the Holy Ghost. Many who last year were unable to speak a word in testimony for their Master now gladly testify whenever they get an opportunity. The spirit of prayer and supplication, too, has been poured out upon them, and their faith greatly strengthened by manifest answers. Two of the Christians were very ill, and at a prayer-meeting they prayed that they might speedily be restored, and in a very short time they had the joy of again welcoming them in their midst. Three of the Christians became backsliders. Earnest prayer was made for them, and one of them has returned wonderfully changed, and is now an active worker. The other two, we believe and trust, will be restored soon.

Among the children, too, there have been some touching cases. Mrs. — has four children, three of whom come regularly to the Sunday-school. Mr. — is not yet a Christian, though quite convinced of the power and truth of the religion of Christ; but his little girl comes home and tells her father all that she has learned, and in a child's innocent way she sometimes reproves him for things she thinks are wrong. "You are a naughty man papa," she said once. "Why?" "Because when Mr. S — comes here, you always drink 'saké.'" At another time she said, "Father, do you like 'geisha girls'?" (i.e. dancing girls). "No," he replied, "I don't like them at all." "Then, why did you have them here to-night?" Mr. — had a party, and oftentimes the Japanese have dancing girls to play and sing to their guests. One day this little girl was rather ill, and, having a stomach-ache, her mother would not let her eat oranges. Her brother, hearing this, ran upstairs and knelt down, and

said, "Please God, make sister's stomach well, so that she may eat some oranges." Then he ran down, and said, "Now, mother, sister may eat oranges, because I have asked God to make her well."

There have been a good many inquirers from among the students of the Chu Gakko (Grammar School) and Shihan Gakko (Normal School). Some of them have become catechumens, and we hope some five or six will shortly confess Christ in baptism. About one of them I have written to you previously. Hayashi San, the boy who wrote the questions I sent to you in the letter published in April in the *Intelligencer*, has become a catechumen, and will, we trust, be baptized soon, but at present his father objects to his taking this step. He has most diligently been reading the Bible, and takes notes of nearly every sermon or address he hears, and will therefore, I trust, become a very enlightened Christian. He meets with much persecution from his school-fellows, who amuse themselves by calling out "Amen" when he is speaking at the "ensetsu kwai" (a kind of debating class), and they also call him a "traitor to his country." Schoolboys will know how trying these kind of petty persecutions are; but I am thankful to say they have not succeeded in shaking him, nor the few friends who, like himself, are wanting to become Christians.

The Christians have formed a Young Men's Christian Association here, and already upwards of forty have entered, either as members (baptized Christians) or as associates (inquirers about Christianity). They hold a meeting once a week, and occasionally arrange a preaching, conducted by the members, in the Assembly Rooms.

The preaching meetings in Suketomachi (north side of city) have been much blessed, and several have become catechumens. Will some of those who give themselves to prayer for particular Missions pray for a blessing on each of these meetings daily, remembering that our clocks are nine hours fast of the clocks in England; so that the seven o'clock p.m. preaching at Suketomachi is taking place when it is ten o'clock a.m. on the same day in England?

[Mr. Buncombe has since sent an interesting report of a "Special Mission" in February, which we hope to give hereafter.]

NOTES ON JAPAN.



THE letters which at intervals during the past six months Sir Edwin Arnold has been sending from Japan for the columns of the London *Daily Telegraph* have afforded abundant food for reflection on the part of every one interested in the religious prospects of that country. The most important of these letters was one of the earliest in the series, one, namely, in which Sir Edwin set out at full length a lecture he had delivered last December before the Japanese Educational Society, in the great hall of the University of Tokyô. There were included in the large audience, which consisted mainly of "the flower of the Japanese youth," some of the "calm brethren of the yellow robe," the priests and devotees of that *Light of Asia*, about whom Sir Edwin has done so much to throw a poetic halo. It was for the yellow-robed brethren most probably that the services as interpreter of the eminent scholar in the Japanese language, Mr. B. H. Chamberlain, would be chiefly necessary; for of the Japanese Buddhist priests of these modern times it can hardly be said that in general (unless indeed the last few years have been working a rapid change) they are among the best educated of the community. The majority of the persons present, graduates and undergraduates of the University most likely, would need no translation of the lecture, few points in the life of contemporary Japan being more remarkable than the systematic and earnest study of English which has been taking place for now almost a generation in the University's preparatory department. The Buddhist brethren would receive with all the repose of self-complacency, and it is to be feared that the rest of the audience would accept only too readily, Sir Edwin's claim for Buddhism of close intellectual affinity with the latest results of science. Tyndall and Norman Lockyer, Thomson and Sylvester, had been, according to this enthusiastic disciple of Siddârtha (who nevertheless, by-the-bye, professed himself a Christian), anticipated by the Buddhist doctors, if not indeed in the details of physical or mathematical investigations, yet at least in the scope of far-reaching conclusions. But he did not stop there. He went on to trace out a parallel between the Buddhist's conception of Nirvana and the Christian "Peace of God which passeth all understanding." Now in reality no two conceptions differ from one another more fundamentally (whatever their superficial likeness) than these—Nirvana, the extinction of the life of personality, which is regarded as something intrinsically evil, and that sacred Peace, in which the immortal soul finds for itself eternal life. There is much that deserves sympathy and wins it in very large measure, especially from our own generation, in the search for higher unities in which surface divergencies between religious systems may be merged; but what if between Christ and Buddha no true basis of unity can be reached? Christians may remember how the Church of the age of the Cæsars bore herself towards the religions of old Rome, when, as a distinguished preacher has lately observed, it is less remarkable that she was not crushed to death by relentless persecutions, than that she was not tempted to

make terms with Syncretism. "The truth was," says this writer, "that the business of the Church, informed by the Holy Spirit, was to uphold in undiminished lustre the unshared, unapproachable glory of the Redeemer."

Even were this not so still, as it most assuredly is, it is probable that the main tendency of Sir Edwin Arnold's words, so far from being an *eirenicon*, would make towards the swelling of that tide of reaction which has already brought back Buddhism in Japan from a position of obscurity following defeat to one of prominence in the country, such as gives the command of great political influence; an influence which is now being used with all its weight to oppose Christianity. The reaction is itself largely due not to interest in Buddhism as a religion, but to a movement of complex origin, a national or anti-foreign movement, the wire-pullers of which have been only too glad to avail themselves of any machinery that could be turned to account; and whilst the success of a merely anti-foreign cause is by no means to be expected, very much may be effected by its adherents in the way of retarding the reception of the principles which are the best and highest gift foreigners can bestow upon Japan.

No time since that immediately following upon the revolutionary crisis of some twenty years ago has abounded more than the present in almost dramatic interest for the onlooker. The new "Constitution" has begun to be on its trial, and moreover a distinct movement forward has been made at last towards the settlement of Japan's future attitude in respect of international questions. News has recently come to hand of the promulgation, on the 21st of April, of the new Code of Civil Procedure, and of the first portion of the Civil Code, upon both of which a number of legal experts and practical lawyers, European as well as Japanese, have been labouring for a good many years. This intelligence has been received with applause, and an opinion appears to prevail that Japan has established a moral right to be dealt with henceforward on the principles which govern the comity of advanced nations.

The bearing of all this upon the prospects of Religion is obvious. If Japan is to have a loftier rank among the nations, she will not only find herself more than ever committed to a policy of non-isolation, but she will also feel the sway of *noblesse oblige*, and the "morale" that will really govern the situation will be that of which the Gospel is the source and sanction; and this, however strong may be the anti-Christian currents in the course of the life of Christendom itself to-day. Subjection in any manner, if on a sufficiently large scale, to the system of Gospel law, must mean practically a preparation, at least gradual, for Gospel Theology: and thus Japan will, with more or less of unconsciousness of the process, be levelled-up (if the expression may be pardoned) towards Christianity. Already the official paganism of the State is little more than a pompous fiction. No educated person believes now in the truth of the wondrous stories related in the *Ko-ji-ki* ("Records of Ancient Matters"), and although it is more than possible that the Mikado himself goes through with sincere de-

votion the ritual observances of reverence to ancestors in part fabulous, this whole matter commends itself merely to the statecraft and not to the religious emotions of the responsible men around the throne. But in the great contest between Christianity and the forces political, intellectual, and moral arrayed against it, there will of course for a long time be in all probability many shiftings in the fortunes of war. There is perhaps more ground for anxiety, as assuredly there is for greater bitterness of heart, in the anti-Christian influences imported or exerted from without, than in those of home-growth: and although one must recognize the providential order, which ever requires a stirring of thought before truth can triumph, it is not easy to view without dismay the turmoil of mind and spirit into which the divided counsels from abroad have already plunged Japan. In any results ultimately mischievous of those divided counsels the West cannot but foresee a judgment on itself; even now, as it were, hearing the Lord's sorrowful warning of woe to the world because of offences. If within sound of that pathetic warning, one cannot but deplore the tendency of lectures like that of Sir E. Arnold, there is from some points of view even stronger reason to lament the probable consequences of Colonel Olcott's lecturing campaign, news of which has from time to time been reaching England. Especially will these consequences be lamentable, if among them is to be included the foundation of a University of Theosophical Buddhism at Kiyotô. Nor, although as compared with Theosophy Unitarianism is as light to darkness, is there satisfaction in the intelligence that a Unitarian magazine has been set on foot in Tokyô. The writers in this would seem to be sufficiently patronizing in their tone, one of them (so report goes) pronouncing himself to be in no need of religion at all, but expressing an opinion that for the common people Unitarianism may do; whilst others give like qualified approval to Unitarianism as a practical system where Science and Confucianism are above the mental reach. Unitarianism has evidently proved a crux to some minds. Its relations towards orthodoxy are too much at any rate for Mr. Takahashi to understand. That gentleman is reported to have delivered himself of some thoughts thereupon which are certainly worthy of notice. He predicted that Unitarianism in its conflict with orthodox Christianity would immediately find allies in Buddhism and Confucianism; but in thus lifting itself up against its parent, it stood, he declared, self-condemned according to Japanese notions of filial duty. Mr. Takahashi went on, with an earnestness which demands sympathy, to pray the Unitarian propagandists (who, be it noted, have been busy denying that they are a mission) not to aid in converting Japan into an arena for the clashing and combats of militant creeds.

Meanwhile Christianity has been making undoubted headway, and has enlisted many noble spirits in nearly all classes of the people. And from the various fields of missionary effort encouraging reports are continually received. Nothing in the shape of jealousy can mar the thankfulness with which all English Christians will read, or have

already read, the news of the completion of Bishop Williams's fine new church at Ts'kidji, Tokyô. God be praised that He has permitted this single-hearted Bishop to crown with a visible memorial a long missionary career of thirty-one years, during about twenty of which he has been a Bishop. It is, however, to be deeply regretted that the recent event has been taken by Dr. Williams as a fitting juncture for retiring from his position in Japan.

Very nearly contemporaneously with the finishing of the new church, which by the way has cost some 15,000 dollars (3000 more being wanted to erect an appendant building for Sunday-school and business purposes), a sad disaster happened in the burning down of one of the smaller places of worship connected with the American Mission in the city and the partial destruction of another in the same great fire. The fire just mentioned was written about by Sir Edwin Arnold in one of his letters, and on the occasion of it he seems for once during his stay in the Far East to have been obliged to lay aside the rose-coloured spectacles of which he has made such ample use. The red glare of one of these deadly scourges of the capital of Nippon is not of a rosy tint, and nothing can "lend enchantment" to the desolation wrought. There is room for a more effective display of common sense on the part of the community as well in the way of prevention of fires as of effective direction of energies to bring them under when they occur. Yet the manifestation they call forth of pitying tenderness and self-sacrifice for the distressed is very striking, and suggests the thought that the seed when at length fully sown in Japan will prove to have been sown upon good ground by bringing forth fruit some thirty-fold and some sixty and some a hundred.

Early in April, the Rev. T. A. Large, a Canadian Methodist missionary greatly respected by the foreign residents in Tokyô, was murdered by two ruffians. The motive of the murder was the vulgar one of plunder, and not of religious fanaticism.

But turning to more cheerful matters, a word must just be said in concluding this article, by way of notice of the opening, by the Duchess of Connaught, during the recent visit she paid with her husband to Tokyô, of a new hospital erected, so it seems, under the auspices of Bishop Bickersteth. The occasion appears to have been a brilliant one, and this recognition by British Royalty of a Christian enterprise will doubtless not go for nothing in the eyes of an impressionable people.

C. J. C.

THE CALCUTTA DIVINITY SCHOOL.

REPORT OF THE REV. P. IRELAND JONES.

Calcutta, December 30th, 1889.

STUDENTS' WORK.—During the course of 1889 we have had sixteen students in residence under instruction. Of this number, one left us for work under Mr. Hall, another was obliged by ill-health

to return to his catechist work before completing his course of reading, while a third was transferred to the Normal School at Krishnagar, under Mr. Santer. Of the rest, thirteen, one, Thomas Babu, was in the Divinity School for one year, reading his subjects in English, for his

examination for deacon's orders, at Trinity, 1889. The Archdeacon of Calcutta and the Principal of Bishop's College both commended his paper-work, and he was ordained by the Bishop of Calcutta for work in the parish of Chupra, ten miles north of Krishnagar. We had with us also two deacons reading for priest's orders, and two men preparing for the deacon's examination. Of these latter, one has shown in his test papers that there is no likelihood of his passing the Bishop's examination, and he will not continue his preparation. The other three will be presented, we hope, at the coming Lent, or if the Bishop so arranges, at Trinity, 1890.* In addition, we have three new candidates for the diaconate coming to us in the new term, so that it will be seen that the Divinity School has a most important work to do in preparing men for the ordained ministry of the Church. The Bishop of Calcutta attaches great importance to the pastoral work of our clergy and catechists among the Christian community; and apart from its recognized prime purpose, it is impossible to over-estimate the value of such pastoral work as a missionary agency. If our Christian flocks are well shepherded, and present before the heathen among whom they dwell, the daily spectacle of a pure morality, upright dealing in business relations, industrious and honest labour as workmen and servants, good and wise living in the homes, as fathers, mothers, children, the missionary cause receives a strong forward impulse. When Christians live carelessly, and without regard for the precepts of their own faith, they are a by-word and a stumbling-block to all among whom we preach. Our other students are being trained as catechists and evangelists. Three leave us at the end of 1889 for work respectively in the Calcutta, Burdwan, and Nuddea districts. For the present they will discontinue their studies with us, possibly returning to the Divinity School at some future time. During 1889 we have been without the aid of our tutor, Rev. Jacob Biswas, who for months before his death in September, was quite unable to share in any of the work. He is much missed among us, and his death in the prime of life, as men think

it, removes a labourer of very considerable literary ability, and an admirable preacher. The illness of Jacob Babu threw a very large share of the vernacular work on my colleague, Mr. Ball. I rejoice to report that after finishing the work with Thomas Babu at Trinity, I have been able to take some share in the vernacular lectures, a privilege which I hope now may each year be more largely exercised. Some of our men have done extremely well in the recent annual examination—e.g. one student in a paper on the Thirty-nine Articles, gets 89 out of 100; the same man, for papers on St. John's Gospel, 92 out of 100, another 84, a third 82, and so on. Omitting Greek, the work of some of the men would bear comparison with that of many divinity students at home. Madras men have shown this in the Preliminary Examination.

Work among Non-Christians.—Preaching in the open-air, twice a week, has gone on as usual, in the northern part of Calcutta. Our new chapel was opened for divine service on February 12th, when seventy communicants were present. Twice daily in term time we meet there for prayer. On July 21st we commenced a Sunday evening service, in English, for non-Christian students. A similar service is held at the L.M.S. Institution, Bowanipur, and at the General Assembly's College, Cornwallis Square while in Beadon Square an open-air service is held each Sunday evening with a large attendance. The convenient position of our school among the University Colleges gives us an opportunity for reaching students which we wish to use as much as we can, as we shall be shown how best to do so. This service is one way of reaching a large number of men. Mr. Ball and I sally forth into College Square about forty minutes before service, with printed papers of invitation, and chosen tracts which we can distribute widely, adding *vivâ voce* a word of welcome to the service. In the chapel our students seated on the floor near the holy table have meanwhile begun singing Bengali hymns, with accompaniment of Native music, and each visitor is provided with a printed hymn-sheet, one of a series of four prepared for these services. The chapel is generally full, and we have singing, prayer, Bible-reading, address, and if

* See page 468.

occasion arise, brief discussion. Among speakers we have had Mr. Bowman, of the Old Church, Mr. Stuntz, editor of the *Indian Witness*, of the American Methodist Episcopal Church, Mr. Walker of the Oxford Mission, Messrs. B. L. Chandra and R. C. Bose, and others. In connection with this meeting, I have a Sunday Bible-class for non-Christians, which has nominally twelve members, but the average attendance is about three. This may seem rather dismal to some of our kind missionary enthusiasts at home. But out here, as time passes, we learn to value very highly the one-man audience. Souls are saved who come as Nicodemus came, or Lydia of Thyatira, or the Philippian gaoler, one by one. And we have the testimony of a great missionary like W. Carey, who in the spirit of our Lord reminds us that we cannot over-estimate the value of a soul saved for eternity. So the missionary prepares, and goes to his little Sunday Bible-class, longing to see crowded benches, eager faces, to answer thoughtful questions, but content meanwhile, God helping, to plod along with unflagging joy and interest with the little handful of willing listeners, whose hearts God is opening to attend unto the things spoken. On one occasion lately I mentioned to one of the Oxford Mission clergy the small numbers attending, and he said, "Well, we had no one to-day." So that my experience is shared sometimes by others. Besides this Sunday class each Saturday morning I have a regular Bible student, who read for a time with Mr. Rudra, referred to in his last Annual Letter. This man is, I believe, "almost persuaded," but is afraid of consequences, so he says. He is a member of the Children's Scripture Reading Union, and our talks on Christian truths are to us of much interest.

Among others is a graduate of Calcutta University, who confesses the beauty and power of Christianity, and is a man of much natural attractiveness of character. He says that within the next year he will decide whether he is to be a Christian, and though over twenty-two, a Koolin Brahmin, he postpones his marriage at least till then, though urged by his old father to delay no longer. We often have talks on social subjects, in the light of the influence which Christianity can exercise in them

all, here in India—e.g. child marriage, enforced widowhood, the withdrawal of woman from her right place in society, the caste system, the scorn of humble labour, and the like. He said once epigrammatically, "We want the maximum of result with the minimum of disturbance"—a condensed and rather new way of saying in words the hopes of very many, not only as to social questions, but on the fundamental subject of the confession of Christ as God and Saviour. "Let us be secret disciples; let us escape the consequences of open confession, and we are with you in heart."

I remember another who was prevented by his friends from coming to the Bible-class, and who wrote saying how keenly disappointed he was, and how great a help his imperfect knowledge of the truth had been to him, specially in gaining victory over evil thoughts. Of another, a Brahmo, I am not without hope. At the close of our last Bible-class, he said in a low voice, "May God guide us to His truth!" I had been reading to them Mr. A. W. Baummann's account of the conversion of a Brahmo at Fyzabad. Another, a young business man, on his first and, as it proved, only visit, said, "Preach to me words of salvation." And later on, in the same talk, after words about belief in our Lord, he asked, "And if I believe, shall I be forgiven? Shall I not want to sin?" I lent him Monod's *Gift of God*, but I have never seen him again, though in prospect I had hoped for pleasant intercourse with a willing learner.

One evening, coming out of Trinity Church, Calcutta, I found a man waiting who evidently wanted a talk. "I was once a good Hindu," he said, "and now I believe nothing." I begged him to come and see me. He was a grey-haired man, and in his case the religious change took this sad direction. He never came to see us.

Some inquirers have been a great source of disappointment and sorrow to us. One was with us for three or four weeks, making much profession of sincerity. Finally he ran away, stealing money. So with two others. From some others we have had trials in a different form. We can joyfully tell of causes for thankfulness, but do not think that there is not abundant reason to be sad for coldness, hardness

of heart, the love of things seen, among those with whom we continually have our intercourse. My old friend R. L. S. continues to manifest faithfully a consistent Christian character. He is now assisting Mr. Bradburn in the Boys' Boarding-school.

Itineration.—For the last five weeks we have been engaged in itineration among the villages in the Nuddea Zillah. After our half-yearly Conference at Krishnagar in November, all itinerating bands were delayed by unusual and heavy rain, but we were able to get some work done from Bollobhpur, and on November 26th we started for our first

camp. Mr. Shaul and Mr. Le Feuvre were with me, together with six Bengali preachers, so that two bands could go out in different directions each day. Before Christmas we had four camping-places, visiting forty-two villages. In many cases purchased portions of Scripture, and always large numbers of tracts freely given, have been left with the hearers.

P.S.—Writing now some weeks later I can report that we have had some weeks more of itineration, and are now resuming regular term-work with the students at the Divinity School.

DIOCESE OF MOOSONEE.

BISHOP HORDEN'S ANNUAL LETTER.

Rupert's House, Jan. 13th, 1890.

Tis with deep gratitude to God that I commence my Annual Letter to you, seeing that I have been so preserved in all my journeyings during the year, and brought home to my diocese in so pleasant and unexpected a manner when there seemed no possibility of my reaching Moose, and therefore be constrained to pass the present winter in England.

The former part of last year was spent in England, where there never lacked opportunity for declaring what God had done by means of His missionary servants in the Moosonee Diocese, in bringing in those who had so long remained outside the pale of the Christian Church, because no invitation had been given them to come and partake of the good things prepared for them in the Gospel. And sympathy was always excited; and I was privileged to see that my English brethren, thankful for what Christ has done for them, gave liberally of their means, that the dark places of Moosonee might be lit up with the rays of the Sun of righteousness.

I left England for Canada on May 23rd. I landed at Quebec, and proceeded thence to Montreal, and then to Winnipeg, where I had an opportunity of witnessing how indefatigable the Bishop of Rupert's Land still is in providing for his diocese, which is rapidly receiving a large population. I now

went on by steamer through Lake Winnipeg to Norway House, where I came into contact with a large body of Indians, to whom I preached on Christ Jesus, the great gift of God to mankind. Then, through lake and river, I went by boat a five days' journey to Oxford House, where I remained ten days, all devoted to instructing residents and Indians, and building them up in our holy faith. We had here a most interesting communion at an English service. There were nine adults present; one, a young gentleman in the service of the Hon. Hudson's Bay Company, was confirmed, and then all nine partook of the Lord's Supper. Again taking boat, by lake and river, I proceeded once more, for a week, to York Factory. I arrived at the right moment; boats had just come from Severn and Trout Lake. All the crews were our converts, and they were accompanied by their faithful catechist, Mr. Wm. Dick. Every moment of their stay was made the most of, and then they departed to their distant homes strengthened and refreshed, leaving behind them, however, their teacher, who had earned for himself a good degree, and whom I hoped to admit to the ministry.

Leaving York, I went two hundred miles north, through an ice-bound sea. I had an excellent voyage, and arrived at Churchill, the outpost of civilisation at its busiest season, when I had good opportunities of preaching the Gospel

to its many-tongued population—English, Cree, Chipewyan, and Eskimo. The Gospel has made good progress here, and all speaking the first three languages are Christians, and almost every one of them can read in books in their own tongue of the wonderful works of God. The Eskimo are not yet brought in, but many of them are inquirers; and I trust it will not be long before the greater part of them will rejoice with ourselves in being inheritors of the Kingdom of Heaven. I did not see the Rev. J. and Mrs. Loft-house, as they had not arrived from England. They have worked indefatigably, for I could not have found Churchill as I did had they not been instant in season and out of season, labouring for the welfare of their flock. I baptized and married many, and confirmed forty-five persons.

Returning to York, I spent some time there, doing my best to strengthen the hands of Archdeacon and Mrs. Winter, who have faithfully laboured amid great difficulties. In every department of their work they have shown that they have drunk deeply of the Spirit of their Master. They had a large number of persons to present for confirmation, and, what was even better still, they had a fine Indian—Mr. Dick, already alluded to—to present for ordination. This was the event of my visit, and deeply interested every one at the place, European and Native.* I have now eight clergy—two at work among the Eskimo, both Europeans, and six among the Indians, of whom no less than four are Natives of the diocese, while a fifth is an archdeacon in the neighbouring Diocese of Saskatchewan. To God be all the glory!

After about a fortnight's stay, a

vessel arrived from Moose Factory for the first time for twenty years, and this enabled me to come to the Moose district. I arrived safely at Moose, and, finding everything going on well, I determined on coming on to Rupert's House for the winter, with the hope of being able to materially assist the excellent Native clergyman, the Rev. E. Richards; where I should be able to get on, without much distraction, with some most important translations, and where I should enjoy the comforts of family life with a dear daughter and her family.

The Rev. H. Nevitt had charge of the Albany district last year, Archdeacon Vincent that of Moose, the Rev. John Sanders that of Matawakumme, the Rev. E. J. Peck that of Fort George, the Rev. E. Richards that of Rupert's House, Archdeacon Winter that of York, the Rev. W. Dick that of Trout Lake, and the Rev. J. Lofthouse resumed that of Churchill at the end of August.

Next summer there will be great journeyings; every clergyman in the diocese will be on the move; every district will be visited throughout, and we trust God's gracious blessing will crown our exertions with success. I myself go along the East Main coast, going first to East Main station, and then going on to Fort George to the faithful Pecks, taking Peck himself with me on my way farther north to the Whale Rivers.

I trust it will not be long before I shall be able to report of a visit to Marble Island, which I longed to accomplish last summer, and of a Mission being established at Ungava Bay. I cannot rest until all committed to my charge have at least had an offer of the Gospel made to them.

THE MISSION-FIELD.

WEST AFRICA.



LETTERS have been received from the Niger parties. One, from the Rev. F. N. Eden, dated Brass, March 21st, was referred to in our paragraph last month. We give extracts from it here:—

Mission Station, Brass.

March, 21st, 1890.

Although we have not yet reached the end of our journey, I know you

will be glad to hear how we are getting on. After many delays we arrived at Akassa last Sunday morning, March 16th, having been on our journey, so

* See "An Ordination Sunday at York Factory," *C.M. Intelligencer*, February, 1890.

far, five weeks and a day. By the time we hope to reach our destination it will be about seven weeks since we left Liverpool. One certainly has to learn constant lessons of patience in Africa. I am sure it is good discipline to feel that at any moment our plans have to be changed, it makes one feel how entirely you are in the Lord's hand every moment, and how you ought constantly to be on the watch as to what He would have you to do. We expected to find the *Royal Niger* steamer waiting for us at Akassa when we arrived, and almost hoped to sail off at once up the river, but we heard that she would not be able to sail for two days. Then next day we heard that her engines had broken down, and she would not be ready for us for five days at least. The Niger Company were very kind in offering to put us all up at Akassa, but we felt we were rather a large party to intrude upon their kindness for so long, so we divided up our forces—Mr. and Mrs. Brooke and Mr. and Miss Lewis stayed at Akassa, while Mr. Robinson, Mr. Dobinson, Mr. Bennett and I came over to Brass to put up at the Mission station here.

We arrived here in s.s. *Congo* on Tuesday. On Wednesday we had a busy day. After an early breakfast we all went off to call on chief Sambo, whom you probably know well by name. We found he was not at all well, and had been laid up for several months. He was very glad to see us, and we had a most interesting conversation with him. He seems to be a really good Christian man, and being a powerful chief he has great influence for good in the whole neighbourhood. He has built, as you know, a prayer-house in the town close to his own house, where he invites his people morning and evening to prayers. He said when I came back to see him again and gave him a short notice, he would gather his people together any day so that I might have an opportunity to preach to them.

Later on in the morning we visited Mr. Peters' school in the Mission compound. There were only about thirty or forty children, but they had such nice bright faces, and some of them looked intelligent. I spoke to them for a short time, and asked them a few questions, which they answered fairly

well, Mr. Peters interpreting for me. I do feel how very important it is that a missionary should learn the language of the people among whom he lives, you feel so helpless when you cannot speak a word of the language; I am sure you can never get really near your people until you can speak in their tongue.

I am sorry to say that there has not been much translation work done here. They have portions of the Prayer-book in Idzo, and Mr. Peters says he is working at the Gospel of St. John; I am sure it would not be time wasted if some one would really work away and translate the Bible for them. I do not see how we can expect much permanent result from our teaching unless we put the Bible into the hands of those who can read, so that they can teach others.

In the afternoon Mr. Peters had a confirmation class, which he asked me to address. There were about thirty present, consisting of men, women, and children of all ages. After Mr. Peters had opened with a hymn and prayer in the native tongue, and called over the names of those present, he asked me to address them while he interpreted. I spoke to them for a short time on some of the marks of a true Christian—i.e. (1) A life of repentance—illustrating the meaning of the word repentance by the parable of the prodigal son. (2) A life of faith in Jesus Christ as the Saviour from the guilt and the power of sin. (3) A life of willing service through the constraining love of Christ. Some of them seemed very attentive, but it is difficult at first to know how much they really take in.

After the class was over we had a visit from another of the neighbouring chiefs, Mr. Spiff. He is also a Christian man, and I was very much struck with his intelligent-looking face. He is quite a young man, and dresses as an European, and speaks English fluently, so that we got on well in our conversation with him. In the evening we joined Mr. Peters at family prayers.

Yesterday we had planned to return to Akassa, to be ready to go up the river on the following morning with the rest of the party, but our plans were ordered otherwise. We packed up all our things and had them carried down to the beach, and were just stepping into the boat when Mr. Robinson

received a note, which had been sent over from Akassa, to say that the steamer would not be ready for us until Monday at the earliest, so we had to take our things out of the boat and return to the mission-house here till Monday morning. It is trying to have so many delays, but we believe it is all ordered for the best.

Mr. Robinson and I went off again in the afternoon to see Chief Sambo, and to ask him if we might join his people at prayers morning and evening in his prayer-house while we were here. He was very pleased, and asked us to come that evening. So at six o'clock, just as the sun was setting, we arrived at the prayer-house. Sambo came in first, leaning on his stick, and then he called one of his little boys to summon the people. He did so by standing at the door and whistling through a policeman's whistle in the shrillest tones. It must have been heard all over the town. Then the people came flocking in in twos and threes, the children sat upon the floor, and the older people upon forms, round the room. Sambo intended evidently to do us great honour. He had an arm-chair brought out for each of us, and we sat round the table in the centre of the room. While the people were coming in we sang them a quartette from Sankey's hymns, and then we had another in which some of them joined. After a short prayer, Mr. Robinson gave them an address on the vine and the branches, substituting the mango-tree for the vine to make it more intelligible to the people than he explained it. Some of them can understand a little English. George, the chief's interpreter, interpreted the address into the Native language, as Mr. Robinson spoke in English.

After the address Mr. Robinson offered up another prayer, which was interpreted sentence by sentence. Then they chose a hymn, which many of them

knew, and this closed a most interesting service.

I am particularly struck with the wonderful openings there seem to be here for aggressive work—the two principal chiefs being Christian men, and the people evidently ready to respond to any earnest effort for their good. If only a white man could possibly live here, a really earnest man with some experience, I am sure we could work better. I do not see how we can expect much from these Native agents, unless they have been well trained first in pastoral work under an earnest man. The white traders live here, why should not a white missionary?

I really believe if the Church was stirred up in Brass, the people would be willing to carry the good news to their neighbours who live in utter darkness in the villages around. I have been greatly impressed, ever since our journey has brought us in touch with Africa, what a great work has to be done yet if all nations are to hear the sound of the Gospel, and what a very little the Church is really doing in this dark land. I speak of course by what I have noticed on the West Coast as we came along, village after village without a teacher, all in utter darkness. One cannot realize the needs of the heathen world until you come out and see it with your own eyes. I am sure it would open the eyes of many of our Church people at home if they only could make a journey such as I have done in the last six weeks. I do pray that God may mightily convince the Church at home what work she has to do yet in helping to spread the Gospel among these poor dark souls that are daily dying around us without the knowledge of Jesus Christ. May the Lord of the Harvest thrust out many labourers into His harvest.

The Rev. J. A. Robinson writes from Lokoja on April 23rd that some of the parties had had fevers, but had quickly recovered. He says, "So far everything has prospered with us, and we have seen many tokens of the good hand of our God resting upon us. We are looking forward hopefully into the future, and are assured that wisdom and grace in all times of perplexity and difficulty will be afforded to us." Mrs. Wilmot Brooke writes on the same date from Lokoja as follows:—

We reached this on the evening of Good Friday, having travelled by the

steamer *Busa* as far as Obutahi, and from there by a tiny steamer-launch

kindly lent us by the Niger Company to enable us to go on at once. We left the Onitsha party (Mr. Eden, Mr. Dobinson, and Mr. Bennett) with great regret. They were in good health and spirits; indeed, the health of us all on the journey has been a matter of great thankfulness. Graham arrived here with fever, which he got by exposure to the sun on landing at Ida, and we have all made acquaintance with it except Miss Lewis, who certainly is well fitted

to stand heat, and who has already made great progress in Hausa.

The routine of work is already beginning to come into action. The Native helpers one and all have welcomed us most warmly, and are throwing themselves into the work appointed for them. Graham was able to preach on Sunday in the open air in Hausa without interpreter for the first time, and we have this week begun a daily Hausa lesson with Mr. T. C. John.

We are sorry to learn that since Mr. Eden wrote Chief Sambo has passed away. He died on April 14th, expressing in very touching words his simple trust in Christ, enjoining his people to follow the true God, and strictly forbidding any heathen rites at his funeral. A letter from Archdeacon Crowther must be deferred.

We are glad to say that Bishop Crowther is not suffering at all from the effects of the operation he underwent when in England upon his eye. Archdeacon D. C. Crowther writes:—

He reads and writes without any of the spectacles given him, moves about with confidence, and on our trip to Nembe he got into and jumped out of the canoe as usual; but the funniest part is this—he is constantly telling us younger ones when visiting the factories to mind how we tread the steps up and down the houses! This caution affords us no little amusement. After thanking him, we give him a gentle reminder that perhaps he needs the

caution more than ourselves. He showed me all the spectacles soon after we met, put them on one after the other, and tried them on several books and papers of small prints, and they were pronounced satisfactory. Then he made me re-label the spectacle-cases in large, clear writing, “for day use,” “night use,” &c., &c., after which they were all consigned again to the box from whence they came—“till wanted”!

EASTERN EQUATORIAL AFRICA.

The eagerly-looked for East Africa mail came in on June 18th, bringing Bishop Tucker's first letter from Frere Town. It will be seen with much concern that he arrived ill, having been supplied with food on board the steamer which was in some way poisoned. He was greeted, as we already knew he would be, by two startling pieces of intelligence, one mournful and one joyful, viz. Mr. Cotter's death, and the reinforcement of four more men coming out. The telegram from Salisbury Square announcing the sailing of these four on May 10th had of course reached Frere Town before his arrival. The Bishop writes,—

Frere Town, May 17th, 1890.

Cotter dead! Such were the tidings with which Mr. Bailey greeted me when he came on board the *Ethiopian* on our arrival in Mombasa harbour. “Truly I had fainted unless I had believed to see the goodness of the Lord.” “I was dumb, and opened not my mouth, for it was Thy doing.” These words only can describe the intense anguish of my mind when, with such tidings ringing in my ears and feeling physically weak and ill, I set foot for the first time on the shores of Africa. The ladies and brethren engaged in the work at Frere Town, with the children and many Na-

tives, were gathered on the shore to greet me. In solemn silence we exchanged salutations, and then slowly the assemblage dispersed.

The weakness and illness to which I have just referred were due to some unascertained cause prevailing on board the *Ethiopian*, the steamer which brought me to Mombasa from Aden. The captain and three out of four of the officers, together with five out of seven of the passengers, including myself, were all seized with a violent sickness on Friday, May 9th. This continued with very little intermission until we reached Mombasa, on the 14th. There is no

doubt that we had been accidentally poisoned, either by some tinned food, or the irritants contained in the accumulation of impurities in uncleanly pots and saucepans. Anyhow, we have been very ill, and have had, I believe, a very narrow escape of very serious consequences. I am thankful to say I am somewhat better, but still far from well, and at present altogether unfit for any very active exertion.

The funeral of Cotter took place at 5 p.m. on the day of my arrival. To my great regret, I was unable to be present; the physical exertion was altogether beyond my strength.

The news of the departure for Zanzibar of four men was the second great surprise which greeted me on my arrival. Thankfulness is a cold word to express the joy and gratitude which I feel for this timely reinforcement of our missionary band. But please remember that our craving for men is an insatiable one; indeed, it grows by what it feeds upon.

I have scarcely had time yet to take in all that forces itself upon one's attention in this—in many respects—wonderful place. The beauty of the scenery and the delightfulness of the climate of course immediately challenge attention. They are both indeed wonderful. But, of course, with greater interest does the Christian look around him for signs of the blessings of the Gospel of Christ. And surely he is not disappointed; here is the girls' school, and there the boys'; and here the church. Hark! what song is that?

The Bishop found that Mr. Douglas Hooper had already arranged with Mr. Stokes for the Nyanza party to accompany his caravan; and a *Times* telegram on June 16th announces that the party are to start from Saadani in the first week of July. They take the old route by Mpwapwa to the south end of the Lake.

By the same *Times* telegram we also learn that letters from Uganda to March 26th had reached Zanzibar, and that Mwanga was settled on the throne of Uganda.

NORTH INDIA.

On March 30th, at Calcutta, the Rev. J. E. Cullen, one of the Islington men who went out in 1888, and the Rev. Mark Drummond, a Native, who was ordained Deacon in 1882, were admitted to Priest's Orders, and Babu Dukhlai Biswas and Isaac Vincent (Natives) to Deacon's Orders; and on April 12th, at Taljhari, the Rev. Gopal Biswas was admitted to Priest's Orders, and Babu Barjonath to Deacon's Orders. Mr. Cullen and Mr. Barjonath are appointed to Pahari work in Santalia. Mr. Drummond will work at Allahabad, Mr. Vincent at Jabulpur, Mr. D. Biswas at Thakurpukur, and Mr. G. Biswas in the Nuddar district

It is the evening hymn being sung with a depth of feeling, a precision and beauty of resonance that would do honour to any school in England. The outward signs of God's blessing on the work are indeed many and great. God grant that I may not be disappointed as I penetrate (as I mean to do) beneath the surface!

I cannot now tell you of the little gatherings of the workers which already we have had from time to time. I am sure, however, that they have brought us nearer together and given us a clearer insight into each other's hearts and lives.

May 19th, 1890.

Yesterday I had the happiness of preaching at the English service, and administering the Holy Communion. The number of communicants was twenty-five. I am hoping on Trinity Sunday to hold an ordination. Hooper, Smith, and Morris will, I trust, be ordained, the former as deacon, the two latter as priests.

May 26th, 1890.

I have just returned from a visit to Rabai. I am surprised and delighted with all I have seen and heard. Let any doubter of the value of Church Missions visit Rabai, and if his doubts are not dispelled and replaced at once by strong faith in their value, I shall be greatly surprised. Mr. Jones, the Native pastor, tells me that he has got over 200 candidates for confirmation. I hope to arrange for holding the service and administering the rite before my departure for the Lake.

A deeply interesting fortnight of special services, or "Mission," was carried on in Santalia, in February last, by Mr. W. B. Harington, late of the Indian Civil Service. Mrs. Cole, wife of the Rev. F. T. Cole, writes :—"The Mission has indeed been a time of spiritual enjoyment and refreshment to us all, and many of our people have testified as to the great blessing they have received."

The Church of England Zenana Society has appointed one of its missionaries, Miss Gore, to Santalia, to take charge of the Girls' Boarding-school at Bahawa when Mr. and Mrs. Cole take their furlough. The C.E.Z.M.S., up to the present, has had no work in the Santal district, and it is hoped that the new departure may lead to the development of a village Mission to Santal women.

We regret to say that the Rev. W. H. Ball, of Calcutta, has had a bad attack of typhoid; the latest letter, however, gives the good news that he was convalescent. The Rev. B. Davis, of Benares, who has been unwell for some time, has been ordered to take a sea voyage to Australia.

The Rev. C. H. Gill, who has recently returned to India from Australia, where he had been for his health's sake, has been medically forbidden to remain in the damp climate of Lower Bengal, and has been appointed to the Central Provinces. His removal will be a loss to Bengal, and especially to the band of Associated Evangelists, of whom he was the leader.

CEYLON.

The Rev. A. E. Dibben, who sailed in April for Ceylon, to assume charge of the Galle Face church, arrived in the island on May 1st. At the request of the missionaries he proceeded to Trinity College, Kandy, to assist Mr. Fall until the Rev. H. N. Napier, who has been appointed successor to the lamented Mr. Perry, shall arrive there. Mr. Dibben speaks in his letter of some interesting services he held on board the steamer during the voyage out. He says :—

I had opportunities for work among the passengers and crew of the *Ravenna* on the voyage out, the captain allowing me to perform the duties of chaplain, and to hold meetings. I was permitted to see indications of blessing from the Lord upon the work. Among the passengers were a number of young military officers on their way to join their respective regiments in India. For them I held a missionary meeting

on deck, and gave an address entitled, "How military officers may help forward the cause of Christian Missions in India." Thirty out of a total number of thirty-three attended, and, with other passengers, listened with the greatest attention. If, as a result, only one of them should be led to take the right attitude towards the missionary and his work, I shall be thankful.

CHINA.

The Rev. J. B. Ost, of Hong Kong, writes that he has had an encouraging account of the work of a medical evangelistic party who have been itinerating in connection with the Hong Kong Mission in the San Ki district. The people in the villages willingly received the missionaries, and offered no opposition to the preaching of the Word, while they eagerly availed themselves of the skill of a Native doctor who was with the party.

A most interesting tour through entirely untrodden parts of the Provinces of Kwang-Tung and Kwang-Si has lately been made by Bishop Burdon and the Rev. J. Grundy.

We are looking for reports of the great General Missionary Conference at Shanghai in May. The C.M.S. was very inadequately represented, several of our leading missionaries not being in China at the time, and others unable to leave their work.

THE ANGLO-GERMAN AGREEMENT.



HIS agreement is an important political event, and will, no doubt, be much discussed in that aspect, but there are indications already that a final settlement on the lines proposed will be accepted cordially by the German and British nations. Our interest here is non-political, although at the same time, looking at the settlement in its broad aspect, apart from party, it cannot but be a source of thankfulness that these two great nations, the pillars of European Protestantism, have found a satisfactory solution of questions of territory, which might have given rise to dispute and alienation. If they proceed in friendly accord, we have one of the best guarantees that the inner African slave-trade is doomed, and that the time is hastening on when civilization and Christianity will win the day in the Dark Continent.

We look at the details of the agreement, and we give a first place here to the Protectorate of Zanzibar. From the German Official *Gazette* we learn that Germany assents to the assumption by England of the Protectorate over the Sultanate of Zanzibar. This to any familiar with German past policy in Zanzibar must be regarded as no small concession on their part. Of course France or some other power may still do what it can to hinder this assumption. But here it is satisfactory to find Lord Salisbury speaking out quite decidedly in his despatch, 14th June : "England will further assume, with the consent of the Sultan of Zanzibar (which has been given), the exclusive Protectorate over the Sultanate, including the islands of Zanzibar and Pemba." "The direct control and extensive influence," Lord Salisbury adds, "which this arrangement will confer upon Great Britain, will furnish a powerful assistance to the efforts which are now being made for the suppression of the maritime slave trade, as well as for the extirpation of slavery itself."

The Universities' Mission, which has made Zanzibar its headquarters, has thus a firm basis for those operations, to which Bishop Steere consecrated a life of so much learning and devotedness, and which are still so earnestly followed up by Bishop Smythies. The Mission will now hold in favourable circumstances this important centre for Christian education and for the training of teachers, catechists and the Native clergy. It is true the great outfield of their Mission work will be now chiefly in territories under German rule, but already the report is favourable as "to the steady administration of affairs by the German Government," so that "the spiritual work of the Society is no longer disturbed by wars and rumours of wars." Under the British flag German Missions have greatly flourished in India, and especially in South Africa, and there is every reason to hope that when the German rule is firmly established the Mission will enjoy security and friendly support.

The Church Missionary Society and the London Missionary Society have also their stations in German territories, and they may anticipate the same friendly support under the German Protectorate.

The Church Missionary Society has also its special grounds of thankfulness as regards this settlement. Its work will be chiefly under the British flag, and what a wide door opens before it! But it scarcely belongs to us here to enter on so wide a field. We may only notice how much Lord Salisbury's words suggest. "Upon the East Coast the German Government has agreed to surrender all the territory it occupies or claims north of the British sphere of influence. The whole territory up to the Juba, with a coast line of more than two hundred miles, is under the British Protectorate. The effect of this arrangement will be that except so far as the Congo State is

concerned, there will be no European competitor to British influence between the first degree of south latitude and the borders of Egypt, along the whole of the country which lies to the south and west of the Italian Protectorate in Abyssinia and Galla Land."

Another part of this Anglo-German agreement relates to Lake Nyassa and Nyassa-land. In these regions the Scottish Missions have been labouring for years, and with conspicuous success. The Church of Scotland has its Mission to the south of Lake Nyassa—close to the Shiré. It is a country of fertility and of much promise, but it does not enter into the agreement, as the British Government has here to come to a settlement, not with Germany, but with Portugal. The subject of keenest dispute here betwixt England and Germany has been as to what is called the Stevenson Road. As to Lake Nyassa itself there has been less difficulty; the eastern shore where the Universities' Missions are established has been assigned to Germany; the western shores; where the Free Church Missions have been successfully established, are to remain British. The Stevenson Road joins Lake Nyassa at its northern end to Lake Tanganyika at its southern extremity. As to its being a road, if Mr. Johnston, H.M. Consul's authority is to be accepted, there can be no question. Some fifty-two miles from the northern end of Lake Nyassa have been carefully engineered—in fact in the construction, as we ourselves know, two able engineers were employed, Christian men; and they laid down their lives in the work. Along this road a steamer was carried in pieces to Lake Tanganyika and launched there on its waters for the London Missionary Society. The Germans here had done nothing; were they to be allowed to enter into the labours of these energetic Scotchmen? It has been arranged that it is not to be so. We notice that the London Chamber of Commerce desires to ascertain the guarantees for the integrity of this Stevenson Road under the British Protectorate, a very just precaution on its part.

There are other parts of the agreement on which we can but barely touch. There is undoubtedly a break between the territories under British influence North and South extending from 1 degree South Latitude to Lake Tanganyika. On its western extremity, this is so far diminished, however, the British sphere of influence extending so far South as to include the mountain M'fumbiro (10,000 feet high). This is to make the frontier "coincide as nearly as possible with the region covered by Mr. Stanley's treaties." It has been agreed that the passage here for British goods and British subjects will be perfectly free and exempt from transit duties. It may be added that as the Congo State touches on Lake Tanganyika on its west side, an alternative arrangement may be made by England for a free transit to the North; this will probably be arranged.

There are two other points of agreement in the compact; Germany is to be allowed to extend its influence in South Africa to the 21st degree of longitude in place of to the 20th degree. Lord Salisbury is of opinion that Lake Ngami will remain still under the British Protectorate, as its longitude is believed to be 22 degrees. It will be important that this should be carefully seen to, as Lake Ngami owes its discovery to England, and the London Missionary Society has long laboured in Moremi's country.

Heligoland forms a part of this Anglo-German settlement. What its value is politically, it is not our part to estimate. But weighed morally and religiously in the balances, our Protectorate of Zanzibar is of vastly more consequence to the interests of humanity and the cause of religion.

J. E. C.

NOTICES OF BOOKS.

THE NEW WORLD OF CENTRAL AFRICA, WITH A HISTORY OF THE FIRST CHRISTIAN MISSION ON THE CONGO. By MRS. H. GRATTAN GUINNESS. London: Hodder and Stoughton.



HIS is a book which will take its place amongst the classics of Christian Missions. Though chiefly concerned with Mission work on the Congo and its tributaries, the book deals in its opening part with several of the burning questions of Central Africa. About the Arab slave-trade, the drink traffic, and Portuguese territorial aggression, Mrs. Guinness has much to say, and she says it well. But the kernel of the interest is reached when in the second and larger section of the book the world of Central Africa is replaced by the still vast world of the Congo, and the story of the Missions there.

The problems of Providence meet us, deeper and more insoluble than those of science itself. The Central African story of noble lives laid down and bright hopes blighted—a story new as to date, but well known from constant repetition—is told us simply and reverently once more, until with the writer we bow our heads in submission, for that which God doth we know not now, though we shall know hereafter. The sublime dying utterance of Adam McCall, one of the first Congo missionaries, seems to give a key-note to the book. Foiled by failing health in his eager desire to penetrate the upper river, and left to die at Madeira on his way home to England, the missionary was heard thus breathing out his heart to God: the words uttered with difficulty, in the midst of intense suffering:—

“Almighty—eternal God, I am very near Thy presence—at this time. I am not able to use—many words to Thee. Thou knowest—all I want. Thou knowest—the circumstances, Lord; do as Thou pleasest—I have—nothing to say. I am not dissatisfied that Thou art—about to take me away. Why should I be? I gave myself—body, mind, and soul—to Thee: consecrated—my whole life and being—to Thy service; and now—if it please Thee—to take myself—instead of the work I would do for Thee—what is that to me? Thy will be done.”

It is, perhaps, scarcely needful to explain that the Upper Congo is barred to ingress by the great Yellala rapids. For 100 miles from the coast, up to Banana, there is passage for ocean-going steamers of considerable size. Beyond that lies a deep rocky gorge, through which the narrowed river emerges in a series of magnificent rapids and falls, descending 1100 feet. The cataracts necessitate a long portage, costing 60*l.* a ton for goods.

Since Mr. Stanley first revealed what lay, when once these rushing rock-bound cataracts were passed, above the long-familiar lower river, the Congo, with its tributaries, has been the greatest possibility in the world. Strange that in so small a world, and until the latter half of the nineteenth Christian century, there should lie so vast a region unworked for God or man!

Geographical science, commerce, and philanthropy, are now alike busied with the Congo basin. It is significant that at the recent Royal Geographical Society's reception, Stanley began his record at the mouth of the Aruwimi, the journey up the Congo being apparently too commonplace to need recital, though less than thirteen years ago his journey down the same river from Nyangwe to the sea thrilled the civilized world. Maps of the Congo region are no longer contradictory or imaginative; mountains do not now move north or south of the equator at the draughtsman's own sweet will; a railroad has been begun which, on its completion some three years hence, will connect the upper waterway with the lower, saving the delay and expense of portage

in the cataract region; and added to this, the wise and powerful enactments of the Congo Free State, under the control of Leopold II., are doing a rapid work in diminishing slavery, cannibalism, and lawlessness.

Recognizing all civilization and advance as the handmaid of evangelization, we turn to see what directly Christian forces are at work on the Congo and its tributaries.

No C.M.S. station has been planted on those twenty-two thousand miles of river bank. The Baptists, both English and American, have done noble service, and undenominational agencies have also been at work.

Although missionaries had long worked on the coast, no attempt to penetrate inland had been made until 1878, when almost simultaneously the Baptist Missionary Society planted a station at San Salvador, and the Livingstone Inland Mission, organized by Mr. and Mrs. Grattan Guinness, began work, making their first station at Palabala. The second station of the latter Mission was at Banza Manteka, near the caravan route past the cataracts, where, in 1884-5, "the year the Holy Spirit came," as the Natives say themselves, there was, after long and patient waiting, a glorious ingathering of souls.

Mrs. Guinness in her book naturally takes up in detail the history of the Mission with which she was herself identified, and with skilled and loving touch depicts the life and labours—and oftentimes the death—of brave and godly men. It is a thrilling story; what missionary record is not? In 1884, for reasons fully set forth in the volume before us, the Livingstone Inland Mission was transferred to the American Baptist Missionary Union, which had done, and still does, both extensive and valuable work. Judson of Burmah, well known to us all, was in connection with this Society. At the time of the transfer, the Livingstone Inland Mission had seven stations in working order, stretching seven hundred miles into the interior. The work has been well sustained by the A.B.M.U., but they have not increased the number of their stations on the river.

The English Baptist Missionary Society has also seven stations, none of them as far inland as the junction of the Mobangi with the Congo. The Swedish Missionary Society is doing a smaller but still excellent work, and there are besides Bishop Taylor's Mission in connection with the Methodist Episcopal Church of America, and a very small American agency, the Missionary Evangelical Alliance, both working, or trying to work, on self-supporting principles.

Added to these, Mr. and Mrs. Guinness have again resumed direct responsibility in launching the new Congo-Balolo Mission, which has selected for its sphere the six southern tributaries of the Congo, beyond Equatorville. Already the Mission has done good work, and promises to be a great and growing power. It has extended operations further inland than any other agency, and is pushing its operations steadily on.

A crisis is fast drawing near on the Congo. The railway will of necessity transform the conditions of upper-river life. The action just decided on by the Anti-Slavery Conference, prohibiting the importation or manufacture of spirits in the country lying between the Atlantic and Indian Oceans, from the 20th degree of North to the 22nd degree of South Latitude, with the exception of certain coast districts where excise provisions will be enforced, will do much to clear the way for the Gospel. Missionary effort must not creep on, when human enterprise bounds forward. In three short years the Upper Congo will be open to the world. God make His servants wise and willing-hearted to use those years aright.

G. A. G.

LETTERS TO THE EDITOR.

ALEXANDER MACKAY.

AS the sole survivor of the five missionaries, who alone of the eight sent out in 1876 to begin the Nyanza Mission, were allowed, sooner or later, to reach the Lake, I thought a few reminiscences of Mackay might have some interest just now when the thought of his death is fresh in all our minds.

The first time I met Alexander Mackay was in March, 1876. I had been led a month or two before, in God's providence, to offer myself for the pioneer party of the Nyanza Mission. I had been accepted, and had gone up to Salisbury Square to see the Committee. I was sitting in Mr. Wright's room, talking over plans with him, when there was a knock at the door, and some one came in. "Oh! here is Mr. Mackay," said Mr. Wright. I looked up, and saw a short, fair, young man with slight moustache, a face of much character, and of tough rather than robust physique. He was just about to leave for Zanzibar, as he had been accepted earlier than myself. We met again at the quiet, solemn dismissal in the old Committee-room, and then he left for Africa.

When I saw him next our whole party was together for the only time on earth, a few days of busy preparation in the old house once occupied by Dr. Livingstone in a suburb of Zanzibar. When the last members of our party, myself of the number, reached Zanzibar, Mackay, with Lieutenant Smith, was up the Kingani in the little *Daisy*, and only returned a few days before O'Neill and myself started for the interior. We parted, hoping to meet in a few months' time at the southern end of the Nyanza, or some other rendezvous in that distant region. But two years passed away before we saw each other again, and the whole aspect of the work had changed. Four instead of seven men had reached the Lake in the spring of 1877, one of those four only to die. Two of the remaining three fell by the hand of men whom they came to bless, before that year closed. After a year of solitary work I had come in Native canoes from Uganda to Kageye to meet a caravan which I supposed from Mackay's letters I should find there then under the charge of a Native. The people of Kageye crowded round the canoes as we landed in the dim twilight of the evening, and, on my asking for news, told me a white man had come. In another minute Mackay appeared with a hearty welcome. He, too, had been alone for a long time. We had seen but little of each other before, but as we talked that night of all that had passed in those two years, of those who had fallen, of the reinforcements (some, too, only to die) which had been, or were to be sent, of our hopes and fears and plans for the future, it seemed as if we had known each other intimately for years; hour flew by after hour unheeded, weariness was forgotten, and the cocks began to crow and the grey dawn appeared in the east before we were even conscious that it was growing late.

We remained a few days together at the southern end of the Nyanza, and then left for Uganda in the *Daisy*. On our way we were wrecked on the coast of Uzongora, and here his skill was put to a severe test in repairing our boat and making it seaworthy once more. Two months were thus spent, the work being made harder by the absence of timber and other materials. We had no competent workmen, and every nail had to be driven by ourselves. It was, however, a happy time. By day we worked together on the sandy beach, where our broken boat lay, and in the evening we sat outside our hut talking, and at length we had the satisfaction of seeing our boat once more afloat and seaworthy.

On reaching Uganda, Mackay soon set al out providing us with a better house,

and his mechanical skill was of great service in many ways. He soon got on good terms with Mtesa, and was, I should think, the most popular of all the C.M.S. missionaries with that king. He was full of resource, and I never remember his being really "stumped" by any difficulty. It was a favourite remark of his that a man was not a real workman unless he could make a thing without tools. But a good workman he certainly was, even judged by his own somewhat severe test. This fact was undoubtedly of great service to him in gaining an influence over the Natives, and, coupled with his inventive genius, won for him great admiration, especially on the part of the more intelligent Natives who could best appreciate his skill. His character was certainly a strong one, and his opinions were very strong when once formed. His early training and associations in ecclesiastical matters were naturally in an opposite direction to that of our Church, but as long as I was in the Mission there was little to call out any difference of opinion in such matters, and I fancy that, as he grew in years and grace, these differences grew less and less, or rather perhaps he saw more and more how much there was in common with all soldiers of Christ to whatever regiment they belonged. On the arrival of the Jesuit priests serious difficulties arose, and Mackay took a different view of the policy to be pursued from that taken by myself and the other missionaries who had joined us from the north, and though I still think that he was mistaken in the view he took, and in the line of action he thought it right to follow, yet I regret that we did not all look less at the differences between us in views, and more at the one aim we all had, and that there was not more of each esteeming the other better than himself.

Mackay had, as every missionary must have, especially in a long term of service in a pioneer Mission, many disappointments. His return to the coast from Ugogo by Dr. Smith's peremptory orders was the first one; then the failure of the scheme of bullock-waggon transport (a scheme, the recollection of which has probably faded from most men's minds, even at Salisbury Square, but in which we were deeply interested at the time, and on which Mackay expended much labour and skill) was another; then the death of young Tytherleigh, not to speak of all the greater trials of Bishop Hannington's murder and the repeated martyrdoms in Uganda; but I think they softened and matured his character. And now he is at rest. There is an appropriateness in the fact that in Africa, for which he gave his best years, his grave should be. May God speak through His servant's death to many a young man at home, and may that death bring forth fruit a hundredfold in lives devoted to Christ's service in Africa, and thus bring a glorious blessing on that dark land, and a reflex one also on our own dear Church and land of England!

Jerusalem, May 26th, 1890.

C. T. WILSON.

[Mr. Mackay's road to Mpwapwa, and his attempt to utilize bullock-waggons, are well remembered by us. His very graphic letters at that time were printed in the *Intelligencer* of Nov., 1887, and April and Nov., 1888.—Ed.]

THE LATE REV. DINA NATH.

WHEN I heard of dear Dina Nath's death at Sabathu last year, my first impulse was to write and give you some reminiscences of him; but I checked myself by the reflection that anything which would appear in the C.M. periodicals about him would have already appeared before my letters could reach you. But I have had a note from Shirreff saying that you would be glad of something from me to publish about him.

Of his conversion, of course, Bateman is the authority, and I will not trench on his ground. But Dina Nath was but a babe in Christ when the aforesaid missionary, than whom none, I think, ever gauged the several characters of the Natives of India better, sent him to my care at St. John's Divinity School, Lahore. This was, I think, early in 1875. From the first there was noticeable something very lovable in his character. As a Christian he was decided and earnest. As a student he was diligent and painstaking. In fact, no Indian student that I ever anywhere had has pleased me as Dina Nath did by the combination of power and perseverance with which he mastered and assimilated all

that was taught him. It was his remarkable success as a student that led to his elevation to the position of pupil-teacher, on the occurrence of a vacancy in October, 1877. From this time he entirely relieved me of the teaching of Hebrew and Greek grammar to the new students, and gradually he was found worthy of teaching them more directly theological subjects also. Dina Nath's humility and genuineness made him a very pleasant fellow-teacher; and it was in his case combined with an individual power which gave him a great influence for good over the students. I do not remember a single instance of a complaint being brought before me against him; and this, considering that they were all Asiatics, is saying a great deal. But Dina Nath not only served his Master well among his fellow-Christians; he was also a zealous evangelist. His addresses to the heathen and Mohammedans were increasingly a pleasure to listen to. There was in them so much real thought, as well as so much energy and fire. I do not think Dina Nath could, at the time I am referring to, have uttered a platitude; whatever he said was worth saying, and worth hearing. Consequently he was always listened to with marked attention. He continued, while I was at the College, to attend some lectures; and his monthly-written sermon, which he read to me, was beautiful indeed. After I left in 1879, he was found worthy of elevation to the rank of Professor in the College; and with this title he was ordained after I saw him last, which was in 1882. How he fulfilled the ministry which (there can be no doubt) he truly "received of the Lord Jesus," others will have written much more fully than I can. He was, in fact, as I judge from all I heard of him, becoming increasingly a power for good, and a "chosen vessel" of the Master's grace. And so at last the fruit was ripened, and "straightway" the Reaper "put forth the sickle," and gathered His sheaf into His garden. And while beseeching the Lord of the harvest to send forth others to take his place, let us not forget to praise Him for all that He accomplished in and through dear Dina Nath. The same thoughts are aroused at the news I have just heard from Calcutta, of the death of one equally faithful, and of more widely commanding influence, viz. Pyari Mohan Rudra, with whom I had the honour of being associated in the Cathedral Mission College in 1868. What a comfort it is to know that the Lord liveth!

Mount Albert, Auckland, Aug. 17th, 1889.

W. HOOPER.

[We regret much that, through inadvertence, the appearance of the above letter, from Dr. Hooper, formerly Principal of the Lahore Divinity School, and afterwards of the Allahabad Divinity School, has been so long delayed.—Ed.]

"HINTS TO THE CLERGY."

IF doubt should be thrown, as is not unlikely, upon the legality of Mr. Carus-Wilson's "hints" in the *May Intelligencer*, I would suggest that a special missionary prayer, or prayers, might be used by the preacher in the pulpit, before or after the sermon. Extempore prayer is common in this connection, and is at all events tacitly permitted. No Church authority, therefore, would be likely to challenge the use in the pulpit of (say) Bishop Cotton's well-known Prayer (which is largely used in India), or of the Prayer authorized by the Irish Church, or indeed any other that is plainly in harmony with the Church's teaching. This is a different thing from inserting a fresh Prayer in the ordinary service.

S.

I DO not suppose that the Editor of the *Intelligencer* is responsible for the opinions expressed by correspondents, but still it is very undesirable that practices inconsistent with the law of the Church should be advocated in its pages. A letter in your May number, with the spirit and purpose of which all your readers will agree, recommends "the use on Sundays in the services of one of the missionary prayers printed on the leaflet issued by the Society." May I point out that, however much we may desire such reform of, or additions to, the Prayer-book as would include prayers for the special work of missionary and other societies, there is at present no authority for their use in consecrated churches?

The Act of Uniformity Amendment (35 and 36 Victoria, c. 35, s. 3) does indeed permit "a special form of service approved by the ordinary," on certain occasions, but provides that nothing shall be introduced into such services except anthems or hymns) "which does not form part of the Holy Scriptures or Book of Common Prayer."

As to the use of special Psalms and Lessons, which may be of great service for instruction and encouragement in missionary work, I should be glad if you can spare me space to write at another time.

JOSEPH HARGROVE.

St. Matthew's Vicarage, Cambridge, May 20th, 1890.

MY Diocesan (the Archbishop of Canterbury) sanctions—in accordance with the Act of 1872—the use "in the Church Service of any prayers taken from the Bible or Prayer-book."

The two first prayers on page xxxvii. of last year's C.M.S. Report, and also on the C.M.S. Leaflet, fulfil these conditions.

He also sanctions the use of the 3rd Good Friday Collect, substituting for "All Jews, Turks, Infidels, and Heretics," the words of the Psalm, "All Heathen, and all that have not called upon Thy Name," as well as the use of the Missionary Collects in the Form of Intercession for Missions (S.P.C.K.).

FRED. W. CARUS-WILSON.

Nonington Vicarage, Wingham, Kent, June 19th, 1890.

NOTES ON OTHER MISSIONS.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL held its annual meeting on May 1st. The Archbishop of Canterbury presided. The Secretary reported the largest income ever received (except that of 1888), viz. 125,038*l*. A stirring address was given by Bishop Smythies. Bishop Corfe of Corea pleaded for his new diocese. The Rev. H. Whitehead spoke on the subject of education in India. The Rev. H. M. Joseph, a negro clergyman from the Diocese of Antigua, dwelt upon the reception of the Gospel by the negro races. Dr. Marks, Principal of St. John's College Rangoon, gave an interesting account of the work in that college. The Archbishop of Canterbury closed the meeting with an interesting summary of the previous speeches.

The S.P.G. is embarking upon new Missions in Mashonaland and in other districts northwards from the Diocese of Bloemfontein, with a view of reaching gradually the districts where the Central African Mission, under Bishop Smythies, is working.

Chôta Nagpore, the scene of an important S.P.G. Mission, received its first Bishop on March 23rd. Mr. Whitley, the Bishop, has been at Chôta Nagpore since the reception of the Mission into the Church of England twenty years ago. Chôta Nagpore is a hill province in the Bengal Presidency, 200 miles west of Calcutta. The Mission was started by four Lutheran missionaries who were sent out by John Gossner, of Berlin, to Calcutta. Waiting to be guided where to go, they noticed in the streets some coolies of a different type to the rest. Finding they were Kols from Chôta Nagpore, and that their tribes had never heard the Gospel, they immediately started off for that field of labour, reaching it in May, 1843. In 1850 they had their first converts; these were increased in 1857 to 700. The Indian Mutiny scattered the converts, but scattered the Word, too, and when they returned distant villages had received the truth. In 1860 the baptized converts were 1400; in 1865, 6000; in 1868, 10,000. Through differences between some of the missionaries, with Mr. F. Batsch at their head, and the Berlin Committee, a section of the converts presented a

petition to the Bishop of Calcutta to receive them and their pastors into the Church of England. Bishop Milman visited them in March, 1869, and on April 19th, 1869, the Rev. F. Batsch and others were ordained; 41 Natives were baptized and 630 confirmed, and the Rev. J. C. Whitley was transferred from the S.P.G. Delhi Mission. The returns now show 12,519 baptized converts, spread over 500 villages. About half of them are communicants. There are twenty clergy, sixty readers, and a large number of catechists. Meanwhile the Lutheran Mission also has continued its labours, and has a still larger number of adherents.

The CAMBRIDGE MISSION TO DELHI in connection with the S.P.G. has now been established twelve years. It has employed nine missionaries, of whom six are still in the field. It carries on evangelistic work, in addition to its college and school of St. Stephen's, hostel and boarding-house. Its income last year was 5857.

The Bishop of Madras, on his furlough in England, hopes to be able to organize a new Mission to the Native State of Hyderabad. The population of the State is about ten millions. These are mostly Hindus by religion, though there are some Mohammedans. Missionary work is carried on in the State by the S.P.G. The C.M.S. occupies Aurungabad. The Mission staff of the Wesleyans is strong. The Methodist Episcopalians and some Americans are also at work. The S.P.G. Native pastors have worked well, according to their ability, but there is need of a European band of men and women to guide and aid them in their work.

The Report of the MACKENZIE MEMORIAL MISSION to Zululand and the tribes towards the Zambesi River begins with mourning the loss of its head, the late Dr. D. Mackenzie, Bishop of Zululand. The Mission consists (in addition to the Bishop) of 13 clergymen (two of them are Natives) and 22 lay helpers. The total income from free contributions received during the year was a little over 1200*l*.

The Annual Meeting of the MISSIONARY LEAVES ASSOCIATION was held on May 7th, the President, the Bishop of Bedford, in the chair. The Report was read by the Rev. W. E. Malaher, Hon. Sec. It was hopeful and encouraging in tone, but told plainly the serious difficulty experienced by the Committee in consequence of the steadily-increasing deficit upon the general or working fund. The missionaries of the C.M.S. appreciated the work of the Association, and testified to its great value. The figures for the year 1889 were as follows:—The amount received for special purposes, such as church and school buildings, diocesan funds, &c., 5845*l*.; for the support of 170 children, eight catechists and teachers, two students, and eleven Bible-women, 962*l*.; for the purchase of special objects, 190*l*.; 114 cases, 68 bales, and 9 parcels, containing goods of various kinds to the value of 2552*l*., had been sent out. The receipts on behalf of the general fund were 939*l*., and the expenditure 929*l*., but there still remained a debt to the Treasurer of 1057*l*. The Bishop of Bedford spoke in thankful appreciation of the work done by the C.M.S. and L.M.A. Archdeacon Moule, in simple and forcible words, moved the adoption of the Report. He himself had been greatly encouraged in Shanghai by the assistance rendered to him through the Association. The resolution was seconded by the Rev. J. P. Hobson. Archdeacon Reeve (of North-West America) moved the second resolution. The details which he gave of the privations and necessities experienced by the Indians of the dioceses of Mackenzie River and Athabasca were very moving. Dr. Sutton (of Quetta) said that he had not been a missionary for very long, but long enough to learn the value of the Missionary Leaves Association. The Rev. A. H. Wright (of Benares) said the assistance rendered to him in India in support of orphans, in the training of young men as Native agents, and in the support of Bible-women, had been of the utmost value, and he owed the Association a deep debt of gratitude. The Rev. J. Vernal (of Lagos) spoke on behalf of the Native Church in the Yoruba country, and its need of some such help as this Association endeavoured to render.

The Annual Meeting of the CHURCH OF ENGLAND ZENANA SOCIETY was held on

May 9th. Sir C. U. Aitchison presided. It was reported that at home there has been healthy development in the number of workers, while in the field there are 114 missionaries, with 62 assistants and 577 Native Bible-women and teachers. The death of Dr. Fanny Butler was mourned over. It is noted that everywhere there has been devoted labour and a call for Medical Mission work, while in school work and zenana visitation there has been distinct encouragement. In funds there is a deficit of 1743*l.*, although the income—25,817*l.*—is 951*l.* in advance of the highest amount previously received. The increased expenditure, it is gratifying to know, has not been in the home but in the foreign department, the fact being that, while in the ten years of the Society's existence the income has barely doubled, stations have trebled and workers have quadrupled. Addresses were given, in addition to the Chairman, by the Bishop of Travancore and Cochin, the Rev. B. Baring-Gould, and Mrs. Ahok, the wife of a Chinese mandarin, who made a powerful appeal for help in China, her words being interpreted by Mrs. R. W. Stewart. The meeting was closed by the Rev. C. G. Baskerville.

The Ladies' Missionary Breakfast of the SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST was held on May 7th. Mrs. Weatherley presided. Mrs. Ahok spoke here also. Addresses were given by Miss S. Carter, a delegate from the American Episcopal Church, and Miss Packer, one of the Society's own missionaries.

The HELPING HANDS ZENANA ASSOCIATION has changed its name to "HELPING HANDS MISSIONARY ASSOCIATION," and has extended its work to "All Women's Missionary and Medical Work to Women Abroad." Among the Societies helped are the Church Missionary Society, Indian Female Normal School and Instruction Society, Church of England Zenana Missionary Society, London Missionary Society, Society for the Propagation of the Gospel.

The twenty-ninth Annual Meeting of the SOUTH AMERICAN MISSIONARY SOCIETY was held on May 2nd, the Bishop of Ripon presiding. The expenditure for the year was reported to exceed the income by nearly 1000*l.*, the former being 11,435*l.*, and the latter 10,441*l.* Addresses were delivered by Mr. R. Holmes White, Mr. Henry Morris, the Archdeacon of Auckland, the Rev. W. H. Webb-Peploe, and the Rev. A. E. Barnes Lawrence.

The Annual Meeting of the CHINA INLAND MISSION was held in the Mildmay Park Conference Hall on May 21st. Mr. G. Williams presided in the afternoon over a large attendance. He alluded to a suggestion of Mr. Hudson Taylor, the founder of the Mission, to invite a thousand more missionaries to China. Mr. Benjamin Broomhall, the Secretary, reported an increase of forty-one missionaries during the past year. There was also an increase of 3038*l.* in the receipts. Mrs. Taylor (wife of Mr. Hudson Taylor) delivered an address, and was followed by Mr. Geo. Andrew, who has laboured nine years in China. Mrs. G. Parker, a China lady, and wife of an English missionary, next addressed the meeting. The speaker was strong in her denunciation of the opium traffic in China. Dr. A. T. Pierson said there were 130,000,000 of Protestants on the face of the earth, and amongst them only 2,500,000*l.* was raised for missionary purposes, whereas if a penny a day were subscribed by each of that number, 45,000,000*l.* would be raised every year. In the evening a public meeting was held, when Mr. James E. Mathieson presided. Dr. Pierson again spoke.

The LONDON MISSIONARY SOCIETY held its annual meeting on May 15th, with Sir C. Aitchison in the chair. It was reported that the expenditure of the year was 121,455*l.* some 300*l.* below the income. The outlook was said to be replete with encouragements, and addresses were given by the Rev. C. A. Berry, of Wolverhampton, the Rev. J. Duthie, of Nagercoil, Travancore, the Rev. W. R. Fletcher, of Australia, and the Rev. Dr. Pierson, of Philadelphia.

The issues of Scriptures made by the BIBLE SOCIETY during the past year have been nearly four millions, making a total of 124 millions since its commencement.

The full income has amounted to 113,773*l.*; sales of Scriptures, &c., make the total income 212,077*l.* The expenditure has been 227,666*l.*, leaving a deficiency of expenditure over income of 15,489*l.*

The BAPTIST MISSIONARY SOCIETY held their annual meeting on May 1st. Mr. J. Barran, M.P., presided. Dr. Underhill reported that the Society had sent out three evangelists to work in the villages of Bengal, and to endeavour to touch the Natives in their humblest and innermost social life. The Treasurer announced that the total expenditure reached 82,081*l.*, which was in excess of the income by 2472*l.* Addresses were given by the Rev. J. T. Forbes, of Newcastle, the Rev. J. J. Turner, of China (in Chinese costume), and the Rev. Dr. Pierson. The deficiency in the funds has since been met by special gifts.

A meeting was held in Exeter Hall, on May 2nd, to establish a London Auxiliary of the MISSION TO LEPERS IN INDIA. The Secretary reported that there are about 500,000 lepers in India. The Society utilizes existing agencies as much as possible. Addresses were given by Mr. T. A. Denny and the Rev. F. E. Wigram.

The WESLEYAN MISSIONARY SOCIETY held its Annual Meeting on May 5th in Exeter Hall. Mr. J. L. Barker, of Bowden, presided. The total income was reported to be 140,627*l.*, which was 10,000*l.* less than in 1888, and the debt now amounts to 8560*l.* But the Wesleyan funds are reckoned differently from those of other societies, and their total includes large local receipts in the Missions. Addresses were given by the Revs. C. H. Kelly (President of the Conference), the Rev. J. C. W. Gostick (Mysore), Mr. T. Richardson (Newcastle-on-Tyne), the Rev. J. H. D. J. Macdonald (Bengal), the Rev. John Evans (Oswestry), and the Rev. Dr. Rigg.

The NORTH AFRICA MISSION was commenced in 1880. The number of labourers has increased from two to fifty-two. The income in 1885 was 1760*l.*; this year it will not be much under 4500*l.*

The PRESBYTERIAN CHURCH OF ENGLAND report that they have forty-eight European missionaries working from the following centres:—Amoy, Swatow, Hak-ka, Formosa, Singapore, and Rampore Bav'leah in India. The communicants number 3595; the adult baptisms in the last year were 164; the Native helpers are 116. The total general income for the year was 15,034*l.*

The MEDICAL MISSIONARY ASSOCIATION can report an income of 3633*l.*; a larger amount than last year.

Dr. George Smith gives, in the FREE CHURCH OF SCOTLAND monthly, the annual review of the missionary work of that Church. The Committee have reorganized five of their Missions. (1) The old Mission to the peasants of the Hoogli district is to be reconstructed under the Rev. W. McCulloch. (2) At Poona the Institution has been closed and evangelistic work undertaken by the Missionaries. (3) A Stephen Hislop College has been founded at Nagpur, and work is carried on from Nagpur, Bhandara, Wardha, and Amraoti (in Berar). (4) Changes have been made in Madras. (5) Rescued Galla children of the Keith-Falconer Mission are to be removed to Lovedale, Kafaria.

The Livingstonia Mission has passed through a season of much trouble, but has prospered and extended. The Stevenson (Mission) Road from Lake Nyassa to Lake Tanganyika has been made. Its cost was defrayed by Mr. James Stevenson.

The income for the year was 96,107*l.*—just double that of 1878-79.

The Mission staff comprises 65 ordained ministers, 10 licensed Native preachers, 11 Medical Missionaries, 61 European teachers, 456 Native teachers, 15 European evangelists, 172 Native catechists, 32 Bible-women: Total agents, 822. Adults admitted into Church, 647; children, 508; Native communicants, 6620.

J. P. H.

THE MONTH.



O hesitation need be felt in expressing true satisfaction with the agreement arrived at between Great Britain and Germany regarding the delimitation of Africa. In our judgment, Lord Salisbury has been successful beyond what might have been reasonably expected, considering the strong feelings aroused in Germany. We are not politicians in these pages; but we cannot refrain from noting the fact that the dissatisfaction which has found utterance comes from the extreme partizans on both political sides. No doubt, we should have been better pleased if the German "sphere of influence" had not extended so far westward; but it virtually already included the C.M.S. station of Usambiro at the south end of the Victoria Nyanza, and the real question was whether the south-western shores of the Lake, and the countries behind them, Uzinza, Karagwé, &c., should be under German or English influence. These territories go to Germany; but England had really no claim upon them, and the dividing line of 1° South, which bisects the Nyanza almost exactly in the centre, secures to us Uganda and its immediately neighbouring dependent provinces. Then the withdrawal of German claims over Witu and other districts north of Mombasa is a great gain. But above all, the settlement of England's Protectorate over Zanzibar itself is a real and quite unlooked-for achievement. Every one thought that the virtual surrender of this Protectorate to Germany three years ago was final; and if it is for the resumption at Zanzibar of dominant British influence that Heligoland has been the price, then Englishmen may well be thankful that we happened to have such a possession as Heligoland—a great gain to Germany, but no real loss to us—to hand over as a *quid pro quo*.

If we do not also refer to the Southern delimitation, which secures to England the "Stevenson Road" between Lakes Tanganika and Nyassa, as well as Nyassaland itself, it is not because there is here less cause for satisfaction, but because our eyes are naturally more fixed upon those parts of the country occupied by C.M.S. But we do rejoice that not one of the British Missions in Central Africa suffers by this treaty.

It was a happy thought of Mr. Stanley's to suggest that the Stanley Fund, to be raised under the auspices of the Council of the Stanley and African Exhibition, should be employed in putting a steamer on the Victoria Nyanza. Mr. Stanley's own speech in advocacy of this plan, at the meeting at the Mansion House on June 5th, presided over by the Duke of Fife, was an extremely interesting one; and the connection of the C.M.S. with the original discovery of the great Lake, and with all that has occurred upon it since, was publicly recognized by the invitation to Mr. Wigram to speak next after Mr. Stanley. But the question of who is to own and to control the steamer is not an easy one. The Council wished the C.M.S. to have it; but the steamer ought to be available for purposes which a missionary society could not properly aim at. The public would rightly expect what the Society could not rightly do. Five members of the C.M.S. Committee have been requested to consult with the promoters of the Stanley Fund on the matter, and we hope that some practicable plan will be devised.

A VERY solemn business has been occupying much time and thought in Salisbury Square—the fixing of the location of some forty new missionaries likely to sail for different mission-fields in October next. It is indeed no

light matter to settle, so far as man can settle, the future life-work of Christ's faithful soldiers and servants. Some, indeed, come to the Society offering for particular fields. They are (except in certain cases) quite at liberty to do so. But the majority prefer to have no will in the matter, and to take the Committee's decision as God's choice for them. In these cases it is necessary to consider very carefully the character, the experience, the qualifications, and the *dis*-qualifications for this or that country or kind of work, of each one separately. And then the wide field has to be surveyed : Africa, with its trials to body and to spirit ; the Mohammedan lands, with their strain upon faith and patience ; India and Ceylon, with their diverse peoples and their multiform variety of agencies ; China, with its teeming millions ; Japan, with its strange new problems ; North-West America, with its solitudes and privations. Then think how any one of our Missions could easily absorb the whole band to be sent forth ! Truly, the allotment of a handful of men and women among them all is a task needing the guidance of the Lord !

HAVE any of these fields claims above the rest ? If we look at all the human race alike, and put first the countless millions who have never even heard of Christ, then Africa and China come to the front at once, and the still closed and barred Mohammedan strongholds of Arabia and Central Asia. But one Society, thank God ! is not the whole Church of Christ. Our responsibilities are divided with others ; and our own business is to do properly the work it has pleased God to give to us. From this point of view India's claims are paramount upon the C.M.S. For God has put into our hands, all over that vast land, definite work, Missions and Mission agencies actually started ; and we are bound to keep them going. For Calcutta, Madras, and Bombay ; for the innumerable villages of Bengal ; for the great cities (and villages too) of the North-West and the Punjab ; for the Afghan Frontier and Sindh ; for the Santal and Gond and Bheel tribes ; for the Deccan and the Telugu country ; for Tinnevely and Travancore,—we want men of all sorts : some to cope with learned Brahmans and Mohammedans ; some to live among the simple villagers ; some to work among boys and youths, in schools of all kinds ; some to guide and help the rising Native Churches ; missionaries to preach Christ, missionaries to teach Christ, missionaries to write about Christ, missionaries to *live* Christ. Will the readers of the *Intelligencer* definitely ask the Lord to incline vigorous and devoted men to come forward in the next few weeks and say, *Send me to India* ?

THE death of the Rev. John Venn ought to receive more adequate notice in our pages than the bare reference to it last month. The older members of the Society remember him especially for one function which he performed to universal satisfaction annually for many years. The Report for the Anniversary Meeting in Henry Venn's time was always written by Henry Venn himself ; but he was wont to hand it over to his brother to read at the Meeting, and John Venn's sonorous voice gave it full effect, even in the good old times when a whole hour was allotted to it.

John Venn was born in 1802, and was the youngest son of John Venn, Rector of Clapham, one of the founders of the C.M.S. He was intended for the East India Company's service, and went from the Charterhouse to Haileybury (then the training school for India) ; and thence he proceeded to Calcutta at the age of nineteen. But his health failed at once, and he returned home, and went to Queen's College, Cambridge. He was Bell's University Scholar in 1824, and Twelfth Wrangler in 1827, soon after which he received a

Fellowship. He began his clerical life as Curate of St. Mary-le-Strand; and his first living was at Pinner. But in 1833 Simeon appointed him to St. Peter's, Hereford, and he laboured there till 1870, when he retired; but still resided in the city of Hereford till his death. He started several institutions for the benefit of the city and county, and the local papers have commemorated his services with marked gratitude. Needless to say that he was the life and soul of C.M.S. in Herefordshire, together with his sister, Miss Emilia Venn, who died a few years ago, and in whose memory two scholarships were founded in the Lagos Female Institution.

So our veterans are taken home one after the other. God be praised for their faithful labours and holy influence; and may He raise up worthy successors to follow in their steps.

THE Society has lost an old and true friend by the death of Mr. Robert Williams, senior, of the firm of Messrs. Williams, Deacon & Co., the Society's bankers. One of his daughters (a familiar figure at the Thursday Prayer-meeting) writes:—"There was no cause anything like so dear to our father as the C.M.S. Every event in the mission-field, great or small, has been of the deepest interest to him, and he was always more anxious to hear the last news from Salisbury Square on Thursdays than anything else that was talked of."

WE regret to announce the death of one of the Society's oldest surviving missionaries, the Rev. J. H. Bernau, at the age of eighty-five. He was a Pomeranian by birth; was educated at the Basle Missionary Seminary, and at the C.M.S. College; was ordained in 1833; and in 1835 went to British Guiana, where the C.M.S. had for some years an interesting Mission, in which he laboured till 1853. He was the father-in-law of Archdeacon A. E. Moule, who has sent us a fuller notice of him, which will appear next month.

WE regret much to announce the death of the Rev. Henry Williams, of the Krishnagar Mission. He was ordered home in March on account of serious illness. He underwent a grave operation in University College Hospital, and although it was successful, he never rallied from it. Mr. Williams was ordained from Islington College by the Bishop of London at Christmas, 1876, and read the Gospel at St. Paul's Cathedral as first deacon. He sailed in the following October to join Mr. Vaughan in Krishnagar. The Mission there was in a critical state at the time, owing to the prevalence of caste feeling among the Native Christians. Mr. Vaughan had engaged in a strenuous struggle with this caste feeling, and the coming of Mr. Williams was a great comfort to him. After Mr. Vaughan's death, Mr. Williams ably carried on his work, and as chairman of the Native Church Council, he was in effect the leader and adviser of the Native clergy and catechists in charge of the various congregations. His death at the age of thirty-seven is a very heavy loss to the Mission. Mrs. Williams is a sister of the Rev. A. Clifford, the Calcutta Secretary, and of Mr. Edward Clifford, the painter, who took part in the India Winter Mission of 1887-8, and afterwards went to Molokai to see Father Damien.

THE following have been accepted by the Society for missionary work:—The Rev. H. J. Molony, B.A., of Pembroke College and Ridley Hall, Cambridge, Curate of St. Stephen's, Newcastle; the Rev. Herbert Gouldsmith, M.A., of Exeter College, Oxford, Curate of St. James's, Hatcham, who has

offered himself for three or five years to take charge of the Old Church, Calcutta ; Miss Maude A. Ackerman, and Miss Louisa H. Barnes.

THE following students from the C.M. College at Islington were ordained deacons by the Bishop of London on Trinity Sunday:—Messrs. H. L. Bleby, D. Davies, A. E. Keet, W. L. McLean, W. G. Proctor, and W. G. Walshe ; also Mr. C. T. Warren, B.A., of Corpus Christi, Cambridge, son of our senior Japan missionary, who has been at Islington for a year's theological reading. Mr. J. N. Carpenter, B.A., also of Corpus, and who also has been at Islington for a time, is to be ordained by the Bishop of Bedford, on July 25th, at St. Augustine's, Highbury.

IN the recent Examinations held by the Christian Evidence Society, three prizes were taken by students in the C.M.S. College at Islington, the first in one subject by Mr. J. N. Carpenter, B.A., and the second in two subjects by Mr. Breed and Mr. West.

WE have already announced the decision of the C.M.S. Committee to change the day of their monthly meeting from the second Monday to the second Tuesday in the month. For this purpose the fundamental Laws and Regulations must be altered ; and for this a Special General Meeting of Members of the Society is necessary. This being so, it has been felt well to review all the Laws and Regulations, with a view to their amendment at the same General Meeting if necessary. A very careful examination has resulted in the adoption of several amendments to be submitted to the General Meeting. Most are merely verbal, or for greater perspicuity ; but some are important. In particular, it is proposed to alter Laws 12, 15, and 19, so as to give greater facilities for the prompt and regular despatch of business ; also to alter Laws 18 and 26, partly to cover the cases of lady missionaries, partly to legalize more clearly what is the present actual practice in dealing with candidates.

The General Meeting of the Society has been summoned for Wednesday, July 2nd, at Salisbury Square, at 12 o'clock. There is every reason to expect that the proposed alterations will meet with general approval.

SOME highly-entertaining correspondence has been carried on lately in the High Church newspapers regarding what the writers are pleased to consider the deficiencies of the S.P.G., and the inadequate amount of interest taken in its work by the clergy and the parishes nominally supporting it ; and a good deal has been said, in somewhat envious contrast, about the zeal of C.M.S. parishes. We earnestly deprecate these invidious comparisons ; and we trust our own friends will never indulge in them. The fact is that the whole Church of England has yet to be really awakened to a due appreciation of the claims of the World upon the Church ; and no section of it has any right to boast. One correspondent of the *Church Times* affirmed that every "Low Church" clergyman was filled with enthusiasm in the C.M.S. cause, and worked for it with all his might. We only wish this were even approximately true ! On the other hand, when a really devoted man takes up the S.P.G. as its friends ought to do, he can set the most fervent C.M.S. man an example ; witness the wonderful missionary interest and contributions raised at Kirkby Misperton when Canon Body was Rector there. We believe that little Yorkshire village beat even our Brenchley ; certainly it beat our Orton Waterville.

We cannot profess to lament that ritualistic churches do little for Foreign Missions, or to wish for an increase of their missionaries in the field. But it is right to remember the vast number of excellent people, especially in country

districts, whose sympathies, quite naturally and reasonably, are given mainly, if not exclusively, to S.P.G., and who are guiltless of anything like ritualism; and we shall only rejoice at every sign of their missionary interest and efforts increasing.

In passing, we must just refer, with a smile, to two causes assigned by *Church Times* correspondents for the "success" of C.M.S. in arousing interest. Some writers say that "Low Churchmen" care little for parochial work! and "leave their own heathen countrymen to their fate"! Another says that "S.P.G. does not, and never can, compete with C.M.S. in the *manufacture* of missionary narratives, or in the accounts of wholesale conversions"! Burns thought it would be a good thing "to see ourselves as others see us." Certainly it is an amusing thing.

BISHOP E. BICKERSTETH, of Japan, has sent us a Pastoral Letter to his clergy, dated Holy Week, 1890. We hope to give some extracts from it hereafter, together with Mr. Warren's general Report of the C.M.S. Mission for the year. Bishop Bickersteth's statistics are as follows:—English Clergy, 29; English Lay Workers, 28. (Of the latter, 23 are ladies. The C.M.S. contingent is given as, Clergy, 17; Ladies, 7.) Japanese Clergy, 10 (of whom 5 are C.M.S.); Baptized Christians, 2186 (C.M.S. 1524); Communicants, 1160 (C.M.S. 824); Day Scholars, 542; Sunday Scholars, 811; Divinity Students, 35; Catechists (licensed 10, unlicensed 28), 38. In 1889, the Bishop confirmed 549 candidates, of whom about 350 appear to have been from congregations connected with C.M.S. The Church of England Missions under Bishop Bickersteth's episcopal supervision, besides C.M.S., are the S.P.G. Mission, St. Andrew's and St. Hilda's Missions (attached directly to the Bishop), and two Canadian missionaries sent out by Wycliffe College, Toronto.

THE debt until lately resting upon the Annie Walsh Institution, Sierra Leone, has been liquidated by the Rev. J. Hammersley, of Allithwaite, Carnforth, who appealed to friends of the Society for so many subscriptions of 10*l.*, so many of 5*l.*, of 2*l.*, and of 1*l.*, as would cover the whole amount.

It is hoped that the Valedictory Meeting for the missionaries sailing in October and November will be on Tuesday evening, October 7th, and the Communion Service on Wednesday morning. A few Farewell Meetings will be held in the Provinces also.

MR. H. M. STANLEY is to be received by the C.M.S. Committee at their meeting on Tuesday, July 1st.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the large openings for extended missionary effort likely to result from the delimitation of East and Central Africa by England and Germany. Prayer for faith and power to take advantage of them.

Thanksgiving and prayer for Tinnevely (p. 441), for Tokushima (p. 452), for the Calcutta Divinity School (p. 460), for the Diocese of Moosonee (p. 463).

Prayer for wisdom in the final fixing of the locations of missionaries going out in the autumn; and for more men for India (p. 482).

Prayer for newly-ordained men in England (p. 484), East Africa (p. 468), and North India (p. 468).

Thanksgiving and prayer for the Niger parties (p. 464) and Bishop Crowther (p. 467), and for Eastern Equatorial Africa and Bishop Tucker (p. 467).

HOME WORK OF THE SOCIETY.

Bedford.—The May Sermons were preached in this town on the 18th day of the month, and the meetings held on the following Thursday. A preliminary prayer meeting was held on the Saturday evening and well attended. The preachers and speakers were Bishop French, late of Lahore, Archdeacon Moule, Shanghai; the Revs. H. D. Goldsmith, Madras; R. W. Stewart, Foochow; A. H. Arden, F. Bourdillon, G. F. W. Munby, A. C. Downer, and J. P. Cushing. On Wednesday afternoon a special meeting and tea was held for workers. On Thursday morning a meeting of the Hon. District Secretaries of the County was held, only a small number being present, and two public meetings were held in the Pantechnicon Hall in the afternoon and evening. Throughout the sermons and addresses the duty and great responsibility of missionary work was fully pointed out. Very interesting accounts were given of the work in Arabia among Mohammedans, in Syria, Madras, and the Fuh-Kien province of China.—open doors everywhere—eager inquiries after the truth, abundant blessing resting on the small efforts made, the fringe of the work only being touched, and the same touching call from each speaker for more workers. The collections during the week amounted to 85*l.*, and the total for the year received from the county was 1239*l.* 1*s.* 1*d.*, being an increase of about 120*l.* upon the previous year. K.

Cambridge.—The seventy-second Anniversary of the Cambridge Association of the C.M.S. was held on May 11th and 12th, when Sermons were preached in the Abbey and other churches. The Juvenile Meeting took place in the Henry Martyn Memorial Hall on Monday evening, when Archdeacon Moule delivered an appropriate address on the China Mission. The annual sale of work was held in the Guildhall on Tuesday and Wednesday, and a sum of about 115*l.* was realized after paying all expenses.

Cheltenham—The Annual Meetings were held in Cheltenham on Tuesday, May 27th, sermons having been preached in most of the churches on the Sunday before. The season, being Whitsuntide, was not favourable for large audiences, still there were good attendances, and it was noticed as an unprecedented event, that every incumbent in Cheltenham was present. The chair was taken in the afternoon by the Rev. Canon Bell, and in the evening by the Rev. G. P. Griffiths. The local Secretary (the Rev. Percival Smith), announced that the collections in the churches showed a total of some 80*l.* or 90*l.* better than last year. The collections made at the Tuesday meetings were also very good, being 38*l.* 9*s.* 2*d.* Archdeacon Reeve, from N.-W. America, spoke of the hardships of missionary work and travel in the Great Lone Land; the Rev. A. H. Wright, from India, described the encouragements and discouragements of the work in the idol city of Brahmin-ridden Benares; and the Rev. W. Clayton (Assoc. Secretary), and formerly a missionary in South India, spoke not only as an officer of the Society, but also as a missionary. Through the kindness of Dr. Flecker, Archdeacon Reeve gave an address to the boys of the Dean Close Memorial School; and through the kindness of Mrs. Bush, the Rev. W. Clayton spoke to the girls of the High School.

Colchester.—The Anniversary of this Association was held on May 11th and 12th. The proceedings commenced by a prayer meeting on the previous evening, at which the Rev. T. J. Lee Mayer gave an encouraging address on "abiding under the shadow of the Almighty," and made us go forth feeling the nearer presence of God. Sermons were preached on Sunday at three churches in the parishes and two in the neighbourhood. At the afternoon meeting on Monday the chair was taken by W. H. Penrose, Esq., President. The Rev. W. Allan gave a vivid description of the mission work he had seen in West Africa, and strongly urged the formation of a Gleaners' Union Branch for Colchester, and a study of the Society's periodicals. The Report showed the receipt of 681*l.* for the year. The chair at the evening meeting was taken by J. Bawtree, Esq., Treasurer, and the Rev. T. J. Lee Mayer's description of his work in the Punjab was highly

appreciated. After the meeting several joined the Gleaners' Union. The collections at the meetings amounted to 13*l.* 9*s.* 10*d.* F. V.

Cork.—On Wednesday, May 21st, the Annual Meeting of the Cork, Ceylon, and Ross Auxiliary was held in the Assembly Room of the Imperial Hotel. The Bishop presided, and there was a large attendance of the clergy and friends of the Society. The annual report was read by the Assoc. Secretary, the Rev. J. P. Haythornthwaite. The Church of Ireland had contributed 2282*l.*, and the United Diocese of Cork 254*l.* 11*s.* 6*d.* more than last year. The receipts of the Cork Auxiliary amounted to 765*l.* 5*s.* 2*d.*, the second largest contribution ever received, and an advance of more than fifty per cent. on previous years. "In every parish in the city, and in fifty-four parishes in the country, there is a decided advance in C.M.S. receipts—in twelve parishes the receipts of last year being more than doubled." Contributions sent direct to special missions amounted to 126*l.* 3*s.* 9*d.* Mr. John C. Harrison, son of Dr. Harrison, Castletown, Berehaven, had entered the C.M. College, Islington; and Miss J. C. Porter, of Douglas, had left for Japan, to work as an honorary missionary under the Rev. Walter Andrew at Hakodate. A Cork Junior Clergy Missionary Union had been established in February last, and a branch of the Gleaners' Union. The Chairman pointed out that as true patriotism does not build a wall round the shores of Ireland, and prevent us thinking of any affairs or concerns beyond her shores, but allows us to claim our inheritance and share in the great British Empire, so, in like manner, we should not merely take an interest in the welfare of our own Church of Ireland, but should ever seek to take a deeper and more practical interest in the extension of the Church of Christ throughout the world—in the extension of that empire for which we daily pray, in the words "Thy kingdom come." The Rev. E. Gibbings, Rector of Carrigaline, next addressed those present, and was followed by Colonel Yates, R.A., who spoke of the successful work of missionaries he had met in Burmah, Afghanistan, and India. The Rev. W. Banister, in a lengthy address, referred to the Society's work. The Rev. B. Baring-Gould (Central Secretary) spoke of the general work of the Society, and concluded by alluding to the subject of education in India.

During the week meetings were held in Bandon, Kinsale, Blackrock, Queens-town, Monkstown, Passage West, Douglas, Carrigaline, Blarney, Ross-Carbery, &c., and everywhere a deep interest was aroused by the earnest words of the Deputations. J. P. H.

Derby.—The seventy-fourth Anniversary of the Derby and South Derbyshire Church Missionary Association took place in Derby on May 10th to 13th. The proceedings began with a united prayer-meeting at the Athenæum Room, when the Rev. Herbert James, M.A., Rector of Livermere, gave the address. The meeting was largely attended. On the Sunday sermons were preached and collections made for the Society in thirteen out of the sixteen churches of the town, and also in some adjacent villages. The Deputation consisted of the Revs. Herbert James, V. W. Harcourt, from Palamcottah, G. R. Ekins, from Persia, J. H. Acheson, Vicar of St. Peter's, Chester, and Percy Waller, of Birmingham. The morning was very wet, but the collections were not much affected by it. On Monday were held two juvenile meetings. The Bishop of Derby presided in the afternoon, and H. H. Bemrose, Esq., in the evening, when the Temperance Hall was well filled with the children of the Church Sunday-schools. The chief interest of these meetings was stirred by the graphic descriptions of his work given by the Rev. V. W. Harcourt. On Tuesday there was a public breakfast, when a very valuable address was given by the Rev. J. H. Acheson, who urged the evidential value of modern missions, and asked his hearers to consider how much the Church would have lost if we had not before our eyes this growing testimony to the power of the Gospel. The anniversary meetings followed. Rowland Smith, Esq., presided in the morning. The report was read by the Rev. Canon Knight, and a large number of clergy, including the Rev. Canons Carr and Olivier, the Revs. J. E. Matthews, H. Price, J. H. Askwith, R. Faukes, W. Stock, R. Hey, J. S. Owen, W. E. Bradstock, A. T. Field, W. H. Purchas,

and others, were present. The evening meeting was held in the Temperance Hall, a larger room than usual being for the first time occupied, and well filled. Admirable addresses were given at the two meetings by the Revs. G. R. Ekins, V. W. Harcourt, J. H. Acheson, and E. A. Knox, Rector of Kibworth. The anniversary reminded many who were present of the delightful Valedictory meeting held in October of last year; and it was generally felt that the interest in the cause of Missions is deepening and extending in Derby and the county. The funds showed no great advance; but for the first time, without the aid of legacies, the total exceeded 1600*l*.

Holloway.—A most successful series of meetings took place in this parish during the week, May 12th to 16th, in connection with a Missionary Conversazione, undertaken and carried out by the "Mpwapwas" who are attached to St. James's Church. Both lecture halls were called into use, and divided into courts, representing China, Japan, N.W. and South America, Palestine, Africa, India, &c., and were tastefully decorated. A large bookstall was arranged, and publications of various Missionary Societies sold; adjoining this was a stand containing versions of the Bible in seventy-eight different languages, lent by the British and Foreign Bible Society. In the centre of the large hall was to be seen the famous Mandarin's umbrella, given to the Rev. F. E. Wigram, when visiting China; and in close proximity to this was a monster missionary box, 4 ft. 6 in., x 2 ft. 6 in., x 2 ft. 6 in., with a slot for contributions, one foot long by one inch wide. It is a copy of the well-known C.M.S. collecting box, and by careful calculation, it is estimated to hold 307,300 pennies or a little more than 1280*l*. Amongst the collections of missionary curios on view, were those of Mrs. Hannington (widow of the late Bishop), Revs. F. E. Wigram, E. A. Fitch, J. Vennall, of East and West Africa; China Inland Mission, Moravian Missions, South American Missionary Society, C.M.S., and many others. Music was provided at frequent intervals, and a refreshment stall seemed to prove a boon to many of the visitors. The idea in arranging this Conversazione was to reach the various unions and organizations at work in the parish, and for this purpose special cards were printed for each occasion, and addresses given by speakers well known as earnest advocates in the missionary cause. On Monday, the opening day, the Communicants' and Gleaners' Unions were invited, and the address given by the Rev. F. E. Wigram, Hon. Sec. of the C.M.S. On Tuesday morning the Ladies' Bible Class met to hear an illustrative address by the Rev. E. A. Stuart, and in the afternoon, Mrs. Greaves, of the C.E.Z.M.S., gave a special address at the mothers' meeting. In the evening from 4 to 10 p.m., the seatholders of the church filled both halls and thoroughly appreciated the earnest words of Mr. Eugene Stock, of the C.M.S.; Mr. Parker, of the Niger Mission; Mr. Farmer, of the S.A.M.S.; and Mr. G. Andrew, of the C.I.M. Wednesday was given up to the various schools and the Zenana Working Party, special addresses being given by Mr. E. Mantle of the C.M.S., Revs. E. A. Stuart, A. Morgan, and V.W. Harcourt, of Tinnelly. A very large number of young men were present on Thursday, this day being set apart for the Young Men's Bible Classes, and the Workers' Union. The addresses on this occasion were by Sydney Gedge, Esq., M.P., and the Rev. R. W. Stewart of Foo-chow. Friday (the closing day) the Little Sowers' Band and children of the congregation met to hear the Rev. V. W. Harcourt; and in the evening the various Young Women's Bible Classes met in very large numbers, to listen to the stirring appeals of Mrs. Ahok, a Native Chinese Christian lady from Foo-chow. Mrs. R. W. Stewart kindly interpreted Mrs. Ahok's address; Archdeacon Hamilton of Lagos also spoke. The "Mpwapwas" were on duty to explain the various collections of curios, &c. exhibited, and much thankfulness was expressed for the success of the various gatherings. On Sunday, the 18th, the Vicar preached the annual Sermons in the church for the C.M.S., the collections amounting to 84*l*. E. J. P.

Huddersfield.—The Annual Sermons and Meeting on behalf of the Society were held on Sunday and Monday, May 11th and 12th. Upon the last-named day the usual meeting was held in the Parish Church. The Rev. Canon Bardsley presided, and the Rev. R. Collius, Vicar of Kirkburton, read the

annual report, from which it appeared that the amount raised by the auxiliary during the year was 850*l.* 16*s.* 7*d.* The Chairman stated that never before was the interest of the Society so deeply rooted in the hearts of Christian men and women, and he prayed that in that rural deanery the interest might be maintained and even increased. The Revs. R. R. Bell, from Bengal, F. Glanvill, formerly in Ceylon, and H. A. Bren (Assoc. Secretary), formerly in Bombay, then gave very interesting accounts of the Society's work in those parts.

Hull.—Meetings in connection with the seventy-seventh Anniversary of the Hull Association of the Society were celebrated on May 12th in the Public Rooms, Hull, the Bishop of Beverley presiding over that in the morning; a very large number of the clergy being present. After the reading of the report by the Local Secretary, the Rev. J. F. Simmons, and the financial statement by the Treasurer, Mr. Briggs. The Chairman, in his speech, expressed his attachment to the Church Missionary Society, and his great admiration for the way in which its work had been conducted from the first, and that his desire and wish was to do anything he could to forward that great work. The Deputation consisted of the Revs. W. R. Blackett, G. S. Karney, and G. Ensor. Letters were read from the Archbishop of York and others, regretting their inability to be present. The Bishop of Beverley again presided at the evening meeting, and spoke at some length upon the great work of education in India, which, he said, might result in the consolidation of India into one nation, and ultimately into the self-government of that country. The Revs. Canon McCormick, G. Ensor, H. E. Fox, and H. Woods Tindall also spoke.

Liverpool.—The Annual Meeting of the Liverpool Auxiliary of the C.M.S. was held on May 12th, in Hope Hall. The Bishop presided. The Rev. J. W. Dawes read the report, in which progress and advancement in the Liverpool Auxiliary was reported. The past year had been the first of the Ladies' Union in connection with the Liverpool Auxiliary, and increased interest had been developed in the work of the Society by this valuable agency. The Lay Workers' Union had also greatly assisted the work. Mr. Hugh Evans (Treasurer) submitted the financial statement, showing the total receipts for the year as 400*5*l.** The Bishop, having stated that he was probably the oldest member and friend of the Society present, said his feelings towards it were as warm as ever. He was thankful to think that there were plenty of men now coming forward to undertake missionary work—men prepared to make sacrifices for the purpose of spreading the Gospel. This Society of late years had been showing great signs of activity, and he only wished that some rich person could be found to give half a million of money for spreading the Gospel. Mr. Clarke Aspinall, the Rev. J. C. Hoare, from Ningpo, and others addressed the meeting.

Melton Mowbray.—A Meeting of the friends and members of the Melton Mowbray Association was held in the Vestry of the Parish Church (by the kind invitation of the Vicar, the Rev. G. Karney), on Friday, May 23rd. The Rev. G. Karney presided, and among those present were the Revs. C. A. Hulbert (Rural Dean), J. Godson, W. McManus, T. Russell, P. F. Gorst, H. Douglas, W. H. Lambert, and W. H. Mackenzie, and Messrs. Wing Petch, Willcox, and the Rev. J. G. Watson (Assoc. Secretary). The Rev. F. E. Wigram attended on behalf of the Committee, and gave a very stirring address on the present needs and opportunities of the work. At noon a service was held in the Parish Church, when the Rev. F. E. Wigram preached, taking for his text Isaiah xlix. 11. In the afternoon the Meeting of the Hon. Dist. Secretaries for Leicestershire was held in the Vestry of the Parish Church. Between the meetings those who attended the Conference and the Hon. Dist. Secretaries were most hospitably entertained at luncheon by the Rev. G. and Mrs. Karney. J. G. W.

Nottingham.—The C.M.S. Anniversary at Nottingham has come and gone, and (with God's blessing) very successfully. We had three prayer-meetings, instead of one, on Saturday evening, June 7th, and they were all better attended

than the single one has been in former years. On the Sunday, June 8th, we had sermons in forty churches in and about the town, with offertories quite up to the mark of last year on the average. The Union Meeting on Monday afternoon was rather thinly attended, but upwards of thirty clergymen were present. Mr. Vernall pleaded the cause of Africa, and Mr. Horsburgh of China, with intense earnestness, and Mr. Ekins told us something of the difficulties of the work in Persia. The evening meeting was the grand one; the large hall was quite full, even to the orchestra, while the platform was positively crowded with clergymen, come to support the Bishop of Southwell, who had kindly consented to take the chair, and who gave a very warm and appreciative address. Mr. Horsburgh and Mr. Vernall were the chief speakers. The election of Mr. Thornton as President, in the place of Mr. Norman, was seconded by the Rev. H. F. Wright, son of the late Secretary, who spoke earnestly as one about to devote himself to the work. The brief report showed that, setting aside 200*l.*, which was an "In memoriam" donation, the county has sent up just 17*s.* 5*d.* and the town 9*s.* 8*d.* more than last year. The children's meeting, on Tuesday evening was just crowded, and it was no easy task for Mr. Ekins to gain and keep the attention of the 2000 children present. However, he spoke bravely and well, and was efficiently assisted by Miss Bruce, who appeared on the platform in the costume of a Persian lady, greatly to the delight of the young folks. The collection at the Monday evening meeting more than doubled that of last year, in spite of the fact that Mrs. A Hok had had a large meeting in the same hall on the previous Friday, at which a large sum was collected. W. R. B.

Plymouth.—Sermons in connection with the Plymouth and Stonehouse auxiliary of the Church Missionary Society were preached in most of the churches on Sunday, May 18th. The annual meeting of the branch was held on Monday evening at St. Andrew's Hall, Plymouth. Archdeacon Wilkinson, D.D., presided over a gathering which completely filled the hall. Among those present were the Revs. C. E. Storrs, J. Vernall, and W. G. Mallett, the deputation, and also many clergy and friends of the Society. Mr. J. Shepherd, Treasurer, read the financial statement, which showed that 750*l.* had been remitted to the parent Society during the year. The Chairman, in the course of his remarks, stated that never before had he seen such a platform, or such a meeting in Plymouth, in connection with the C.M.S. A similar meeting was held at Devonport, on the Tuesday.

Reading.—The Anniversary Meetings and Sermons at Reading took place on Saturday, Sunday, and Monday, May 10th to 12th; commencing with the Annual Juvenile Meeting on the Saturday afternoon, at which there was a very large attendance. Mr. Alfred Sutton presided, and the Rev. J. H. Horsburgh, from Mid-China, was the Deputation. He gave a vivid account of how the missionaries carried on their work, so deeply interesting the children that their attention never flagged. The next day sermons were preached at St. John's, St. Stephen's, and Greyfriars' Churches; at St. Mary's Episcopal Chapel and at Greyfriars' Iron Room, by the Revs. H. D. Goldsmith (Madras), J. H. Horsburgh (Mid-China), E. Guilford (Punjab) and the local clergy. The sermons at Christ Church had been on the previous Sunday. The Annual Meeting of the Reading Association took place in the new Town Hall on Monday, the 12th. There was a good attendance presided over by the Mayor (J. T. Dodd, Esq.). The financial statement read by the Clerical Secretary, the Rev. S. H. Soole, showed an increase of the amount remitted to the Parent Society in 1889, of 288*l.* 10*s.* 11*d.* over that in 1888. The Rev. H. D. Goldsmith and the Rev. J. H. Horsburgh spoke.

J. H. R.

Sheffield.—The Anniversary of the Sheffield Auxiliary was held on May 17th and 23rd. Illness prevented the attendance of Prebendary Calthrop, whose absence was much regretted. The Rev. J. C. Hoare, from Ningpo, deeply impressed both congregations and meetings by the earnestness and persuasiveness of his addresses. The Revs. J. Ilsley and H. E. Eardley were the other clerical members of the Deputation. Major Seton Churchill travelled from Lichfield by an early

train on the Monday, and spoke at each of the meetings on that day. On the Saturday afternoon about 1000 children attended the meeting in the Montgomery Hall, and listened most attentively to an address from Mr. Hoare, and also one from the Chairman, Archdeacon Blakeney. About sixty-six sermons were preached for the Society on the Sunday. The town meetings on Monday were well attended, more than fifty of the local clergy being present. The chairman in the morning was Archdeacon Blakeney; in the evening the Master Cutler (S. G. Richardson, Esq.) presided. The statement of the accounts showed that the receipts for the year had amounted to 2134*l.* 2*s.* 6*d.*, and that the returns from the Associations were in excess of last year by 166*l.*, though the absence of donations and legacies made the total receipts less than those of the previous year by 151*l.* 15*s.* 11*d.*

H. A. F.

Taunton.—The Anniversary of this Association took place on May 18th and 19th. The churches of St. Mary Magdalene and St James's had each of them large congregations to listen to very able and interesting sermons from Archdeacon Reeve and the Rev. Prebendary Eardley-Wilmot, of Bath. Their hearty appeals were supplemented in other churches by the Rev. T. J. Lee Mayer, from the Punjab, and friends of the neighbourhood, who some of them kindly exchanged pulpits. The meetings on Monday were full of interest, and well attended. The Rev. G. C. Williamson (Assoc. Secretary) gave the additional weight of his forceful words at both meetings. Archdeacon Reeve gave an interesting account of life in N.-W. America, and the hardships to which he and his comrades had been exposed there for a period of twenty-one years. On Tuesday a well-attended juvenile meeting was held in spite of the constant showers, and a "Little Sowers' Band" inaugurated, with much hope of success, by the indefatigable Secretary, Miss Stephens. Entrance has been obtained at two new churches, and altogether this is one of the most happy anniversaries that has been held in this town, to which may be added the fact—calling for devout thankfulness—of a considerable increase in the offerings—both at sermons and meetings.

York.—In the Corn Exchange, Clifford Street, York, the Annual Meeting of the Society was held on May 19th, under the presidency of the Bishop of Beverley. The Revs. Canon Knight, Derby; G. R. Ekins, missionary from Persia; and J. B. Whiting, Ramsgate, were the Deputation. The Rev. T. Smith read the annual report of the York Branch, showing that the total income was 1825*l.* 3*s.* 6*d.*, an increase on the previous year of 154*l.* 3*s.* 2*d.* The Chairman in the course of his speech referred to Mr. Stanley; and also to the death of Mr. Mackay, one of the noblest men who had gone forth from England. He alluded also to the mission of Mr. G. Wilmot Brooke. The Revs. Canon Knight, G. R. Ekins, J. B. Whiting, and Canon Fausset then addressed those present. In the afternoon a meeting of a conversational character was held in the Soldiers' Institute, Clifford Street, and was well attended. In the evening a large audience assembled in the Corn Exchange, when another meeting was held under the presidency of Lieutenant-Colonel A. H. Russell, J.P. The Juvenile Association had their meeting on Tuesday, the 20th, and addresses were given by the Revs. G. R. Ekins and J. B. Whiting. A breakfast for men of business took place at the Station Hotel on Wednesday.

SEVERAL other Auxiliaries have held their Anniversaries during May, such as Preston, Huddersfield, Kendal, Taunton, Northampton, Waterford, Belfast, &c., but are omitted for want of space. The Society's cause has also been further advocated during May, by either Sermons or Meetings, or by both, at Chilmark, Blandford Forum, Tiverton, Oswestry, Watford, Claphill, Roxton, Silverdale, Tadcaster, Longridge, Kidderminster, Felsham, Hoddesdon, Maidstone, Seal (St. Lawrence), Eridge Green, Southover, South Malling, Lewes, Ashington, Hammerwood, Guildford, Stoke, Newhaven, Westbury, Canterbury (St. Stephen's), Tonbridge, Bidborough, Caterham Valley, and Purley.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 20th, 1890.—On the recommendation of the Ladies' Candidates Committee, Miss Annie Featherstone Wright, daughter of the late Rev. Henry Wright, was accepted as a Missionary of the Society, to accompany her brother, the Rev. H. F. Wright.

A letter was read from Mr. Francis W. Fox, calling attention to the urgent need of a Medical Missionary at Suakim, and after full discussion it was agreed, subject to certain contingencies, to instruct Dr. F. J. Harpur, now at Cairo, to proceed to Suakim to make inquiries as to the openings for a Medical Mission there upon the Gordon Memorial Fund.

The Committee took leave of the Rev. H. P. Napier, B.A., Trinity College and Ridley Hall, Cambridge, who was accepted as a Missionary of the Society in July, 1889, and who had been appointed Principal of Trinity College, Kandy. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and Mr. Napier having replied, he was addressed by the Rev. A. Oates, and commended in prayer to the favour and protection of Almighty God by the Rev. J. P. Hobson.

The Committee had the pleasure of welcoming the Rev. S. A. Selwyn, who had just returned from his "Mission" to West Africa. Mr. Selwyn gave an interesting account of the Missions he had conducted in Sierra Leone, Lagos, and the Yoruba country, and of the many encouragements he had received. Prayer was offered by the Rev. W. Allan.

The Rev. Thomas McClelland, B.A., of Trinity College, Dublin, Curate of St. Paul's, Sheffield, was accepted for missionary work.

The Committee had the pleasure of an interview with Mr. O. S. Krishnamma, District Munsif of Cocanada. Mr. Krishnamma gave an interesting account of the work of Robert Noble, the Society's well-known Missionary, and of the circumstances of his own conversion, and of his coming to this country with the view of studying for the Bar, in which study he is now engaged. Prayer was offered for Mr. McClelland and Mr. Krishnamma by the Rev. Neville Sherbrooke.

The Committee received with much regret the report of the death of Mr. Cotter, of the Eastern Equatorial Africa Mission, and desired an expression of their deep sympathy to be conveyed to the relations of their late young friend and Missionary.

The Committee took into consideration the needs of the Japan Mission, and agreed that it was desirable as soon as possible to add five Missionaries to the present staff for existing work, and to send out ten additional ladies. Mrs. Goodall, who had laboured for many years at Nagasaki, Japan, as an independent honorary Missionary in connection with the Society's Mission, and had been for a time on the roll of the C.E.Z.M.S. as an honorary Missionary, but had retired from that Society, was appointed an honorary Missionary of the Church Missionary Society.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, Western India, South India, Ceylon, South China, Mid-China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, June 3rd.—The following ladies, who had been accepted as Missionaries, were introduced to the Committee:—Miss G. Nott, Miss E. Perrin, Miss K. Power, Miss H. Riddell, Miss A. F. Wright, and Miss C. Warren. They were addressed by the Honorary Secretary, and commended in prayer by the Rev. M. Washington.

The Secretaries reported the ordination of the following students from Islington College by the Bishop of London, on Trinity Sunday, June 1st:—Messrs. C. T.

Warren, B.A., D. Davies, W. G. Proctor, W. G. Walshe, A. E. Keet, W. L. McLean, and H. L. Bleby.

Various locations of Missionaries going out in the ensuing autumn were arranged provisionally.

The Rev. Herbert Gouldsmith, M.A., Exeter College, Oxford, Curate of St. James's, Hatcham, having offered to go out and take charge of the Old Church, Calcutta, for a period of from three to five years in the first instance, Mr. Gouldsmith's offer was accepted, and he was appointed to the incumbency of the Old Church, Calcutta.

The Rev. Herbert James Molony, M.A., Pembroke College and Ridley Hall, Cambridge, Curate of St. Stephen's, Newcastle-on-Tyne, was accepted as a Missionary of the Society.

A letter was read from the Rev. Barclay Fowell Buxton, M.A., of Trinity College, Cambridge, late Curate of St. Paul's, Onslow Square, and of Stanwix, Cumberland, offering to head a party of honorary Missionaries to Japan under certain conditions. The Committee received Mr. Buxton's offer thankfully, and, after full discussion, it was agreed to recommend the General Committee to entertain the proposals favourably, subject to further consideration.

The Committee heard with deep sorrow of the removal by death on Saturday, May 24th, of the Society's esteemed and valued Missionary, the Rev. Henry Williams, of Krishnagar. He had been compelled to come to England for a trying surgical operation, which was successfully performed, but other complications had set in, and he passed away peacefully into his Master's presence. Mr. Williams had joined the Krishnagar Mission in 1877, and had remained connected with that Mission till his death. By his high Christian character, his sound and wise judgment, his earnest missionary zeal, his firm grasp of spiritual and missionary principles, he had won the high regard and esteem of all the Society's friends with whom he had come in contact, and his loving and unselfish spirit had endeared him greatly to all. The Committee feel that in him they have lost one of the truest Missionaries, and they earnestly implore the great Head of the Church to raise up many such as he was to His great missionary cause. They direct the expression of their sincere and affectionate sympathy to be conveyed to Mrs. Williams and his other relatives.

Various arrangements for the administration of the Tinnevely Mission and Native Church were agreed to on the recommendation of the Rev. John Barton.

On the recommendation of the Sub-Committee in charge of the Missions in Yoruba and Egypt, various arrangements were agreed to with regard to those Missions.

General Committee, June 9th.—A joint report was presented from the Estimates and Finance Committees reviewing the financial results of the year ending 31st March, 1890. It explained that the deficit they had estimated on that date of 19,359*l.* had been changed into a surplus of 1487*l.*, owing to the receipts having exceeded the estimate by 9863*l.*, and the expenditure having fallen short of the estimate by 10,983*l.*, this reduction being mainly due to both actual savings and deferred payments in various Missions, and also partially to savings in Home Expenditure. They further reported that after allowing for a certain increase in the ordinary income for the current year, the estimated expenditure for the year foreshadowed a deficit on March 31st next of nearly 20,000*l.*, and a still larger deficit on the year following. The joint report called attention to the reputed increase in the number of missionaries, and to the prospect of financial difficulties involved in the present upward tendency in the Indian rate of exchange. The Committee received the joint report with the expression of an opinion that while it afforded ground for continued watchfulness it did not show cause for anxiety respecting the Society's prospective financial position.

On the confirmation of the Resolutions of Committee of Correspondence, on June 3rd, regarding the Rev. B. F. Buxton's offer, the matter was further deferred until the details of the scheme should be before the Committee.

On the recommendation of the Publications and Library Sub-Committee, sanction was given for the production of a missionary paper of a popular character, and to the appointment of Miss G. Gollock as an editorial assistant.

The Committee had the pleasure of an interview with the Rev. E. F. Wilson, of Sault Ste. Marie, and a son of the late Prebendary Wilson, of Islington. Mr. Wilson gave an interesting account of his work amongst the Indian children in Canada; and was addressed by the President on behalf of the Committee.

The Committee took into consideration the Laws and Regulations of the Society, with a view to their emendation at the approaching General Meeting of the Society rendered necessary by the resolution of March 10th, that the General Committee should meet in future on Tuesday instead of Monday. Various alterations were agreed to, subject to review at a special meeting of the General Committee to be held on June 18th.

A letter was read from the Executive Committee of the Stanley and African Expedition, proposing on behalf of the Stanley Fund Committee to place a steamer on the Victoria Nyanza without cost to the Church Missionary Society, and then to hand over the vessel to the Society under certain conditions of control, &c. It was resolved: That this Committee thank the Stanley Fund Committee for their kind communication, and put on record their conviction that the presence of a steamer on the Victoria Nyanza under proper control and supervision would prove to be of great benefit for the development of the country. The Committee see very serious difficulties in the way of their giving that degree of co-operation through the Missionaries which the Stanley Fund Committee invite. They are bound to do their utmost to safeguard the work of the Society from being in any way made more difficult by complications too likely to arise if the Missionaries are supposed to be connected with trade or with politics. These difficulties they trust may not prove insuperable, and they suggest to the Stanley Fund Committee a conference between delegates of the two Committees with a view to determining wherein such arrangements can be made as will enable them to give the co-operation sought.

The Secretaries reported the death of the Rev. John Venn, a Vice-President of the Society, and brother of the late Rev. Henry Venn, Honorary Secretary of the Society. The following Minute was adopted:—In hearing of the removal to his heavenly rest of the late Rev. John Venn, the well-known brother of the well-known Henry Venn, the Committee, while they cannot but mourn the loss of another earthly friend, would thank God for all that their departed brother, during a long life, had done in the service of Christ, and more especially for the great work in which the Society is engaged. His warm-hearted and admirable delivery at the Annual Meeting for many years of the Report drawn up by his brother was a faithful representation of his own deep and strong interest in the success of the Society's efforts, an interest which showed itself in a most practical manner, especially in the more vigorous period of his life, in his vigilant and able support of the Society in his own neighbourhood and in his powerful advocacy of its claims in other parts of the United Kingdom. The Committee, while rejoicing that another veteran soldier is now in the immediate presence of his Lord and Saviour, at the same time offer their sincere and respectful condolence with his surviving relatives.

The Committee also heard with much concern of the death, on June 7th, of Mr. Robert Williams, another Vice-President of the Society. Mr. Williams was a partner in the firm of Messrs. Williams, Deacon and Co., for so many years the Society's bankers, and a firm friend and generous supporter of the Society. The Committee directed an expression of their sympathy to be sent to the relatives of the late Mr. Williams.

General Committee, June 18th.—A Special Meeting was held to review the alterations in the Laws and Regulations of the Society agreed to provisionally on June 9th. They were further amended, and ordered to be submitted for adoption to a Special Meeting of the Society to be summoned for Wednesday, July 2nd.

NOTES OF THE MONTH.

ORDINATIONS.

On Trinity Sunday, June 1, at St. Paul's Cathedral, by the Bishop of London—
Deacons: Messrs. C. T. Warren, B.A., H. L. Bleby, D. Davies, A. E. Keet, W. L.
McLean, W. G. Proctor, and W. G. Walshe.

Ceylon.—The Rev. H. P. Napier left London for Colombo on May 29.

ARRIVALS.

Palestine.—The Rev. J. Zeller left Jerusalem on May 28, and arrived in Germany
on June 12.—The Rev. J. and Mrs. Huber, and Miss A. S. H. Vidal left Jaffa on May
16, and arrived in London on June 4.

Persia.—Dr. H. M. and Mrs. Sutton left Baghdad on April 11, and arrived in England
on May 30.

Punjab.—The Rev. R. Bateman left Amritsar on May 20, and arrived in London on
June 13.

Ceylon.—The Rev. G. T. Fleming left Colombo on May 8, and arrived in London on
June 5.

BIRTHS.

Punjab.—On April 18, at Dera Ismail Khan, the wife of the Rev. F. Papprell, of a
daughter.

South China.—On June 18, at Bath, the wife of the Rev. J. Martin, of Fuh Ning, of
a daughter.

DEATHS.

Yoruba.—On April 19, at Lagos, the Rev. J. White, Native Pastor of Ebute Meta.

North India.—On May 24, in London, the Rev. H. Williams, of the Krishnagar
Mission.

Mauritius.—On April 12, Mr. Charles Young, of the Northern Pastorate.

Japan.—On May 12, at Tokio, Mildred Beatrice, youngest child of the Rev. J.
Williams.

On June 14, at Clapham, the Rev. J. H. Bernau, formerly of the British Guiana
Mission.

Contribution List.

In the following list of receipts from May 11th to June 10th are acknowledged all
remittances from Associations; Benefactions, Legacies, and contributions to Special Funds
of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged
in the Annual Reports. Parties not finding such payments duly acknowledged are
requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Cookham.....	12	2	6	Blackheath: Morden College.....	7	12	0
Greenham.....	6	14	0	St. Michael's.....	66	13	6
North Berks.....	26	12	9	Juvenile Assoc.....	1	10	6
Reading.....	200	0	0	Brockley: St. Peter's.....	24	7	4
Buckinghamshire: Datchet.....	7	18	4	Chislehurst: Christ Church.....	17	1	0
Upton-cum-Chalvey.....	20	0	0	Erith.....	20	1	3
Cheshire: Crewe: Christ Church.....	12	12	6	Greenwich: St. Paul's.....	10	3	11
Cornwall: Penzance.....	40	8	4	Greenwich, East: Christ Church.....	14	16	11
Derbyshire: County Fund.....	253	11	6	Hatcham: St. James'.....	52	19	8
Devonshire: Devon and Exeter.....	225	0	0	Keston.....	3	1	10
Plymouth, &c.....	100	0	0	Kidbrook.....	26	0	6
Gloucestershire: Cheltenham.....	100	0	0	Lee: Christ Church.....	6	10	0
Rendcombe.....	3	13	10	Lewisbam: Mission Hall.....	1	8	7
Hampshire: Ascham School.....	8	5	0	Sittingbourne: Holy Trinity.....	3	3	7
Bishops Waltham.....	4	4	0	Shortlands.....	25	16	5
Blendworth.....	5	0	1	Westers.....	3	3	0
Greywell.....	5	8	4	Westcombe Park: Mission Hall.....	3	0	0
North Waltham.....	5	0	0	Lancashire: Althwaite.....	11	7	10
Isle of Wight: Brading.....	1	0	0	Liverpool, &c.....	365	13	9
Ryde: St. James'.....	17	5	3	St. Helen's: St. Thomas'.....	6	6	6
Channel Islands: Guernsey.....	25	0	0	Leicestershire: Fleckney.....	9	7	8
Hertfordshire: Barnet: Christ Church.....	6	11	3	Frolesworth.....	4	0	0
Kent: Beckenham: Christ Church.....	30	9	5	Leire.....	3	17	6
St. Paul's.....	24	9	2	Lutterworth District.....	1	16	1
				Lincolnshire: Boston.....	1	10	6

Grasby.....	6	1	0
Middlesex:			
Ashford: West London Schools.....	2	2	0
Fulham: St. James'.....	3	6	6
Gunnersbury: St. James'.....	2	1	3
Hounslow: St. Stephen's.....	4	4	4
Kennington: St. Barnabas.....	2	2	0
Kilburn: St. Mary's.....	160	0	0
Lincoln's Inn Fields: Holy Trinity.....	2	8	0
St. Martin's-in-the-Fields.....	14	2	8
St. Marylebone: All Souls.....	80	0	0
Southgate.....	24	0	9
Stroud Green.....	26	13	7
Northamptonshire: Naseby.....	10	6	6
Nottinghamshire: Nottingham, &c.....	1000	0	0
Carlton-in-Lindrick.....	12	9	0
Oxfordshire:			
Banbury and North Oxfordshire.....	9	0	0
Shropshire: Lilleshall.....	5	17	0
Oswestry.....	37	3	0
Sheriffhales.....	4	2	8
Somersetshire: Langport.....	250	0	0
Wellington.....	20	8	0
Staffordshire: Cheadle.....	9	13	10
Great Haywood.....	1	5	2
Handsworth: Parish Church.....	1	14	0
Tettenhall Wood.....	1	0	7
Suffolk: Occold.....	1	3	0
Worham.....	1	13	5
Surry: Bermondsey: Christ Church.....	10	2	9
Brixton, North: Christ Church.....	8	0	0
Brixton Hill: St. Saviour's.....	12	0	0
Clapham: St. James'.....	43	4	0
Egham.....	1	10	0
Ewell.....	142	5	5
High Ashurst.....	1	10	0
Kennington: St. Mark's.....	6	12	0
Merton.....	16	17	10
Mitcham: Christ Church.....	5	0	0
Streatham: Christ Church.....	22	14	5
Sussex: Brighton: St. James'.....	1	0	0
Eastbourne.....	100	0	0
Hammerwood.....	13	4	0
Warwickshire:			
Warwickshire C.M. Union.....	2	13	7
Cherington.....	2	3	9
Claverton.....	4	7	3
Edgbaston.....	1	10	3
Notton Lindsey.....	1	19	6
Willshire: Pewsey.....	7	1	1
Worcestershire: Alvechurch.....	4	14	7
Chaceley.....	2	7	4
Rownes Chapel.....	16	6	
Wick.....	1	10	0
Yorkshire: North Cave.....	8	0	0
Richmond.....	77	4	3
Sewerby and Grindale.....	53	4	3

ASSOCIATIONS IN WALES.

Denbighshire: Gresford.....	7	11	10
Llanellidan.....			5 0
Flintshire: Bodvri.....	7	0	0
St. Asaph.....	1	13	3
Glamorganshire: Kilvey.....	4	0	10
Port Eynon.....	3	3	0

BENEFACTIONS.

Anonymous, Southsea Conference for			
India.....	50	0	0
Atkinson, Mrs. W., Beckenham.....	5	0	0
Bousfield, C. H., Esq.....	100	0	0
Edwards, Miss.....	5	9	8
Edwards, Miss L., Framlingham.....	5	0	0
Forster, E. Bird, Esq., Cambridge.....	250	0	0
Frith, Mrs., Minchin Hampton.....	100	0	0
Heathcote, Rev. G.....	10	0	0
E. W.....	10	0	0

L. K., for India.....	100	0	0
Markby, Alfred, Esq., Lincoln's Inn.....	21	0	0
Marryat, Miss, Weymouth.....	20	0	0
"Mispeh, H. M. A. S.".....	5	0	0
M. N. S.....	20	0	0
Monro, Rev. Horace G., Stratfieldsaye.....	20	0	0
Smith, Miss H. C., Hampstead.....	100	0	0
"Thankoffering from Clifton for June 5th".....	5	0	0
"Thankoffering".....	50	0	0
Thomas, Llewelyn, Esq., Liverpool.....	5	5	0

COLLECTIONS.

Drawing-room Meeting at 41, Lyndhurst Road, Peckham, for China, by Miss Gardiner.....	2	7	9
Maunder, Miss, Newbury (Miss. Box).....	2	16	10
Shaw, Miss M., Little Longstone (Miss. Box).....	1	3	2
Wood, Miss, Antwerp, from Friends and Children's Boxes.....	2	14	10

LEGACIES.

Brock, late Beauvoir, Esq., of Sandown: Exors., B. C. Seed, Esq., and C. D. Woolley, Esq.....	50	0	0
Hayden, late Miss Susannah, of Duxford: Exor., James Hayden, Esq.....	10	0	0
Hill, late Ann Eliza, of Islington: Exors. and Extri., Messrs. H. and A. Hill, and Mrs. E. E. Collyer.....	100	0	0
McDonald, late Mrs. Mary, of Killyman 25: Timins, late Miss Mary Eleanor Clegg, of Cheltenham: Exors., Rev. G. Hadow and J. Goldie, Esq.....	30	0	0

FOREIGN CONTRIBUTIONS.

Canada: Saskatchewan.....	13	17	5
Prince Edward Island: Charlotte Town	10	0	0

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Anonymous, for Catechists at Shikarpur	25	0	0
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Stevens, n, Mrs., Dunfermline.....	5	0	0

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Canterbury, His Grace the Lord Archbishop of.....	20	0	0
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CALCUTTA GIRLS' SCHOOL FUND.

Munby, Mrs., Turvey.....	10	0	0
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KISWAHILI NEW TESTAMENTS.

Gleaners' Union:			
"In memory of Mr. Mackay, by Gleaner No. 9535".....	5	0	0

ST. PETER'S, KRISHNAGHUR, FUND.

Anonymous.....	125	0	0
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GLEANERS' UNION.

Contributions.....	36	2	9
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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

AUGUST, 1890.

CLOUDS ON THE HORIZON.

A RELIGIOUS STUDY.

SUBJECT.—"On the various forms of Error, which stand in the way of the acceptance of the orthodox Christian Faith by the *educated* Natives of Asia, Africa, America, and Oceania."

TEXT.—"But the unclean spirit, when it is gone out of the man,

(1) passeth through *waterless* places, seeking rest, and findeth it not.

(2) Then he saith: 'I will return into my house, whence I came out.'

(3) And when he is come, he findeth it *empty, swept, and garnished* (σχολαδίζοντα, σεσαρωμένον, καὶ κεκοσμημένον).

(N.B.—St. Luke omits "empty.")

(4) Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there.

(5) And the *last state of that man becometh worse than the first.*

(6) Even so shall it be unto *this* evil generation."

(N.B.—St. Luke omits the last clause.)

Revised version of St. Matthew xii. 43.



THE work of the nineteenth century is nearly done: at the close of another decade we shall be able to say, that the Gospel has been preached in some form or another in nearly every part of the world. In the company of, or following, the Gospel, has come a certain amount of religious or secular Education; of Instruction, moral, material, or spiritual; of Commerce, and so-called Civilization. In the course of the twentieth century, idolatry, and local forms of worship, will be entirely discredited, and the second stage of Missions will be entered upon. It is not likely that any race or nation, touched however lightly with the electric current of Civilization, will linger in the prison of old-world ideas. The heart of man, made after God's image, turns Godwards, but the mode in which it feels after God varies according to its environment, opportunity, and elevation of thought. The wonderful conceptions of Greek and Roman mythology expired unregretted in a sunset of their own beauty. Homer ennobled, but did not, except in the case of the Goddess Athéné, spiritualize his Divinities; Virgil lowered them in their moral standard below the level of self-controlled mortals; Horace, following Lucretius, laughed at them; a century later they had disappeared. Here we have an instance of the house empty, swept, and garnished. The young Hindu or Mohammedan, fresh from the State Colleges of British India, is passing through a similar transformation of ideas. We have in the case of Justin Martyr, who lived 100-120 A.D., an exact parallel. He

was a Greek, who lived at Nablús (the ancient Sichem) in Palestine : he found his neighbours, under the evil influence of the followers of Simon Magus, little better than idolaters : he himself sought truth in the schools of Greek philosophy, Stoic, Peripatetic, Pythagorean, all *waterless* places, where he did not find what he desired. A better hope was dawning upon him in the teaching of Socrates and Plato, when by a mere chance he met an aged Christian, who summed up his advice in the following words : "The truths, which you seek, are not comprehensible to the eye or mind of man, unless God and His Christ give him understanding." Justin Martyr took the advice, and found Christianity the only true philosophy.

In missionary reports we read, that Paganism in its old insensate form is gone. Great Pan is dead ; if among the aged some traces of the old poison remains, it is but the flickering of an expiring lamp. But the same reports tell us that "the connection of the people with Christianity is to a large extent of the most nominal kind even in settled congregations : the idols are abandoned, the Neo-Christians are in gross ignorance, and a very low state of morality." If any one dreams that we are approaching within reach of a Christian euthanasia, he is mistaken. Here again the state of the Christian Church in the second and third centuries supplies analogies, for human tendencies have not changed with the lapse of centuries.

My object is to review one by one the phantoms which in the guise of religion get power over the awakening human soul, and come between it and what the Protestant Churches of Europe and America call "Orthodox Christianity," based upon the dogma of an incarnate, crucified, and risen Saviour. I subjoin a provisional statement ; as far as I know, it is a new study from my point of view. I have weighed in the balance, and cast out, all forms of religion in which I found no signs of future vitality, such as Taouism, Shintoism, Shamanism, and all old-world forms of so-called animistic beliefs. I have quoted freely, and without acknowledgment, from the scores of authors whom I have consulted.

DETAIL OF THE CHIEF FORMS.

I.—The old Beliefs, purified, refined, and adapted to the requirements of a civilized Society.

- | | | |
|----------------|---|---|
| <i>Theist</i> | { | (a) Neo-Mohammedanism (Súfi, Bábi). |
| | | (b) Neo-Judaism. |
| | | (c) Neo-Hinduism (Jain, Sikh, Satnámi). |
| | | (d) Neo-Zoroastrianism (Parsi). |
| <i>Atheist</i> | { | (e) Neo-Buddhism. |
| | | (f) Neo-Confucianism. |

II.—Modern conceptions formed from the blending of old Beliefs with Christian Principles, either consciously or unconsciously.

- | | | |
|------------------------------|---|---------------|
| (a) Brahmoism | { | Adi-Samáj. |
| | | Brahma-Samáj. |
| (b) Theosophy. | | |
| (c) Hau-Hau, of New Zealand. | | |

- (d) Mormonism.
- (e) Positivism or Comtism.
- (f) Christian Buddhism.
- (g) Scepticism and Agnosticism.
- (h) Unitarianism, &c., &c., &c.

III.—Departures from the orthodox Christian Faith.

Conditional Immortality; Future Probation; the Pagan Elements in the Papal System; &c.

Let not any reader be anxious as to my personal convictions, but I do not consider that the fact of having accepted Christ *ex animo* would justify the absence of a judicial mind in the consideration of the wonderful phenomena which it is proposed to exhibit. Having lived a quarter of a century amidst Hindus and Mohammedans in closest friendship, I cannot restrict human moral excellence to members of Christian Churches, and a wide study of the history of religion at all times and in all parts of the world has confirmed to me the truth of St. Peter's words, Acts x. 34-35.

There is another consideration: Europe was blessed by an early and uninterrupted Christianity. We have no knowledge of the feelings of our ancestors who were not Christians; we do not even know for certain who they were, before they became Christians. But if we could imagine that the Gospel preached in Palestine had never incorporated the wisdom of the Greek and the strength of the Latin races, had never found its way in Europe, and had been stamped out of Asia by the Mohammedans, and suddenly in these days, under the spade of the excavator, the Old and New Testaments had been revealed to us, it would have been just as true under those circumstances as it is now, but we should have been brought face to face with the mighty Revelation without preparation, and the message would have had to work its way by its own innate force, and those who were constitutionally slow of heart to believe would have cried out, "Why have we been left so many centuries in darkness? if the doctrine is the only way of salvation, why have our ancestors been debarred of a knowledge, which actually existed, but which was mysteriously shrouded?"

This is just what the poor non-Christian races do feel, though incapable of expressing their sense of the deep injury done to their ancestors, and what some of them do say. The power of the Holy Spirit does indeed fall on them, but they are totally unprepared to receive it, or make a good use of it, and are exposed to the risk of errors of which we can have no conception. What we call "heresy," or "*αἵρεσις*," or "choice of principles," is produced by the contact of the new belief, directly, or by indirect reflexion, with the remnants—the decaying and fading elements—of the old. How much controlling grace is required to keep alive the flame in an ignorant, poor, despised Church in the midst of hostile Paganism or persecuting Mohammedanism! It is a marvel how the Coptic, Abyssinian, Syrian, and Nestorian Churches kept themselves alive during the dreary centuries of neglect and oppression. But the newly-formed Churches are liable

to the influence of more powerful and subtle enemies,—an infidel Press worked with all the science and daring of Europe, in every language; false missionaries sent out for the purpose of seducing; conflicting offers of rival Churches, some bound in the chains of mediæval error, some led away by spirits which they have never proved; the examples of evil men, calling themselves Christians; the attractions of cunningly devised systems; and in some countries, like India and China, the solemn call of members of their ancestral and venerable religion, which has cleared away the moss of centuries, and tries to present itself as the divinely preserved and reformed representative of primeval Truth as communicated to their ancestors.

We must look at the subject from a philosophical point of view, and we then become aware, that all the ancient religions of the world sprang from the *fear* of something unknown, not necessarily a supernatural unknown, for the savage knows no difference between the natural and supernatural, but in the fear of some unexpected event, which will result in evil.

“*Primus in orbe Deos fecit timor.*”

Hence spring the early cults of gods, evil gods, for the only formula which men knew was that “God is the evil.” Thus the first form of religion is Fetichism, the cult of elements and objects. This leads on to the cult of spirits, and of the manes of ancestors, suffered still to haunt the place of their earthly sojourn, and the dim belief of a future life beyond the grave, something of the type of their life on this side, with the same wants, pleasures, and sufferings. Then Polytheism comes into existence; or natural objects, such as the sun, the mountain, the river, become fancifully personified, and illustrious men become deified. As the education of the world advances, a process of elimination takes place, with the result of Agnosticism, or blank Atheism. Unless at this epoch of human advancement a divine revelation operates on the hearts and understandings of men, the proud human intellect sets itself free of all theological and eschatological conceptions, and arrives at Materialism, and the assertion that, beyond the actual body and the surrounding elements, and the ordinary environment of that body, space and time, life and death, nothing exists. In this sad and hopeless snare many great intellects and noble natures in modern times in Europe have been entrapped, and nothing but the grace of God can save the young and proud educated heirs of all the ages, and of all the accumulated wisdom of Asia, now supplemented by the science of Europe, who are floating down the fatal rapid. They may from time to time be arrested, as for a moment by a rock in the stream, representing one or other of the forms of illusion entered in my provisional statement: such a poor device as Theosophism, or Agnosticism, or Positivism, would hardly arrest the downgrade impetus.

There may be a new birth of feelers after God, like Mani and Mohammed; new great moral atheists, like Koung-fu-tse (Confucius) and Gautama (Buddha); new schools of philosophy, like those of Socrates and Plato, of the Vedanta, and Nyaya, and Sankya of the Hindu,

wondering by whom man was made, whither men go after life's little struggle, what was the object of existence,—for the human race are brothers for all time, and man, after all, is a religious animal. St. Augustine has nobly said, “*Res ipsa, quæ nunc Religio Christiana nuncupatur, erat apud antiquos, nec defuit ab initio generis humani, quousque Christus veniret in carnem, unde vera Religio, quæ jam erat, cœpit appellari Christiana.*”

It is as well to recollect the elements of religion, which unconsciously operate on the intellect and soul of man, till choked by the self-sufficiency of human reason:—(1) Intuition of God; (2) sense of human weakness and dependence; (3) belief in divine government of the world; (4) distinction between good and evil; (5) hope of a better life. And, if religion exists, it must be built, if it is to endure, upon foundations such as the following:—(1) Belief in a divine power of some kind; (2) acknowledgment of sin in some way; (3) habit of prayer in some form; (4) desire to make some kind of atonement for sin, and thus escape from punishment; (5) something beyond the grave. But it is a tremendous error, though a common one, to measure other natures or races, who are in a different environment, on a different platform of civilization or barbarousness, by ourselves; to judge of past ages by contrasting them with the nineteenth century; to weigh other forms of civilization in the same scales with our own; to limit the varied aspect of a great truth by the capacity of our own narrow vision. The Old Testament gives us an illustration of the absence of such blemishes in a divine work, where there is unity, but not uniformity. The only difficulty which presses on my mind is this: It is so often stated by the apologists of the divine plan of dealing with “man,” that it was progressive according to the ever-increasing capacity of *man* to receive the truth. But the “man,” alluded to in the Old Testament, is the small nation of the Jews only, a mere drop in the ocean of the great races of Asia; and in the New Testament, the subjects of the Roman Empire, a mere handful compared to the teeming inhabitants of the world. As regards the races to whom the old and new covenant came, they had indeed passed through the different stages of man's civilization, and touched ground absolutely; but when we come to deal with the barbarous races of Asia, Africa, Oceania, and America, we find that they are still in a lower stage of comparative civilization than that of Abraham, and that we are trying to apply to them in their intellectual childhood those rules of life which had only been gradually enforced upon God's chosen people, and for which we, by the discipline of the growth of ages, have become fitted. If Israel was not fitted in the time of its kings and prophets to receive the full Gospel, how can the educated classes of Asia and the barbarous inhabitants of Africa, America, and Oceania be expected to be able to comprehend and to bear it? In weighing their shortcomings, and their tendency to go after other gods, such gods as the nineteenth century supplies, we must not judge them harshly. What should we ourselves have done under similar circumstances?

I now proceed to notice each form of religious development, briefly, but I hope faithfully, trying to see the good features, and unflinchingly pointing out the dangers, not from the point of view of abstract moral or Christian excellence, but with reference to the danger to which the existence of such phenomena in the nineteenth century, a period of intellectual, material, and spiritual development, exposes individuals and weak and infant Churches.

I.

(a) *Neo-Mohammedanism*, with its satellites:—(1) Súfi-ism, (2) Bábi-ism. Unquestionably this is the most determined and dangerous foe; the youngest of all the great propagandist religions, with its roots deep in the Jewish and Christian faiths. I have not placed it in Section II., as its contact with Christianity was neither with a pure form nor with an open Bible. It is more dangerous, owing to its resemblance: *Corruptio optimi pessima*. It is of no use painting it with dark colours beyond its deserts. Slavery and slave-trade are no more necessary features of Islam than drunkenness and sexual profligacy are of Christianity. Of the fifty millions of Mohammedans in British India, not one has a slave; nor is polygamy either a peculiarity or a necessity of their system. In British India the practice is rare; but by the law of the land it is legal both to Hindu and Mohammedan. The great doctrine of one God, all-powerful, all-wise, and all-merciful; the immortality of the soul; the certainty of a day of judgment; the necessity of personal prayer; the absence of any priesthood; the abolition of all old-world practices, except circumcision,—are such as must ever recommend it to favour. Mohammed's description of Paradise is false, because he was himself false, and knew nothing about the subject; but he knew what kind of Paradise would attract his countrymen. Had he been addressing a London Evangelical congregation, or converted Eskimo, he would have expressed himself differently, but would be equally far from that truth which eye has not seen, nor ear heard, nor heart conceived. Mohammedanism now wins its way by peaceful means everywhere, patronized by the Russians in Siberia, by the Dutch in Batavia, tolerated by the English in British India and the Cape Colony, and commencing the work of propagandism by missionaries. All over Africa it is aggressive, and appears to advantage as suppressing cannibalism and human sacrifices, and discouraging the import of liquors. It is still a living form of belief. Fatalism has a powerful effect upon the Oriental sluggish character, and the time is at hand when translations of the Koran and other religious books will be widely circulated in the different vernaculars. A Mohammedan Mission is now being organized at Haiderabad to convert the Americans. From our own point of view Mohammedanism is false and worthless, and conversion to it means only formal profession of faith, the rite of circumcision, and certain practices, and nothing more. There is no conversion of the soul, no change, or even pretended change, of the heart, no confession of sin, no conviction of the need of a Saviour, no desire for

holiness. But from the point of view of the idolaters, or barbarous tribes, it has another appearance; it does not demand too much of its neophytes, and it is indulgent to the vices of its followers. Under the influence of the contact of Christian civilization a silent reformation is going on among Mohammedans. The impurities which had been contracted by dwelling among idolaters and from ignorance are being removed, not by the violent hands of Wahábi fanatics, but by the prudent counsels and example of educated leaders, and it is impossible to imagine what may be the results. The work of Saiyad Ahmed Khan in North India is a notable instance.

It may, however, be questioned whether it really is itself worthy of the name of a universal religion, for the pilgrimage to the black stone at Mecca localizes it to Arabia. The teaching of Christ and of Buddha appeal to the human soul, wherever it is. Islam has a want of power to develop, and thus satisfy the varying cravings of the whole human race, and is restricted by the initial rigidity of its central doctrine, and the narrow walls of the so-called "uncreated" Koran, which has stereotyped an unalterable and unsympathetic form of worship. One cannot imagine an Englishman of the nineteenth century submitting to circumcision as a test of belief and becoming a *boná fide* Mohammedan, however much he may subscribe to the doctrines. One can, on the contrary, imagine a Mohammedan becoming like a Christian citizen of the world. Súfi-ism and Bábi-ism are popular, because they supply that warmth which a worshipper seeks in vain in the cold formality of the Koran, where God is so very far off.

The Súfi is a strange and persistent vagary of the human mind: the word is either derived from "*σοφος*," "wise," or "*súf*," "wool," in allusion to the dress of the order. It is probably a relic of Neo-Platonism, the union of the human intellect with universal reason, and treated as a mysticism. It is a revival of ancient habits of thought and feeling among a people who have adopted Islam under compulsion. We know by experience in India, that the thousands of Mohammedan Rajputs are still Hindu, except in a few outward ceremonials. Súfi-ism develops itself in the form of an ardent Pantheism, a mystic apprehension of the unity and divinity of all things, generally narrowed down in literature to women and wine, though by a mystic interpretation the wine and the mistress are supposed to represent the Korán and the Deity, the harem is made to symbolize the oratory, and intoxication represents the bewilderment of sense before the Divine vision. The desire of the soul to escape and rest with God is often clearly expressed in unequivocal Pantheistic terms. This strange heresy still exists within the Mohammedan system in Persia. It is the especial tendency of dreamy and tender spirits, as the doctrine is simply the theory of Divine love. A woman is said to have led the way, and taught that God must be loved above all things, because He alone is worthy of love, and everything here below is to be sacrificed in the hope of one day attaining unity with God. Under the colour of Súfi-ism opinions entirely subversive of Islam can be entertained, for it began by ex-

pressing contempt of life, exclusive love of God, and asceticism, during which the soul could contemplate the Supreme Being face to face, and as would be expected, such views led the devotee down an inclined plane into rank Pantheism, and hideous immorality under the guise of religion. This moral abyss is always open for the Oriental freethinker, and must be reckoned with as one of the most dangerous, because the most specious, of the seven devils which wait for the soul of a man.

The sect known as the Bábi is a new one, but it represents a very old tendency. In 1844, a young Mohammedan Persian gave out that God was manifested in his person, and drew men after him. His name was Mirza Ali Mohammed: he was put to death by order of the Shah in 1850. He had assumed the title of "Báb" or the "Gate," through which men must approach the Imam, and the channel whereby the latter reveals to the faithful the true meaning of the Koran. His followers were men of learning, reasonable, and humane, with boundless devotion to their creed, and the spiritual chief of what they deemed to be a universal religion; they were always resting on Divine guidance, and have been cruelly persecuted. The teaching of the "Báb" was that (1) God has existed from all eternity; (2) He had manifested Himself to man from time to time; (3) He spoke by Moses and the Prophets, by Jesus and Mohammed, and now by the "Báb;" (4) that His coming had been long expected, that the Christians blamed the Jews for not listening to Jesus, the Mohammedans blamed the Christians for not listening to Mohammed, and that now the Mohammedans will not listen to the "Báb;" (5) that his book, the *Beyán*, was a greater miracle than, and would supersede, the Koran; (6) that the manifestation in him was not final, that he, whom God should manifest, would soon appear.

Even in the hour of his martyrdom, this simple, gentle young man wrote, that all men should know the degree of his patience, and contentment, and sacrifice, in the way of God. He had an assurance of the ultimate triumph of his religion; he preached tolerance, and begged that no one should be slain for unbelief, *for slaying of a soul is outside the religion of God*. On his death another manifestation was made evident in the person of Beka, who was alive at St. Jean d'Acre, in Palestine, last year. His followers were numerous and devoted; by letter he reproved sovereigns. The literature of this sect in the Persian and Arabic languages is extensive. It is important as indicating a religious revival of an exalted stamp, and it tells against the character of our friend and ally the Shah of Persia that he should have sentenced many of the sect, male and female, to cruel tortures and death, and slain by a cruel death the holy and harmless founder. During these last weeks news has come of another terrible persecution of these innocent sectaries at the hands of the Mohammedan religious leaders; and the Protestant missionaries have extended their sympathy and protection to them. The diplomatic representative of Great Britain has successfully remonstrated with the Shah in their favour; their number is increasing greatly, they are crying out for copies of the

Bible, and opportunities to get their children educated; and a greater step in consequence of this wicked persecution has been made towards religious toleration in Persia than by anything that ever happened before.

(b) *Neo-Judaism*.—It would be impossible, while philosophically considering the spiritual prospects of the coming generation, to omit notice of the important factor represented by God's ancient people, the Hebrews. They number at the least seven millions, which is far in excess of the population in the days of the kings of Israel and Judah, who were merely petty Rajahs, dependent upon Egypt and Assyria, and far beyond what the small province of Palestine could ever have supported, for the Land of Israel, the whole of which can be surveyed from the height of Mount Gerizim, is not large enough to make up two good-sized districts in British India. They are scattered everywhere in Europe and Asia, and the north of Africa, in some places in positions of wealth, dignity and power, in others in humiliation, and moral and material degradation, but clinging to the great central truths of their Covenant. From the earliest time they have avowedly admitted proselytes, and no doubt have absorbed inferior races. The Eunuch of Kandace must have belonged to a community of proselytes of an alien race. In Abyssinia the Jews at the present moment are of Hamitic race, and speak a Hamitic language, and still are Jews. In India some of the Beni-Israel are dark as Indians, and both white and black have a special ritual for the circumcision of strangers and slaves, indicating clearly how their numbers were recruited. In the pages of Philo of Alexandria, in the first century of the Christian era, we read how anxious he was to win over Gentile Greeks to his faith. The Jews supply soldiers to the Russian, French, and Anglo-Indian armies; they have the testimony of centuries to their being endowed with abilities far above the average of their times. We, at least, can throw no stones at the sacred book which they reverently cherish, nor can they be charged with any attempt at any part of their history to alter the great features of their story, the promises, the sins, the denunciations of the Prophets, and the catastrophe. They have been cruelly treated by Christians in every country of Europe; if such unworthy conduct has ceased in some countries, like Great Britain and France, it continues still in Germany and Russia, to the disgrace of those nations. A portion of the Hebrew race are reported to have sunk in a cold atheistical form of ritualistic worship; but there is another side of the picture. I quote a portion of the address of the Rev. Dr. Adler, this very year delivered in the Great Synagogue in Aldgate in the presence of the Lord Mayor, himself a Jew:—

“A portion of the triumph that had been achieved was due to the benign influence exercised by the Great Synagogue and its managers. Many a soul-stirring service had been witnessed within its venerable walls. Whatever the event that moved the heart of England's sons—when a great victory evoked national rejoicing, when a sovereign had been stricken down by illness, and when it pleased the Lord to send him healing, when a joyous jubilee was kept, and when death had entered the palace—every event was commemorated in the Great Syna-

gogue with the voice of prayer and supplication, of praise and thanksgiving, proving that the Israelite, then as always, was "steeped to the very lips" in loyalty. Nor were the administrators of the Synagogue unmindful of the needs of their fellow-men, though of another land and creed. Whether the appeal came to relieve a famine in Sweden or to diminish the sufferings of English prisoners in France, or a plaint reached these shores from the hunger-stricken children of Ireland, the authorities of the Great Synagogue were ever ready to aid and to succour. A fervent prayer for the continued prosperity of the Synagogue and for the welfare of the City and its Chief Magistrate concluded the sermon."

As a member of the Committee of the London Society for Promoting Christianity amongst the Jews, and a reader of the Reports of other missionary societies to the Chosen People, I confess to a feeling of despair as to results, but not to any doubt as to the duty of Christians. "How can a man be justified in the sight of God?" that is the question. The great doctrines of the Divinity of Jesus, and the Trinity, are the stumbling-blocks. Still, there are devout Jews, like Zachariah, and Simeon, and Nicodemus, waiting for the consolation of Israel, full of purity, prayer, faith, hope, and charity. There is a hiding of power, an antiquity of history, a simplicity of doctrine, and, as far as it goes, a truthfulness, that seems to find a resting-place for the weary spirit of the Gentile who cannot bear the scandal of the Cross. Up to a late date there was a difficulty for a Gentile in this country being introduced into the Jewish faith; he had to go to Holland, Belgium, and France for the purpose; but the Rev. Dr. Adler has removed this difficulty, and, as in the United States, the ceremony is a public one. The Chief Rabbi declared from the pulpit that his people had been the greatest proselytizers in the world, and something like a Jewish Missionary Society was projected. In these days no form of religion can expect to maintain its hold on the heart of man, unless it be propagandist, and in this wonderful age we may expect the appearance of some Hebrew prophet.

And another consideration suggests itself: in self-defence against ignorance and crime the Hebrew community must encourage education, and in self-defence against the argument of the missionary they must study their Scriptures, and consider their position; and the surest form of self-defence, if convinced of the justice of a cause, is to carry the war into the enemy's camp, and not allow their flocks to be invaded. Propagandism is in the very air, when sects like Mormons and Theosophists send out missionaries, and preachers of Atheism and Agnosticism send out supplies of pamphlets to find converts among the Natives of India. The appearance of the promised Messiah is still expected. One missionary reports, as illustrative of their condition, "Remove Christ's Divinity, and they will at once become Christians." As this can never be conceded, the alternative is to preach a form of Neo-Judaism, omitting the Divinity of Christ. As a proof that Judaism had formerly, or was deemed to have, a propagandist force, I allude to the legend that at one time little was required to have induced the pagan Russians to accept the Jewish rather than the Christian faith. This may be legend; but laws are facts, and, A.D. 315, Constantine made conversion from

Christianity to Judaism a penal offence, and prohibited Jews, under pain of death, to circumcise their Christian slaves. It is clear that the Mohammedans in their intolerance only carry out the practice of Jew and Christian at an earlier date.

The careful and critical study of the Old Testament, to which so many Jews are now devoted; the annual reading of the Book of Psalms, which is their rule; the reading every Sabbath and explanation of portions of their Scriptures by intelligent men to intelligent hearers; the teaching in their Sabbath-schools; the din of controversy which surrounds them,—cannot be without result. The Lord has not deserted His people; materially He has greatly blessed them. Their wealth far exceeds that of any Jewish monarch. The wisdom of their wise men has far exceeded the wisdom of Solomon. Their numbers as a peculiar people, in race, customs, and religion, though scattered amidst the Gentiles, far exceed the population of the Holy Land in its most prosperous period. They cannot stand still now, as they did in the days of their undeserved persecution and their unenviable seclusion from their fellow-citizens. They must feel that, if they are inheritors of the Promises, which no Christian can deny, and yet cannot accept the Christian development, they must show cause why. If they are sincere Jews, they must expect a Messiah; if they are indifferentists, they are no longer Jews, but common Agnostics.

(c) *Neo-Hinduism*.—The phenomena described here are restricted to those which arise from the spiritual energies of the people of India, *independent of Christian influence*. Throughout his long career the Hindu has always been tolerant of other religions, patient of the expression of the widest free-thought, doubts, and speculations, and always ready to absorb the lower non-Hindu races into his system on the easiest terms. An apostate Hindu can be restored to his former position by the prescribed atonement; and I have before me an advertisement, in the English language, in an Indian newspaper, notifying that “Chunder Mohun Tagore had, at Calcutta on September 26th, 1854, after baptism, re-embraced Hinduism by the ceremony known as Praschitri, performed on Sunday last.” Like the Roman Catholic, the educated Hindu denies that he is an idolater, if by idolatry is meant a system of worship which confines the idea of Divinity to a mere image of clay or stone, and which prevents the heart’s being elevated with lofty notions of the attributes of God. If this is what is called idolatry he disclaims it, he abhors it, and deplores the ignorance and uncharitableness of those who charge him with this grovelling sin. As a corollary to this, it may be recorded, that an image of Bhaváni in a Hindu temple seemed to an English traveller to be very like, from an artistic point of view, an image of the Virgin in an adjacent Roman Catholic chapel, and, on inquiry, it transpired that *the same Hindu had carved both*.

There were three stages in the Hindu system—(1) Vedism, (2) Brahmanism, (3) Hinduism proper. Between the latter two developments, in chronological order, came Buddhism. Now Hinduism proper is not likely to survive the fierce light of education and civilization, though

the wonderful spiritual conception of "bhakti," or faith towards Vishnu, may appear in ever-changing forms. The conservative Hindu, jealous of his nationalism, must fall back upon the Veda, and the vast literature that succeeded them, and he will be comforted in finding that his ancestral religion has had, throughout all its history, the power of adapting itself to the needs of each age, by an internal process of incorporation and adjustment, or by an external process of throwing off new developments. By appealing from the later books to the Veda they obtain freedom from many ceremonial observances. The deep introspection of the Hindu intellect is always capable of evoking new spiritual conceptions, reasserting the unity of God, a kind of spiritual Pantheism—"one only being, no second"—for nothing really exists but the one Self-existent Spirit called Brahma; all else is Maya, or deception. Nothing exists but God; and therefore everything existing is God. It has thrown off new sects, tilted against caste century after century, and, touched by the Ithuriel spear of European education and civilization, it will do so again. And to many educated minds it will be sufficient, and the Neo-Hindu, purged of the grossness of the national worship, will maintain that he in reality maintains the same views as the Christians. The Yogi devotee seeks a mystic union of his own spirit with the One eternal Soul. Is not this an unconscious feeling after what is taught in such evangelical books as the *Imitation of Christ* or *Union with Christ*? He seeks to subdue all passions, all impurity of thought, all love of earthly things. Is not this part of the Christian system? He gives his mind to abstract meditations and his body to mortifications. What do some Christians more? Patriotism and Conservatism, and hatred for things foreign and new, will induce him to dip into the editions and translations, now to be purchased in any shop, of his own sacred books, venerable, full of marvellous interest and some incontestable truth, and he will hesitate to throw them over. In different corners of the vast empire he will hear of the spiritual writings of the Sikhs, the Kabirpanthi, the Jain, the Satnámi; and the Hindu intellect will not be true to itself if new and enlightened forms of religion do not spring up, defended by argument in schools of philosophy, and spread broadcast in the vernacular press. I give one instance.

Dayānanda Sarāswati, of Bombay, who died at Ajmír, aged fifty-nine, in 1883, was the determined champion of the literal interpretation of the Veda, and he founded the Arya or orthodox Samáj. He never came under the influence of Christian written or oral teaching. He was a Brahman by birth, of the Province of Kathiawar, and from his earliest youth a profound Sanskrit and Vedic scholar. His father belonged to the Siva sect, and was in easy circumstances. The son left his father's home, and wandered to all the great religious resorts in India for the purpose of study, and he made use of the editions of the text and commentary of the Veda published in Europe. He was opposed to idol-worship, he repudiated caste, he advocated female education and re-marriage of widows, but he had an unwavering belief in

the truth and inspiration of the Veda. To him they were not only inspired in the Christian sense of that word, but were prehistoric and prehuman, breathed by God, and conveyed to man without the intermediate aid of human acquirements by the ministration of angels. The Veda were not only to him truth, *but all knowledge, divine and human*, and in them could be found in the germ all subsequent discoveries of the human race. On his death, it was determined by his followers to establish an Anglo-Vedic College, with the object of the revival of the knowledge of the ancient Scriptures of the Hindus. The sharp contrast of this movement with that of Brahmoism, which will be described in Section II., will not escape observation. This last does not fear contact with the West and Christianity, and maintains a constant controversy with these representatives of pure, undiluted Neo-Hinduism. Two remarkable facts are recorded this year: (1) the Arya Samaj declares the Veda not to admit of accurate translation, but only of commentary; (2) on the other hand, they declare their desire that the Veda should be in the hands of the devout in the cheapest possible form. Here is a dilemma. If it be the Word of God, it is essential that it should be intelligible to the human race, and it is incredible that a revelation should have been made in a form which is not intelligible. It is remarked by one capable of forming an opinion, that a wave of philosophical discussion is passing over the educated Hindu classes; but, in his opinion, the more of philosophy the less of religion, for the great teachers of mankind were not philosophers. In India the danger is great that metaphysics will take the place of religion in the minds of educated Natives who stand aloof from Christian influences.

(d) *Neo-Zoroastrianism*.—This ancient faith, under the influence of the great Mohammedan revival in Asia, dwindled down to the narrow limits of the small Parsi congregation at Bombay, and elsewhere in India, numbering 100,000. It was once the dominant religion in Western Asia, in the time of Cyrus and Darius, and in later generations the Roman eagle fell before it. Whatever may have been the rule in the time of its greatness, in the time of its decadence it is not a proselytizing religion, and no one not born a Parsi can be a member of the community. However, many close corporations have opened their doors in this age. The Parsi community is eminently wealthy, respectable, and educated. There are two sections: the advanced party, who are ready to reform the abuses of centuries in their customs; and the conservative. The whole energy of a religious Parsi at the present day is concentrated on the endeavour to make himself (so to speak) demon-proof, and this can only be accomplished by absolute purity, symbolized by whiteness. He is on his guard against bodily defilement, and never goes out to his daily occupation without putting on a sacred white shirt and sacred white girdle. Though highly-educated, enlightened, and Anglicized, he rigorously observes this custom. The real creed has probably little in common with the teaching of Zoroaster, now for the first time revealed to them in the translation of Zend and Pahlavi books by European scholars. As light from the

outside burst upon them, they did not like to be told that their ancient faith was dwindling, and moribund, and that this was owing to the absence of a missionary spirit. In 1874 there was a discussion among them, whether it was contrary to the now understood law of Zoroaster to seek converts, and whether it was not expedient to anticipate extinction by numerical addition to their persuasion.

The tenets of this religion are very clearly and completely explained in a lecture in the English language delivered in the Town Hall of Bombay, in the presence of the Governor, in 1885, by Jivanji Jamshedi Modi, an accomplished scholar and agreeable gentleman. I met him last September at the Oriental Congress at Stockholm, to which he was a delegate from British India, and where he took his place on full equality with the scholars of Europe. I conversed with him on the subject of his customs and religious tenets, and found that, in spite of all his learning and enlightenment, he was proud of them, and on his return to Bombay he forwarded me a copy of his lecture. His religion is Monotheistic, and there never have been images, temples, or altars. Herodotus mentions this in the fifth century B.C., and it is true to this day. They reverence Fire, as the refulgent symbol of God; but are incorrectly called "*Fire-worshippers*." It is a mistake to suppose that Zoroaster preached a dualism of two independent powers of Good and Evil. The Zoroastrian idea of the evil spirit is identical with the doctrine of Christians with regard to the Devil, neither more nor less. Zoroaster preached a life to come, the immortality of the soul, and a place of reward and punishment. Their moral system is described in the following: "Good words, good thoughts, good deeds; think nothing but the truth, speak nothing but the truth, and do nothing but what is proper."

It is distinctly asserted by some writers that the post-exile Judaism was more or less affected by the impress of the religion of Zoroaster, with which they had come into contact during their captivity under a Persian sovereign, and that the Jewish conception of Cosmogony was modified by this contact, and later on a connection is traced betwixt these ideas and the Gnostic speculations in the second century after Christ. I only allude to this to show that this form of faith, and the practice of believers, is free from idolatry, ritual, impurity, ignorance, and tries to be spiritual and holy, and the Parsi population has ever enjoyed the highest character for honesty and enlightenment. It cannot be but that this form of religion may attract some poor wandering souls, seeking rest, and finding none.

(e) *Neo-Buddhism*.—Hitherto I have alluded to ancient religions based upon the conception of a God. I now proceed to notice those which are purely atheistical in principle, but have in practice, from contact with local Paganism, become as degraded as fetish-worship. Buddhism is defined as a system which is not only free from the conception of a God, but from any belief in a soul or a future state. The duty of man is limited to this world, and all speculations as to the future are excluded. Again Buddhism adopts the pessimist view of life, and sums up the worth of life in the apophthegm—"Wherever

there are conditions of individuality, there are the conditions of sorrow," and the refrain, "The noble eight-fold path leads to the destruction of sorrow." The precepts of Buddha were launched on the world in a fine missionary spirit, 600 B.C. Expelled from India, the place of their birth, they have found an asylum in Ceylon, Burmah, Siam, Tibet, Mongolia, China, and Japan; but it cannot be said that in any one of these countries they are in the least degree propagandist at the present moment, and, whoever says that they are, errs; but none the less there is a possibility of adherents joining them, of which we have a notable instance recorded in the *Times*, September 28th, 1889, of an American named Powell being received with due ceremony into the Buddhist community by the spiritual head at Colombo. It may with equal truth be said, that Buddhism has in practice been grossly degraded by idolatry and nature-worship. Such has been the fate of all religions, even of Christianity; but the Reformer may be near at hand. The marked partiality for Buddhism exhibited in Europe and America cannot but react upon the Native communities, as education extends to them, and notices of revivals are chronicled in the newspapers. Buddhist associations are formed to counteract the Christian missionary; opposition schools are opened. In Japan we hear of a reformed Buddhism being preached by a Japanese fresh from Oxford. Then we read of a reformed Buddhism in China, the followers of which exhibit more depth and reality in their convictions. They continue their ordinary avocations, wear the ordinary dress, but manifest their strong faith in their new creed.

The doctrines of Buddhism are well known, or can be found in numerous excellent treatises. The subject has been nearly exhausted. We have only now to estimate whether this godless moral machine will form a nucleus for the reception of educated and thoughtful men, seeking to follow what to them seems the right way. We are hardly fair judges, for to our apprehension there exists in the human mind from the very beginning of consciousness, a something, whether we call it a suspicion or an innate idea, or an intuition, or a sense—of a Power greater than ourselves. The animal creation, except man, feels it not, but man has an ineradicable and congenital feeling of dependence and reliance on a higher power, not necessarily a benevolent power, a consciousness of control by it, which our word "religion" suggests. "It is He that hath made us, not we ourselves." Buddhism is the absolute negation of this feeling. The great founder of Buddhism under-estimated the power of this feeling in the human breast. Let me say a word on the other side. Buddha claimed only to be the ideal of that self-subjugation which man *might* attain. What did Buddha leave behind him when he died, 540 years before the coming of Christ? No God, no heaven, no future state, but the spirit of universal charity and benevolence, mercy and pity, till then totally unknown; self-denial, self-consecration, simplicity of ceremonial, equality of all men, religious tolerance, and the absence of all the frightful disfigurements which cling to the skirts of every other religion—priestcraft, ritual, formality, pride, self-hypocrisy.

(f) *Neo-Confucianism*.—The nature of the teaching of K'oung-fu-tse is well known, or can be ascertained from numerous excellent works. The system is supported by the State, and it must be recollected that the Great Sage was chiefly a careful compiler of the ancient traditions of the Middle Kingdom, as well as an independent author. It may well be expected that the contact with the foreigner, and the publicity of the press, and the advance of education, will clear away much that has degraded the Confucian teachings in after times.

The strange notion which underlies ancestral worship is not peculiar to China, as in the system of Roman Pagan worship the lamiae and lemures were believed to wander about as ghosts, not having yet come to their rest, and at a later period were regarded definitely as evil spirits. Such antiquated delusions die hard, but they disappear under the influence of education. The doctrines of Confucius are based on the consciousness of right and wrong, either innate in man or bestowed by what is called "heaven" on man. Vague as may be the Chinese term translated "heaven," it is better than the avowed Atheism of the Buddhist, or the confused Polytheism of corrupted Taoism. The professor of the latter two forms of belief is indebted for his convictions of duty to his education in the teachings of Confucius, just as men of European culture, who deny the Divinity of Christ, have unconsciously, yet practically, their sense of duty based on the Christian standard. The conversion of the Chinese thus presents a problem unequalled in difficulty and grandeur in any part of the world. I am informed by a missionary labouring in the China field, that purified or Neo-Confucianism is a very possible danger, for baptized Chinese still seem to think that Christianity is only an improved form of Confucian morality. Perhaps the use of the term Shang-Ti contributes to this idea.

ROBERT CUST.

(To be continued.)

THREE VISITS TO THE HING-HWA PREFECTURE, FUH-KIEN PROVINCE, CHINA,

In May and September, 1889, and April, 1890.

LETTERS FROM THE REV. LL. LLOYD.

Foochow, June, 1889.

HAVE lately paid another short visit to the Hing Hwa district, and am sending you a few items of interest gleaned during my trip.

At Taeng Ting, a village first mentioned in the *March Intelligencer* [1889], I found that the number of worshippers had increased from twelve to seventy-two since my last visit, and a more earnest body of Christians I have seldom seen. They vied with each other in showing me kindness, and I

sat out in the starlight a long time with the women and children (while the men were having their evening meal), learning new words and phrases of their strange dialect. The school-room in which our services are held is now much too small to furnish accommodation for the ever-increasing congregation, and I hope we shall shortly be able to build a small church. The Christians have subscribed \$100 in money and another \$100 in labour, as a proof of their desire to have a suitable place of worship.

Of the seventy-two adherents mentioned above no less than twenty-two are women, and I am thankful to say that we have been able to send them a Bible-woman from the class taught by Mrs. Ting at Hing Hwa city. It is very satisfactory to see her efforts thus bearing fruit. I would ask your special prayers for this new work.

At Sieng Tu city I baptized four men and one woman, all of whom seemed intelligent followers of Christ, and have attended our services for more than two years. One bright young fellow, of twenty-two, has had a great deal to bear since professing Christ. His father is dead, and the rest of his family are bigoted idolaters. His mother is particularly incensed against him because of his refusal to work on Sunday or worship the ancestral tablets. It is very hard for him to subscribe to the catechists' fund; but he has given 400 cash, which he has managed to earn at odd times by cutting some twenty loads of fuel in the hills and bringing it to the city for sale.

At a hamlet called Ká Pwo, about three or four miles from this city, we have a school this year, and one morning Mr. Ting and I walked over there to see the scholars, and also to settle some little trouble which had arisen with one of the neighbours. We had a wet but pleasant walk through the fields, and duly arrived at our destination. After a few minutes' rest we went into the adjoining house to see an old man who had caused a good deal of annoyance by objecting forcibly to the hymn sung daily at the opening and close of the school. He received us most politely, and after the usual questions as to our age, &c., we broached the subject of our visit.

The reply of our old friend as to his reason for objecting to the hymn singing was rather amusing. He said, "The fact is, I have lately put up a new idol, and I am afraid the noise will frighten him away. I should not mind if they really sung, but the fact is they do not know the tune, and simply holloa. However, if they will keep silence on one or two special days in the month I shall not mind." Of course we agreed that they should do this, and we took the opportunity of telling the large crowd which had as-

sembled, that it was a mistake to suppose that an idol had any influence either for good or evil, and that they should worship the true God who made all things.

October, 1889.

I have just returned from a three-weeks' visit to the Hing Hwa district, and you will be glad to hear that I was much encouraged by what I saw and heard of the advance of our work in that region.

I left Foochow by boat on the evening of September 10th, and next morning at daylight found myself at the village from which the land journey of two days (forty-five miles) to Hing Hwa city is made. Roadside chairs, very light, consisting of a few pieces of split bamboo tied together with string, are easily procurable at the various halting-places, at a cost of about 2*d.* a league, so that we are enabled to travel both cheaply and comfortably. At this season of the year one meets thousands of men and lads from the Amoy region, emigrating for a few months to the northern counties of the province, for special kinds of work. Almost every one of these carries an idol to protect him, and also a number of small gaudy-coloured flags, on which prayers and invocations are written. These idols are generally suspended by a string passing round the neck and hang down in front of the body; they are obtained from a celebrated monastery, and are considered a sure preventive of misfortune and sickness. It was excessively sad to see the care bestowed upon these senseless images, and one could only pray that ere long the one God worthy of man's worship might be made known to them.

Nine miles this side of Hing Hwa, I was very pleased to meet two or three of our Christians from a neighbouring village, with their greeting of "Peace." One of them has a rice-shop near the wharf where we took boat for the city, and I sat for some time in his shop, the centre of an admiring crowd.

The boat journey through the Hing Hwa plain was a very pleasant one, and we reached the city about dusk. I was much amused at the keen eye to business manifested by some of the villagers. As we passed under the numerous wooden and stone bridges which cross the canals every few hun-

dred yards, baskets of cakes, ten a penny, were let down by ropes into the passing boats and left on board, while the enterprising vendor made his way along the canal-bank. If the passengers indulged in any of these luxuries they gave back what remained together with the cash for those taken; if none were needed, the whole were received back good-humouredly, and then the owner resumed his station on the bridge to await the next comers.

At Hing Hwa I received a hearty welcome from an earnest Native deacon, Mr. Ting, and his wife, and found an offering of fruit and flowers tastefully spread on my table.

At seven next morning I started for the city of Sieng Tu, twenty-four miles to the south-west. Mr. Ting and several of our Christians and school-masters accompanied me, as we were to hold a meeting of the District Church Council at Sang Pang Taing, our most southern station.

It was very sad to see the roadside lined with lepers for quite a long distance outside the city gate, some of whom were in the last and most loathsome stage of the disease, and most repulsive objects to look upon. A small dole is meted out to these poor people by the Mandarins month by month, and they supplement this by alms from charitable travellers and shopkeepers. Farther on we came across a paralytic who has been lying for the last year, to my knowledge, under a mat shed, where he solicits alms from the passers-by. He is in a terrible state of filth and emaciation, and apparently has no one to care for him. I think nothing tries a missionary in China so much as the terrible scenes of suffering and misery which he is so constantly obliged to witness, and which he can do so little to relieve.

About dusk we reached the city of Sieng Tu, and after tea had some talk with the few Christians who worship there. I was much interested in an old man of seventy-five, who has lately joined our ranks. I noticed that he was generally reading a well-written manuscript which he kept in his one pocket, and pulled out at leisure moments, and on asking what it was I found that he had got somebody to write out the Creed, the Ten Commandments, and the Lord's Prayer, and that he was

endeavouring to learn and understand their contents. Poor old fellow, it was evidently difficult for him to grasp and retain the meaning even of these simple sentences, and yet we cannot doubt his desire to know and understand the truth.

Amongst those who had come with me from Hing Hwa was an old B.A., who has for some time been a worshipper in that city. He is a very comical looking old fellow from a European standpoint, and wore an immense pair of tortoise-shell spectacles perched upon his nose and fastened by threads over the tops of his ears. I congratulated him on having obtained the much-coveted degree, but he said that was a very small matter compared with the salvation of the soul.

Early next morning, September 14th, we started for our final halting-place, at least for a few days, and arrived about 2 p.m. The weather was unusually hot for September, and the glare of the sun rather trying. The old B.A. insisted on presenting me with delicacies from the wayside stalls, some of which neither looked nor tasted nice. At the entrance to our little chapel I was received by a number of the Christians with a Chinese royal salute of three guns, and was delighted to hear that a great interest had sprung up at this place, Sang Pang Taing, within the last few months, no less than seventy persons having joined us within that time. (I must explain that we have had a station here for several years known under the name of Kieng Sang, where our chapel was formerly situated, see *C.M. Intelligencer*, March, 1889. Sang Pang Taing is the name of another hamlet to which we have removed this year to obtain larger premises.) I was of course very pleased to see so many new faces, and to hear how rapidly the Church was growing. It was also pleasant to hear that a heathen neighbour living in a large house near had provided sleeping accommodation for the Hing Hwa heathen. I called to thank him, and found several Christian tracts and an illustrated life of Joseph pasted over the walls of his reception-room. Our brethren quite hope that he himself will eventually confess Christ. In the evening we had the first meeting

in connection with the Conference, when the colporteur and others gave an account of their work.

Sunday, Sept. 15th.—The Christians from the surrounding villages began to arrive quite early, bringing a few sweet potatoes or a little rice for their mid-day meal. From nine to ten we had a Scripture lesson, and then our morning service. About 130 were present, many of whom were obliged to sit outside the door, protected from the sun by a bamboo screen, temporarily erected. We commenced by singing the Chinese version of "I heard the voice of Jesus say," to Evan, and if a critical ear might have discerned a lack of perfect melody, there certainly was no lack of sound. I gave an address from Acts xvi. 30, 31, and afterwards some forty of us partook of the Holy Communion.

In the afternoon I examined and baptized three of the catechumens, and in the evening one of the schoolmasters gave an address on the necessity of proving our love to God by a life of obedience to His commands (1 John v. 3). Some very useful remarks on this important subject were made by subsequent speakers.

Thursday morning was occupied with money matters, and it was most gratifying to learn that this Sang Pang Taing congregation has subscribed a sufficient sum to wholly pay the catechist's stipend, rent, and repair their chapel, and give \$10 to the General Fund besides. Would that all our converts north and south might be ended with a like spirit of liberality!

I was specially interested in an old man of seventy-five, whom I baptized last year. He is excessively poor, his whole income not averaging \$1 (3s.) a month, and yet he gave \$1 towards the catechist's support. He has no house-rent to pay, for he lives under the shelter of a friendly rock by the side of the road, being protected from the wind by rudely plastered mud walls. I could not but rejoice that he had heard of another Rock beneath whose shade he might rest securely.

Another member of this congregation, whose history is a striking proof of the power of the Gospel, specially struck my attention. His clean, honest face almost seemed to say that no unworthy motive could have induced him to join the Christian Church. On ask-

ing who he was, I found that until a few months ago he had shown great hostility towards Christianity, declaring, as an elder of his village, that any one joining the Church should be expelled the village. Now he himself is in his turn ridiculed and despised, especially by his wife and near relatives.

Our subject this evening was the need and value of humility (Matt. v. 3), a most important point for a Chinaman. Some very helpful remarks were made by the various speakers.

Sept. 17th was spent in visiting the homes of the Christians, and although it was very hot work, yet the kindness I met with abundantly repaid me. The farthest house we visited was about four miles from the church, amongst the mountains, where there are quite a number of Christians. One of them has been in great trouble lately, his mother's grave having been destroyed by a heathen neighbour, who declared that it interfered with the "Feng shui," or luck, of a grave belonging to himself. Thus to dig up a grave is considered a great outrage in China, and I trust the matter will soon be arranged satisfactorily.

Still higher up the mountain-side lives a stalwart young Hing Hwa highlander, whom I should much like to have in the Foochow College. He has already been recommended by the Church Council, but cannot leave his home, because when he married he borrowed the money to buy his wife, and still owes \$30 of it.

Sept. 18th.—Left Sang Pang Taing amidst a salute of crackers, &c., and reached Seng Pwo, a few li outside the north gate of Sieng Tu City, about ten o'clock. We have several Christians here, two of whom I baptized last year; but my chief reason for visiting the place was to examine the day-school opened at the beginning of the year. It was very hot in the schoolroom, and so we held the examination under a large banyan-tree on the village threshing-floor, with a large crowd of on-lookers. I was glad to find that nineteen little ones had been learning of Jesus, most of them heathen, and I do not doubt that this work will bear much fruit in the near future. In the cool of the evening we walked into the city, and next morning I examined another school, held in the church there.

My next halting-place was at Ka Pwo, where we have a school and four or five Christians. I am sorry to say, this proved the most unsatisfactory school I examined. The scholars were very few, and their knowledge of Scripture very small. The excuse given was the poverty of the parents, and their consequent inability to allow their children to attend regularly. It is always possible for even the smallest of the family to do something in China, and the little ones are sent out to mind the cows or pick up fuel, almost as soon as they can walk. The school is held in a very large house, mentioned in my journal last year, and we endeavoured to have the examination there in the evening, but the smoke, for which there seemed to be no outlet, was so dense that we adjourned to a brick pavement outside, where, with the aid of one or two lanterns, we managed very well indeed.

Early next morning, before sunrise, I left for Chu Haw, some ten miles to the south-east, towards Amoy. It is situated in one of the large plains so frequently found in this province, and which contains a very large population. It proved an excessively hot day, and we were glad when the little chapel was reached. In the afternoon, to escape the heat of the close room, we adjourned to the shade of a large camphor-tree above the village, where we dodged the sun as best we could, and had an interesting conversation with a number of the villagers. They were suffering terribly from want of rain, and it was very sad to see the crops withering away in the fierce heat of the sun. Even the pits from which water is usually drawn for irrigation purposes were almost all dried up, and there was nothing for it but to await the needed showers. This place is twenty-seven miles south of Hing Hwa, and only four miles west of one of the stations of the London Mission, worked from Amoy. It is an interesting fact that there is now almost a continuous chain of stations from Canton to Shanghai.

I am glad to say we have several very earnest Christians in this neighbourhood, one of whom has been recommended for admission to the College; he will probably join us at the beginning of next year.

In the evening we had six baptisms, amongst whom was the mother of the schoolmaster whose liberality I mentioned last year. He has succeeded in winning her to a knowledge of the truth, to his great delight.

Sept. 21st.—As the journey to Hing Hwa (about thirty miles) was a long one from a Chinese point of view, I ate my rice by candlelight and started at 5 a.m., walking part of the way and riding the remainder. We halted for luncheon about 8.20 under a roadside shed; and as it was uninhabited and no houses were near by, I wondered what we should do for hot water, &c. However, one of the bearers walked off to a village near with my teapot, and soon returned with it filled with tea and accompanied by sundry villagers carrying a table, stool, &c., while a goodly number of them came as onlookers. Having thanked the people for their kindness, we proceeded on our way, and at mid-day halted for dinner in a roadside temple.

I was very sorry to see a fine soldierly young fellow come in and prepare his pipe, &c., for opium smoking. He said that he was in official employ, and could go no farther without the stimulus afforded by the drug. We had a long conversation with him, and tried to persuade him to come to our church at Hing Hwa, but he said that he was unable to stop anywhere, and so we saw him no more. So far as I can see, opium smoking is sadly on the increase in China, and the infant Church is able to do very little to stay its effects or prevent the adoption of the habit.

We reached the city about 5.30 p.m. and were quite ready for bed at the conclusion of the usual Saturday evening prayer-meeting.

Sunday, Sept. 22nd.—About seventy were present at our morning service, of whom sixteen partook of the Holy Communion. Among the worshippers was an old woman eighty years of age, who has given up idol-worship and come to church more or less regularly for two or three years, and who yet seems to be quite ignorant of the most elementary truths of the Gospel. Mr. Ting tells me that he has spent hours trying to make her understand who Jesus is and what He did, but her memory seems quite gone, and, of course, she cannot

be baptized. An old man of sixty, who was always present, is in very much the same state: he has been an attendant at our services even a longer time, but cannot apparently retain the simplest facts in his mind. These cases are very perplexing to a missionary, and it seems almost impossible to know exactly how to deal with them.

In the afternoon I baptized three men and one woman, amongst the former being the father of one of our day-scholars, a girl of fifteen. I mentioned last year that she had induced him to come to church, and I am thankful to say he seems to be a sincere believer in Christ. He is a descendant of some very wealthy people, who spent a large portion of their money in building and adorning a beautiful ancestral hall, which I went to see. The carving of the pillars and lattices is most elaborate, and an immense sum must have been expended upon it.

September 23rd and 24th were spent in examining the day-school and women's school in the city, and at Sa Le, a village a few miles distant. On the 25th I went with Mr. Ting to see a large idol-temple in process of erection on a large open space near the East Gate. This is being done at the instigation of the district magistrate, who appears to be devoted to idolatry, a curious fact with regard to a Mandarin, as they generally seem to be materialists. At the beginning of this year this magistrate put out a proclamation urging the people to erect a new temple, to obtain the favour of the gods, and so avert calamity. His proposal was warmly taken up, and some three or four thousand pounds are being spent upon the work. It was very sad to see amongst the venerable-looking elders superintending the builders, one of whom Mr. Ting had great hope some time since. He was a frequent visitor to our church, had long conversations on religious topics, and seemed very near to the kingdom of heaven. It may be that he will yet turn from his idols to serve the living and true God. In the evening I went to the usual weekly preaching at our book and tract depot in the main street, and as the shops were all shut, we had a very attentive audience for two or three hours.

Sept. 26th.—Left Hing Hwa at 7.30 a.m. for Ing Tong, a village about eight

miles distant. It came on to rain rather heavily soon after we started, and as we had hired ponies, and were getting very wet, we thought it best to dismount for a time, and take shelter under a wayside rest-house. Here Mr. Ting had a good opportunity of telling the Gospel message to others who, like ourselves, were detained by the rain, and his remarks upon the folly of idolatry seemed to gain force from the fact that he was speaking in the presence of a lad who was carrying an idol under an umbrella to keep it from the rain, and was guarding it with the most jealous care. When we resumed our journey the roads were very slippery, and I was not surprised to see our good Native brother part company with his steed in a very abrupt manner, and measure his length on the ground. Fortunately no bones were broken, and in due time we reached our destination, a picturesque village by the river-side. Our little school at Ing Tong has been maintained under very great difficulties. The Christian at whose instance we opened it, and who was chiefly instrumental in procuring the scholars, has suffered a good deal of persecution, and from being one of the head-men of the village has become utterly despised. One or two of the scholars have also been very roughly used, and large pieces of mud and other refuse are constantly being thrown into the school-room. Under such circumstances I was not surprised to find the school in a rather inefficient state, and the attendance small. Three or four of the lads answered very fairly, however, and we must hope that a better feeling may prevail amongst the villagers next year. They behaved very civilly to me.

A pleasant walk of three miles through the corn-fields brought us to Kwa Chio, a village on the sea-shore, where we have this year opened a school at the request of the few Christians living there. This place is the centre of the salt industry of the district, and the neighbourhood is very thickly populated. The salt is procured from the sea-water by evaporation. The water is guided at flood-tide into shallow tile-paved pools, and when a sufficient quantity has run in, the inlet is stopped up. After a day or two's exposure to the sun, nothing is left but a crust of salt, which is scraped off and put under

cover, when the whole process is repeated *ad infinitum*.

Eleven little ones presented themselves for examination here, some of whom answered very well indeed. As it was very hot, we held the examination under the shade of some lychee-trees, and had almost the whole village present as listeners. I found quite a number of delicacies prepared for my supper, amongst which was a species of octopus, largely consumed in the neighbourhood. It required some courage to take the first bite at such an uncanny looking object, but the taste was much better than the look. We had a long talk with these fishermen and farmers in the evening, and I quite hope that many of them will be led to seek and know the truth.

Sept. 27th.—Left at 7 a.m. for Sing Po, a large village some three miles distant, near Taeng Ting. I found our school, opened quite recently, located in the ancestral hall, which appeared to be the granary and storehouse of the place. Sometimes these and the idol-temples are treated with much respect, and kept decently clean; at others they are allowed to fall into utter disrepair, and are filled with all sorts of things, clean and unclean. I found fifteen scholars present, and endeavoured to find out how much they knew of Christ's work for them; but as the school was only started in July, I did not expect or obtain much from them. We have twelve converts in this village who attend the Taeng Ting services.

Sept. 28th.—The forenoon was occupied with the examination of the Taeng Ting school, which is the largest in the Mission. A few of the children were absent from various causes, but twenty-five were presented for examination, and seemed for the most part to have been well taught. The school-master is a very earnest man, and has a good influence outside the school. I am thankful to be able to report still further progress in this busy village. The number of Christians is now over a hundred, about thirty of them being women. One schoolroom is quite unable to afford even standing-room for the congregation, and one of the Christians occasionally lends his larger house for the services.

It is imperative that a small church

should be erected here as soon as possible, and an excellent site has been procured. The Christians have subscribed about \$300 in money and labour, and if my application to the Walter Jones Fund for a small grant-in-aid is successful, the work will be commenced forthwith.

Sunday, Sept. 29th.—This was by no means a day of rest for me. At eight o'clock I commenced the examination of the candidates for baptism, of whom there were fourteen, six women and eight men. I was glad to find them well instructed, and apparently sincere in their determination to serve Christ. Two of the women I was obliged to refuse this time. They were both quite old, and seemed unable to grasp even the smallest idea of Christ's atoning work. In the afternoon I baptized four children, and in the evening we had another service, with an address by Mr. Ting, on the value and necessity of observing Sunday. Early next morning I started on my homeward journey, and reached Foochow on October 2nd.

May 2nd, 1890.

I have just returned from a short visit to the Hing Hwa district, and have been deeply impressed with the manifold tokens of God's presence and blessing which I saw. There has been an increase of at least 200 converts since the beginning of this year, and as far as one can judge, we shall see still greater things before long.

The chief item of interest connected with the Hing Hwa city congregation, is the conversion of one of the chief publicans or tax-gatherers of the neighbourhood, which took place about two months ago. He lives in a village some two miles from the city itself, and as his acceptance of the truth is a striking proof of the power of God's Word spoken, I will relate the circumstances in detail, so far as I have been able to learn them.

It seems that about the middle of February, the wife of one of our school-masters died, and Mr. Ting, our faithful and energetic Native clergyman, officiated at her funeral. On his way home, he rested for a short time in the house of this tax-gatherer, and took the opportunity of telling him the story of God's redeeming love. The seed thus literally "sown by the wayside" seems

to have found a lodgment in his heart at once. He declared that it carried conviction to his mind, and announced his determination to enrol himself at once amongst the little band of Hing Hwa Christians. You will be glad to hear that hitherto he has proved most energetic in making known to others his newly-found Saviour. He is a man of much influence in the neighbourhood, and has already induced at least twenty of his neighbours and acquaintances to join him in worshipping the true God, amongst them being two literary men, possessors of the much-coveted *siutsai* degree. Mr. Ting's expressive remark to me about this man was, that if he proved faithful and true there would not be standing room in the Hing Hwa church.

I was, of course, much interested to see this new convert, and walked over to his house with Mr. Ting from Hing Hwa. I was much pleased with what I saw of him, and he seemed very pleased to see me. It was pleasant to see a pile of gospels for sale in his house, and to hear his earnest exhortations to the people, who, as usual, crowded in to see me.

I also visited two or three of the converts brought in within the last few weeks by this man, and I was specially glad when we surprised one of them busily spelling out one of the gospels. I do earnestly ask the prayers of our friends for these latest additions to the Fuh-Kien Church, that they may hold fast to Christ, and not be moved from Him by anything they may have to bear for His sake.

The church at Taeng-Ting is rapidly approaching completion, and will be quite an ornament to the neighbourhood. It stands on rising ground above the village in the centre of the vast Hing Hwa plain, and will be a conspicuous object for miles around. But I am thankful to say it is built, at my request, entirely in the native style of architecture, so that it is in complete harmony with the surrounding buildings. When finished it will, in my opinion, be the nicest church in the whole Mission. Is it not encouraging to remember that, whereas two years ago there were only three Christians in this village, now there are more than a hundred?

The Sieng Tu city congregation has also increased by some fifty since the beginning of the year, and they seem to be a very earnest lot of people. When I was there a very nice woman from a village about three miles distant was staying at the chapel with her little girl, eight or nine years old. On inquiring why she was there, I learnt from the catechist's wife that she declared herself to be possessed with a demon, and unable in consequence to stay at home. In the chapel, however, she said she was at peace and felt no fear. She gave a long account of Satan appearing to her, &c., but one is always very chary of writing much on this subject, although it is constantly before us here. It is very easy to ridicule all these things as mere hallucinations and fancies, but if those who feel inclined to do so could only see, as we do, the earnestness and terror of these poor people, they would, I am sure, think differently on the subject. Some of us at least believe that in these heathen lands Satan exercises the very same power which he did in Palestine in our Lord's day, and we could produce striking proofs of this fact if it were advisable or necessary.

At Sang Pang Taing the number of worshippers is still increasing very rapidly. A year ago there were only thirty, now there are one hundred and forty men and boys, besides a number of women and girls, who are at present debarred from coming to Church, because the catechist's wife has not yet been able to join her husband. These people are most energetic, and hope to build a church similar to that at Taeng Ting next year. They have already subscribed \$200 towards this object, one having given \$30 or eight months' wages of an ordinary working man.

At Chü Hau there was also much encouragement this year, the number of converts having increased by thirty. I spent an evening there, and we had a large crowd of villagers on the open ground outside the chapel until 10 o'clock p.m., who listened most attentively to the preaching of the Word.

I shall be very grateful if our friends will ask that these tokens of blessings may be but the precursors of a great shower of blessing over all our work.

MR. STANLEY'S "IN DARKEST AFRICA."



IT is not necessary in these pages to review Mr. Stanley's remarkable book, which all the world is now reading. It is a wonderful revelation of the Heart of Africa, and may well draw out all our hearts in pity towards the miserable people he describes so graphically. When St. Paul visited Athens, we are told that "his spirit was stirred in him." Stirred at what? Not at the architecture, the sculpture, the scenery, the historical associations. St. Paul was not an uncultivated man, to whom these things would go for nothing. He could appreciate them. But what "stirred his spirit" was the spiritual condition of the city. Hundreds of Christian people are reading *In Darkest Africa*; are their spirits stirred? if so, at what? At the heroic endurance of the travellers? at the geographical and ethnological discoveries? or at the revelation of almost another world of lost sinners? If the Church were really awake, the publication of such a book as Mr. Stanley's ought to lead to instant expeditions of devoted men, not to rescue an Emin Pasha, but to save souls for whom the Church's Lord was content to die; and this without robbing other lands of a single man who was going to labour there.

But on the present occasion we content ourselves with simply extracting the passages in Mr. Stanley's book describing his intercourse with the Christians of Uganda and his visit to Mr. Mackay's station. It will be remembered that he met the Christians in Ankori (more properly Ankoli) a month before he reached Usamiro.

MR. STANLEY AND THE CHRISTIANS OF UGANDA.

("In Darkest Africa," Vol. II. p. 350.)

July 10th, 1889.—When evening came, Zachariah took upon himself to relate a narrative of astonishing events which had occurred in Uganda the last year. King Mwanga, the son of Mtesa, had proceeded from bad to worse, until the Native Mohammedans had united with the Christians, who are called "Amasia," to depose the cruel tyrant because of his ruthless executions. The Christians were induced to join the Mohammedans—proselytes of the Arab traders—unanimously, not only because of Mwanga's butcheries of their co-religionists, but because he had recently meditated a wholesale massacre of them. He had ordered a large number of goats to be carried on an island, and he had invited the Christians to embark in his canoes for their capture. Had they accepted this invitation, his intention had been to withdraw the vessels after the disembarkation, and to allow them to subsist on the goats, and afterwards starve. But one of the pages betrayed his purposes, and warned the Christian chiefs of the king's design. Consequently they declined to be present.

The union of these two parties in the kingdom of Uganda was soon followed by a successful attempt to depose him. Mwanga resisted for a time with such as were faithful to him; but as his capitals, Rubaga and Magalla, were taken, he was constrained to leave the country. He departed in canoes to the south of Lake Victoria, and took refuge with Said bin Saif, *alias* Kipanda, a trader, and an old acquaintance of mine in 1871, who was settled in Usukuma. Said, the Arab, however, ill-treated the dethroned king, and he secretly fled again, and sought the protection of the French missionaries at Bukumbi. Previous to this, it appears that both English and French missionaries had been expelled from Uganda by Mwanga, and deprived of all their property except their under-clothing. The French settled themselves at Bukumbi, and the English at Makolo's, in Usamiro, at the extreme south end of Lake Victoria.

After Mwanga's departure from Uganda, the victorious Moslem and Christian proselytes elected Kiwewa for their king. Matters proceeded smoothly for a time, until it was discovered that the Moslem party were endeavouring to excite hostility against the Christians in the mind of the new king. They were heard to insinuate that, as England was ruled by a queen, the Christians intended to elevate one of Mtesa's daughters to the throne occupied by Kiwewa. This king then leaned to the Moslems, and abandoned the Christians, but they were pleased to express their doubts of his attachment to them and their faith, and would not be assured of it unless he formally underwent the ceremony of circumcision. The necessity of this Kiwewa affected not to understand, and then it was resolved by the Moslems to operate on him by force, and twelve Watongoli (colonels) were chosen to perform the operation. Among these colonels was my gossip, Sabadu, to whom I was indebted for the traditional history of Uganda. Kiwewa was informed of their purpose, and filled his house with armed men, and as the colonels entered the house they were seized and speared one by one. The alarm soon spread through the capital, and an assault was instantly made on the palace and its court, and in the strife Kiwewa was taken and slain.

The rebels then elected Karema to be King of Uganda, who was a brother of the slain Kiwewa and the deposed Mwanga, and he was the present occupant of the throne.

The Christians had repeatedly attacked Karema's forces, and had maintained their cause well, sometimes successfully; but at the fourth battle they were sorely defeated, and the survivors had fled to Ankori to seek refuge with Antari, who it was thought would not disdain the assistance of such a force of fighting-men in his various troubles with Mpororo and Ruanda. There were now about 2500 Christians at Ankori's capital, and about 2000 scattered in Uddu.

Having heard that Mwanga had become a Christian, and been baptized by the French missionaries during his stay with them in Bukumbi, the Christians tendered their allegiance to him, and he came to Uddu to see them, in company with an English trader named Stokes; but as the means of retaking the throne were small, Mwanga took possession of an island not far from the Murchison Bay, and there he remains with about 250 guns, while Stokes, it is believed, had returned to the coast with ivory to purchase rifles and ammunition at Zanzibar, in the cause of Mwanga. Up to this date the mainland of Uganda was under Karema, while the islands recognized Mwanga, and the entire flotilla of Uganda, mustering several hundred canoes, was at the disposition of the latter.

They then informed me that their appearance in my camp was due to the fact that while at the capital they had heard of the arrival of white men, and they had been sent by their compatriots to solicit our assistance to recover the throne of Uganda for Mwanga.

July 23rd, 1889.—With the Prince of Ankori was a second deputation from the Waganda Christians. The result of my long cross-examination of them I embodied in the following entry in my journal:—

"I feared when I first heard of the expulsion of the missionaries from Uganda that they had been inconsiderate and impulsive, and acted regardless of consequences, that though their conduct was strictly upright and according to their code, their narrowness and want of sympathy had caused them to commit errors of judgment; but the Christian converts gave them an excellent character, and repeated much of the good advice Mr. Mackay had bestowed on them, which were undoubted proofs that, though the yoke of Mwanga was exceedingly heavy to them, the missionaries had in this abstained from meddling in the politics of the country. Something like 50,000*l.* must have been expended on this Mission since it was established.* Were the story of it truthfully written, it would contain in

* Much more than that.—ED.

itself all that is needed to guide those interested in it. The tragic deaths of Smith, O'Neill, Penrose, and Bishop Hannington; the mortal diseases which cut off Dr. Smith and, as Zachariah tells me, two more, one of whom is called Bishop; the almost fruitless residence in Uganda of Messrs. Wilson, Pearson, and Felkin; the splendid successes of Mackay; and the industry and devotion of Ashe and Gordon. The history of these gentlemen's labours, successes, and failures could not be penned without immediate comprehensiveness of the causes which led some to triumph, where wisdom was exhibited, and rashness failed.*

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven." No man having accepted trust can in honour do otherwise than continue in that trust until victory is assured. I suppose, as the note of retreat had been sounded before I left Africa, the Council of the Christian Mission Society † will order Mr. Mackay to withdraw now. I hope not. The expulsion of the missionaries and the dispersion of their Christian flocks would strike any one else, looking at it from a layman's point of view, as the dawn of the day of victory. The shouts of triumph uttered by the Mohammedans now in power should not dishearten, but should inspire them to nobler and wiser efforts, to persevere patiently and unremittingly. No great cause, no great work, or great enterprise was ever successful without perfect faith that it was worthy of unwearying effort and strenuous striving.

"Out of the 4000 or 5000 converts reported by Zachariah and Samuel now in Ankori and Uddu, let us assume as 2000 being due to the labours of Mackay and his worthy associates. At 50,000*l.*, each convert would appear to have cost 25*l.* I am not one of those who would always appeal to the State for help in such a crisis as this; but to those able to spare out of great wealth, and who yet answer that they must attend to those at home first, I would give the reply of the wise Gentile woman: 'True, Lord; but the dogs pick up crumbs that fall from their master's table.'

"The success of the Mission to Nyanza is proved by the sacrifices of the converts, by their determined resistance to the tyrant, by their successful deposition of him. I have read somewhere that the recognition of belligerents is not permissible until it is proved that they can hold their own. If this be so, the Waganda converts have proved that the Mission was a success, and a most remarkable success. The missionaries were compelled to bore deep down, and after that the element sprang up spontaneously. After years of baffling and unpromising work the converts flocked spontaneously to the new Church of Equatorial Africa. Princes and peasants, chiefs and warriors, came forward to be instructed in the Christian religion, and to be taught the arts of reading and writing, and to be the proud possessors of printed books in their own language treating of the Author of salvation and His sufferings on behalf of humanity.

"The progress of this religion became alarming to the Mohammedans and their Native sympathizers, but it was not until the death of the politic Mtesa that they could venture upon any plan to thwart its growth. The accession of a boy-prince to the throne, and the vices, banghi-smoking, drunkenness, and licentiousness, disclosed the means whereby the Christians might be suppressed, and the Moslems, with a low, mean craftiness, and charged with concentrated malice, were not slow to avail themselves of their opportunities. The young king, despite the reputable character the whites had won from all classes of the people, now regarded them with thoughts foully perverted by unmeasured slander. To his distorted view, the missionaries were men banded together for the undermining of his authority, for sapping the affections and loyalty of his subjects, and for presently occupying the whole of Uganda. These various expeditions which, as every one knew, were roaming over the country, now in Masai-land, presently in Usoga, then again in Usukuma and Unyamwezi, the quarrels on the coast between

* We insert Mr. Stanley's words as they stand, but we must not be understood as necessarily endorsing them all.

† Sic in the text. Obviously a misprint for Church Missionary Society. We need hardly say the Society has sounded no "note of retreat."—ED.

Seyyid Barghash and the Germans, the presence of war-ships at Zanzibar, the little colonies of Germans studding the coast-lands—what else could all these movements aim at but the forcible conquest of Africa? Hence an era of persecution was initiated by the order to burn and slay; hence the *auto-da-fé* in Uganda, the murder of Bishop Hannington and the massacre of his caravan in Usoga, the doom that ever seemed to be imminent over the head of the faithful and patient Mackay, and the menaced suspension of Mission work. When the Christians had scattered into their hiding-places, and the jealousy of the Moslems had cooled, the young king merged into an intolerable despot, and murdered indiscriminately. Many an eminent person in the land fell a victim to his suspicions, and was ordered to be either clubbed to death or strangled. It was then the Mohammedans, fearing for their own lives, solicited the aid of the Christians, and the tyrant was compelled to flee the kingdom to find leisure to repent during his Lake voyages and, finally, to submit to be baptized."

MR. STANLEY AND MR. MACKAY.

("In Darkest Africa," Vol. II. p. 386.)

August 21st, 1889.—And now we had to turn east, straight for the mission-house, which we began to hear of as being in Usambiro. From Bwanga to Uyombi is a march of six and three-quarter hours, thence another, Kamwaga, of five hours, thence to Umpeté, five hours, and from thence to the abandoned French Mission station in Usambiro in six hours. In the centre of the circular palisade was a neat church, and above the roof of it was a simple cross, which instantly suggested Christ and civilization, words and thoughts to which I fear most of us had been strangers for many months.

The French missionaries, we must admit, are not to be excelled in the art of building stations and developing an appearance of comfort and prettiness out of the most unpromising materials. Those who have travelled the last three or four hundred miles with us will have seen that I have been almost indifferent to the face of the land. We had traversed it during the dry season, when it is difficult to find one acre out of a million worth looking at, and yet equal to the unloveliest of all was that occupied by this handsome Mission station. There were three rows of low, earth-covered structures, forming three sides of a spacious square, and in each row were four or five chambers neatly plastered within and without with grey clay. Midway between the houses was the church, excellently built out of materials in the vicinity; an inner circle of palisades surrounded the civilized quarters, and an outer circle protected the village of the proselytes. Nothing could be better, considering that the myombo forest close by, and the soil around them, furnished the materials, than the plan and execution of it. One realized how patiently and with what love they must have laboured. There were two faults in the place, however, which, had their faith not been so great, they would have known before building. The Natives were cantankerous, hard-hearted, worldly Wanyamwezi, and there was no water, and before they had quite completed the station the signal for retreat and abandonment was given.

The next day, having already sent messengers ahead, that we might not take Mr. Mackay, of the Church Missionary Society, by surprise, we arrived in view of the English Mission, which was built in the middle of what appeared to be no better than a grey waste, on ground gently sloping from curious heaps of big boulders, or enormous blocks thrown higgledy-piggledy to the height of a respectable hill, down to a marshy flat green with its dense crops of papyrus, beyond which we saw a gleam of a line of water produced from an inlet of the Victoria Nyanza. We were approaching the Mission by a waggon track, and presently we came to the waggon itself, a simple thing on wooden wheels, for

carrying timber for building. There was not a green thing in view, except in the marsh; grass all dead, trees either shrunk, withered, or dead, at least there was not the promise of a bud anywhere, which was of course entirely due to the dry season. When we were about half a mile off a gentleman of small stature, with a rich brown beard and brown hair, dressed in white linen and a grey Tyrolese hat, advanced to meet us.

"And so you are Mr. Mackay? Mwanga did not get you, then, this time? What experiences you must have had with that man! But you look so well, one would say you had been to England lately."

"Oh, no; this is my twelfth year. Mwanga permitted me to leave, and the Rev. Cyril Gordon took my place; but not for long, since they were all shortly after expelled from Uganda."

Talking thus, we entered the circle of tall poles, within which the Mission station was built. There were signs of labour, and constant unwearied patience, sweating under a hot sun, a steadfast determination to do something to keep the mind employed, and never let idleness find them with folded hands brooding over the unloveliness, lest despair might seize them, and cause them to avail themselves of the speediest means of ending their misery. There was a big, solid workshop in the yard filled with machinery and tools, a launch's boiler was being prepared by the blacksmiths, a big canoe was outside repairing; there were saw-pits and large logs of hard timber; there were great stacks of palisade poles; in a corner of an outer yard was a cattle-fold and a goat-pen, fowls by the score pecked at microscopic grains; and out of the European quarter there trooped out a number of little boys and big boys looking uncommonly sleek and happy; and quiet labourers came up to bid us, with hats off, "Good morning!"

Now if there is anything on God's earth better calculated than work to make men happy, it must be with some peculiar dispositions the knowledge that their work is ended. Hence, when I entered the mission-house my soul was possessed with some such feeling as this; at any rate, before my mission was terminated, the welcome we received promised rest and relief.

I was ushered into the room of a substantial clay structure, the walls about two feet thick, evenly plastered, and garnished with missionary pictures and placards. There were four separate ranges of shelves filled with choice, useful books. "Allah ho Akbar," replied Hassan, his Zanzibari head-man, to me; "books! Mackay has thousands of books, in the dining-room, bedroom, the church, everywhere. Books! ah, loads upon loads of them!" And while I was sipping real coffee, and eating home-made bread and butter for the first time for thirty months, I thoroughly sympathized with Mackay's love of books. But it becomes quite clear why, amongst so many books, and children, and outdoor work, Mackay cannot find leisure to brood and become morbid, and think of "drearinesses, wildernesses, despair, and loneliness." A clever writer lately wrote a book about a man who spent much time in Africa, which from beginning to end is a long-drawn wail. It would have cured both writer and hero of all moping to have seen the manner of Mackay's life. He has no time to fret and groan and weep, and God knows if ever man had reason to think of "graves and worms and oblivion," and to be doleful and lonely and sad, Mackay had, when, after murdering his Bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the "wildernesses," and to hear him lead his little flock to show forth God's loving kindness in the morning, and His faithfulness every night, is worth going a long journey, for the moral courage and contentment that one derives from it.

We stayed at the Mission station from the 28th of August to the morning of the 17th of September, and on the Europeans of the expedition the effect of regular diet and well-cooked food, of amiable society and perfect restfulness, was marvellous.

MR. STANLEY AND THE CHURCH MISSIONARY SOCIETY.



N Tuesday, July 1st, the Committee of the Church Missionary Society received Mr. H. M. Stanley. At 11 a.m., the hour which had been fixed by the great traveller himself, the Committee-room was crowded with clergymen and laymen, the large tables having been removed in order to bring in more seats. The President took the chair, and Mr. Fenn offered the time-honoured and comprehensive prayer which has for many long years opened all general meetings (see Annual Report, for any year), and in which we pray that "our hearts may this day be quickened and encouraged to fresh and persevering efforts in Thy service"—a prayer which was certainly answered on that Tuesday. But Mr. Stanley did not appear, and the President, after waiting till twelve o'clock, had to hurry off to the House of Commons to a Parliamentary Committee of which he is chairman, much to his own and our disappointment. He requested Mr. Arthur Mills, formerly M.P. for Exeter, the senior Vice-President present, to take the chair in his absence. Other business was proceeded with, and at last, at nearly 2 p.m., Mr. Stanley drove up in a cab with General Collingwood, who had gone to Kensington to fetch him. Needless to say, he was very warmly received.

Mr. Wigram opened the proceedings by briefly recounting the history of the Uganda Mission, reminding Mr. Stanley that it was his letter in 1875 which led to the founding of that Mission. Canon Money, who has for some years taken a leading part in the management of our African Missions, then addressed Mr. Stanley in the name of the Committee:—

Mr. Stanley, it is very difficult for this Committee adequately to express the feelings with which they heartily welcome you here to-day. Our Secretary has already given expression to some of those feelings. We certainly cannot receive you here to-day as a stranger. Your name is a household word throughout England now, and has long been known and heard and honoured in this Committee. When we think of the length of time during which no news came of you, when you seemed, as it were, buried in Africa, it seems to us to-day to be something like a resurrection to welcome you in our Committee. It seems as if the voice had reached you, "Arise and walk through the land, in its length and breadth." We know who it was that said, "I will give it thee," even He to whom it was said, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." It was through your instrumentality that Uganda was opened to the efforts of the missionaries of this Society. Many years have passed away since then, since that first memorable interview with King Mtesa. Many changes have

brought us experience; many anxieties have this Committee felt with regard to its dear missionaries out there, their perils, and the martyrdom of our converts there. But we do heartily thank God for what He has enabled you to accomplish, and we thank God for what you have been enabled to do in furtherance of missionary work. Your wonderful journey, your letters to this country, your speeches, and that book to which Mr. Wigram has just now made reference, has in a wonderful way directed the eyes and the attention of the whole world to that continent of Africa; and we do welcome you here to-day as a true friend of Christian Missions. You have been welcomed by others, who are deeply interested in the geography, in the manners, in the customs, and in the trade of Africa; but we welcome you to-day as those whose hearts are yearning for the salvation of immortal souls in that Dark Continent. We do sympathize most gladly with the great reception that has been given to you in England, and we feel that those who have given you that reception have not merely done honour to you, but have done honour to themselves; and we rejoice, too, that

you have had a gentler welcome, and, perhaps, a sweeter reception, too, and we assure you that this Society, in the prospect of your domestic happiness, will follow you with their sympathies

Mr. Stanley then rose, and said:—

Gentlemen, I am sorry to say that I have nothing at all prepared to say to you, though I shall be ready and glad to answer any questions. But I would say, perhaps, that you have got something very important and vital to pay attention to in the coming time, and that is, first, I think you will have to change your plans of equipping your Missions into Africa if you wish to prosecute them with the utmost success; secondly, I think you will have to conduct your Missions differently in Africa to insure that success; and, thirdly, I think you will have to take particular care as to the stages of affairs in Uganda, in order that your missionaries may have full and free scope, and may be free from danger. Of course, you know the Roman Catholics in Uganda have great power. It would be well to think what may be done to prevent collision in the immediate future. If there have been quarrels and wars between Christians and Mohammedans, it is just as likely that in the intensity of their passions there may be collisions between Protestants and Roman Catholics; and I think you cannot do better than devote your attention to provide against that contingency. Let Mwanga be the chosen potentate enthroned by the united power of the Roman Catholics and Protestants; but the time would come when the *protégés* of each party would be jealous and envious, and consequently there would be trouble. Then, again, it is a vast expense to send your missionaries in the way you are doing, through German territory. You have now a shorter, and nearer, and more direct route through East Africa, which is under the British flag. Stations have been established as far as Machaka, and if we can only get that steamer launched at Kavirondo, then a day's passage across the Lake would enable the missionaries to reach Uganda. Then I am sure the missionaries would prefer to travel through British territory, and as they went they could disseminate that good feeling

and their prayers. May God grant, dear sir, that you may long live still to work for Africa, and still to promote philanthropic and Christian efforts on behalf of the people of that land!

which we know they do, and which they are striving for in Africa, and you would thus avoid causing Major Wissman, or his successor, or any similar Imperial emissary, to make any more of those invidious remarks lately uttered in Berlin about Protestant missionaries being the greatest enemies to State Government.

Then, again, your Missions should be established on a different basis. You should not forget that your missionaries have a great work there. It is a fearful work. There was young Mackay at Usambiro. He had probably settled there eighteen months, or something like that. He had built largely. Everything you saw was an evidence of industry and hard work. He had made his own waggons, his own fortifications, his own headquarters; he had built the machine-house and the work-house there, and he had his people at work on the machinery. Well, now, in the evening, before going to bed, I used to hear Mackay and his young Christians singing hymns and saying prayers. Now, it was very hard work; think of the hot sun, with the thermometer between 80° and 100°, and nothing but bad water to drink; whether filtered or cooked, its poison is all the same. Then half the morning is devoted to chaffering and bargaining with the Natives. A Native brings a fowl, or something else which he wants to sell, but there is nobody to buy except poor Mackay. And then you expect him to do Mission work besides! It is too much altogether. He ought to have been lay superintendent of that Mission, having absolutely nothing to do but with the discipline and government of that station, and with communication between Uganda and England. He should have been head-diplomatist, or Prime Minister, if you please, of the Equatorial Mission, and some other body—a Bible-reader, perhaps—should have been the storekeeper and treasurer, if you like; and another party should have been set to teach the young boys day after day, instead of going far into

the night after the hot day's work. These things, and others, we talked over ourselves every evening at dinner, from about six to half-past eight o'clock, and we could see for ourselves what the troubles of the missionaries were. We actually chaffed poor Mackay, and said, "Well, now, how can you preach the Gospel and teach all these dear little boys to read and write and become Christians, and yet chaffer

and bargain all day long for the very provision of your sustenance, and keep a good temper, as you must in this climate?" These are the things I thought I should like to mention, and if you have any particular things you would like to ask, I am quite ready to answer. In the meantime I thank you heartily for the kind words and reception which you have given me.

Mr. Stanley was then asked to tell of his meeting some of the Christians of Uganda. This, it must be remembered, was some weeks before he reached Mackay's station. He was marching through a country called Ankori (or, more properly, Ankoli*), where a large body of Christians had taken refuge when driven out of Uganda by the Mohammedans in 1888; but he knew nothing of this:—

On arriving in Ankoli, as I expected, we met the Waganda. They gave a different account of Uganda from what we had anticipated. Ankoli was supposed to be tributary to Uganda; but at the fall of Mwanga, Ankoli became semi-independent, and, of course, some of the Christians of Uganda fled there; and soon after our arrival in that country—the corner of which, by-the-bye, reaches down to the Albert Edward Lake—the news was carried to the capital that there were a number of white men in large force coming. After we reached the plateau, the Waganda came in. They were a nice, cleanly-dressed, sober, and independent people. They had been on our path, and had found on the road one of our haversacks filled with ammunition, powder, and percussion caps. They brought it up to me, and said who they were. They were Samuel and Zachariah, of the Protestant Mission of Uganda. And they laid this bag at my feet, and when I examined it I found it contained ammunition, a property which is very valuable there. Well, now, I had it by my chair, and while I was in conversation a Mussulman slipped his fingers there and snatched it away, and I never saw it more. That Mussulman belonged to my force, and I was so ashamed of it that I did not mention to the visitors what had become of it. But in the evening they came to see me. They were very diplomatic; and then, after shutting the door, they told us the wonderful story of the deposi-

tion of Mwanga, and the growth of the Christian Mission. I should have liked nothing better than to have had one of these two men in London, to have told it in their own Swahili, and to have got some interpreter to interpret sentence after sentence. It was most graphic, most beautiful. Of course I have only given the sense of what they said. They stayed with us for three or four days, and then they departed. But they came again in two or three days with Alexander, Prince of Ankoli, and through their assistance we were enabled to get the whole of Ankoli to become a part and parcel of British East Africa.

Now, I noticed that as soon as they left my presence, they went to their own little huts, and took out little books that they had in their pockets in their skirts. And one day I called Samuel to me and asked, "What book is that that you have? I did not know that Waganda read books." And that was the first time I knew they had the Gospel in Kiganda. Then I took greater interest, for I found that almost every one of the party had a small pamphlet in Kiganda—prayers, and the Gospel of Matthew, and, I think of Luke. I remember very well seeing the word *Mathaio*, or Matthew, on the top of the book—on its title-page. I noticed that after the Conference, where the prince and leaders of Ankoli ceded their country, they retired to their huts and threw themselves upon the ground, and took out

* See Mr. Ashe's explanation of the *l* and the *r*, in the *Intelligencer* of January last, page 30.

the books and began to read them; and they gathered together and began to talk. And the question was asked me by one of them, with a sort of deprecating smile, "Are all white men Christians?" That was more than I could venture to say, though "I hoped," of course, "they were." Then he put a point-blank question to me, and said, "Are you a Christian?" Then I asked him, "Do you consider yourself a Christian?" "Of course I do," he replied. "How long have you been a Christian?" "Well," he said, "I am one of Mackay's pupils, and learnt from him; and this book was given to me, and to every one of us. There are about 2500 of us, all belonging to Mackay's Mission." Now, of course, what was told to us was told to all the officers alike, and each of us could form our own impressions. Of course I had bad impressions of Waganda from my former connection. I knew they were very intelligent and diplomatic. I knew that in 1875 spies were in my camp every day for the purpose of furnishing a list of the treasures I had to Mtesa, in order that Mtesa might ask the next day, "Stan-

After a pause, Mr. Stanley resumed:—

I think I may as well tell you that I have just the same faith in Uganda as I had in 1876. I am perfectly convinced there is no more desirable locality or country in Africa than Uganda. I admire the people immensely; they are cleanly, they are most intelligent, they are always decent. They are full of traditions of their country, and they are just the material where one would expect Africans to become good, thorough, earnest, enthusiastic Christians. Now, if it were possible to make Uganda all Protestant, it would be very much better for the peace of the surrounding country. Why, I should say that in a few years from now you would get any number of Waganda priests, after being ordained and all that, to begin spreading the Word to Unyoro and Usoga and Kavi-rondo, and the north-east of Lake Victoria, because they understand the language. And they are well adapted for it; they are eloquent, they feel deeply, they are an emotional kind of people, and they are just the people to remember what they are taught.

Another fact is, that you could not desire any better experiences than those

ley, have not you got such and such a thing?" So that I was very very careful, as you might imagine. Nevertheless, the meeting and parting were conducted on such very nice principles, and we parted very good friends, and, as I say, we kept our own impressions. Four of these Christians followed us; three to go to the coast, and one to go to Mackay.

Arriving at Mackay's place, of course what we lacked in information he could fill in, and he could supply such information as we had forgotten, perhaps, or had omitted to ask. However, we found that the statements of Samuel and Zachariah were corroborated by Mackay, and he had a party of about twenty-five Waganda, who had been pleased to follow him in preference to settling in Ankoli. The young boy who accompanied us also joined the band, and the three Waganda Christians followed us to Zanzibar, and then to Mombasa, where they are to-day, probably with the idea of going through British East Africa to Uganda back again.

of the Mission in Uganda, during the days of the persecution, when the converts were seized, to be put to death, to be massacred, and clubbed, or to be given away to the Arabs as slaves—such fortitude, such bravery, such courage! It is unexampled in the whole history of Africa. The more I heard the story of Zachariah and Samuel and others, looking at their cleanly faces, hearing them tell the story of how they endured the persecutions of Mwanga, I was carried back to the days of Nero and Caligula, how they persecuted the Christians at Rome; just the fortitude I had read in books of the martyrs of the early Church. Really there were instances here of equal courage, of equal faith, of equal devotion to the cause they had embraced. And I think the future of that country will be a very bright one indeed.

What little we have endeavoured to do promises well for the future. I suppose that the railway will be down there in five years, and that Uganda will be connected with the sea; and I am quite sure the time will come when very many will seek those tropical paradises of

Uganda simply for the pleasure of seeing such a nice country and its interesting people, made still more interesting by the religion they profess. Now that Mwanga has become a Christian, there is no reason in the world—seeing, too, that all the principal officers of state are Christians—why you should not be able to have converts at the rate of 5000 or 6000 a year. Only it must be kept up. I remember very well what Samuel and Zachariah asked, “Do you think our white friends will help us if we only show them we are men?” I said, “I really cannot tell you, because the last time I heard anything about Mwanga he had murdered the Bishop. I do not therefore know what the impression

Mr. Stanley was then asked as to Africa. He replied,—

I should say that Mohammedanism is decreasing very fast. As for instance, when Mwanga was in power, and Arab dhows were on the Lake, and the Arabs were in the full glow of triumph, and the poor missionaries were left isolated there, there seemed to be every prospect that the Mohammedans would gain the day in East Africa at least. But just fancy what has taken place since then. All those Arab dhows have been destroyed by Mwanga, the Arabs have been mainly slaughtered, and the Mohammedans who were left have retired to Unyoro. There they would be only firing their ammunition away in the most heedless, extravagant fashion; and they can get no more, because fast on their heels now are something like 2000 soldiers of the British East Africa Company. Then there is Mwanga, surrounded by his Christians. I do

will be now. I do not know the truth of the whole story, but I suppose I shall hear as I go to the sea; but whatever I may be able to say, I will say it, and say it kindly, and I have not the slightest doubt that if they believe in what I tell them they will help you to the best of their ability.” And they said, “We will pray to God.”

Now you must understand that these people's church is only a very common hut, roofed with straw, and sides made of mud. At the same time, it is a church; and these people, when they go in, and hear the voice of the preacher, I assure you, feel it just as much as though they stood under the dome of St. Paul's or at Westminster.

the progress of Mohammedanism in

not think there is any possibility of Mohammedanism ever raising its head again in East Central Africa; and as for the West of Africa, well I know enough of what is transpiring there, only I cannot tell it in public. But I can tell you sufficiently this—I will guarantee there will not be a Mohammedan south of the Equator in the whole of Central Africa within five years from now. That is something gained surely, if we can drive them north of the Equator. I feel sure that when this railway is established, and when, also, we have the railway from Mombasa to Lake Victoria, and when the traders march in to occupy the land, the pressure of civilization there will drive them until they meet the pressure of civilization from the North, and together I hope they will surrender.

Then he was asked concerning the proposed steamer on the Victoria Nyanza, and he enlarged on its advantages as follows:—

Mr. Mackay had a steamer building there [pointing to the map]. The timber that was to form its hull was in the forest in the year 1889. The pieces of iron and steel and tubes, which were to make the engines, were scattered over all the large workroom which they had built, and I suppose the mechanics were making about three or four threads a day for one tube. Just imagine! I fancy the millennium would have come before the steamer would have been launched. There was a canoe there building, and in making into a barge,

and it had been boarded up to the top. But I should be afraid to risk my precious life in that canoe across the Lake of Uganda. Besides, think of the distance. Fourteen days, at least, to North Uganda, and more than one half of the western shore ceded to Germany. We do not know what troubles may arise. All the white people had to run, when the Germans began to occupy the East Coast of Africa. They managed to do something which irritated everybody they came into contact with. And in this case the same thing might

happen. Think of the experience of Gordon and Walker, and of the French missionaries after they had been expelled from Uganda. They had not gone an hour, I believe, from the shore when a hippopotamus crushed the canoe, and sent them to the bottom. They left all their property, and managed to swim for an island, and some of the best divers there managed to lift up the little boat. But meantime the missionaries suffered hunger on that island. That is the reason why I suggest a steamer, in order that the missionaries may not be exposed to these inconveniences, through small canoes with the danger of drowning, or of being capsized, as well as of hippopotami, and of irritated Natives. If a steamer were launched on the eastern shore, in ten hours they could reach Uganda comfortably and safely, and the steamer would be at the disposition of the superintendent, priest, bishop, or whatever you like to call him, in charge of the Mission. They would say when they expected the steamer back again. It would make regular visits, calling for mails and supplies, and the missionaries would feel they had communication with home. That was just the point concerning which Emin Pasha was so troubled. He said, "I would give anything in order to be sure of my monthly mail. You do not know what it is to be subjected to six years' silence, as I have been." You have no idea, living in England, how precious is the monthly bag of letters; how much encouragement it brings;

how they are daily longing for news from home, and how the interest they have in life seems to tide over many a small fever which in the solitude is calculated to wear away a man's life. The steamer would also, in case of a fever, in illness, enable the missionary to go into mid-lake, and enjoy pure breezes; just as when you take a trip to Madeira. There is the beautiful island of Ukerewe, in the middle of Lake Victoria. I have often thought what a splendid sanatorium it would make. It is just in the boundary line. Whether it shall fall to British or German rule I do not know—I have not looked at that;* but it struck me often what a splendid sanatorium it would make. Pure breezes all round, and of course the water kills the malaria,—no malaria can go from the shores, the island being too far from any shore to have the risk of its atmosphere being contaminated by the malaria of the mainland. It seemed to me that the missionaries suffering from hard work, close atmosphere, worry, vexation, or small trifles in Uganda, could take a month's holiday, and go and rest in Ukerewe, or in some other pretty island, such as Bridge Island, a beautifully wooded island from base to summit, with magnificent forests. Or there is Fisher's Island. Any of these small islands, far removed from the shore, will turn out to be a good sanatorium for the Mission in East Central Africa. These are the reasons why I think you ought to have a steamer.

Lastly, Mr. Stanley was asked if he took a photograph of Mr. Mackay. He replied, No; that Mr. Mackay was too modest, and would not be taken.

The Chairman then warmly thanked Mr. Stanley for his visit, and for his valuable remarks; after which the Rev. W. H. Barlow offered a fervent prayer for Africa and all who work for Christ there, and the Bishop of Sierra Leone closed the proceedings with the Benediction.

Two days after the interview with the Committee, Mr. Stanley kindly received three of us (General Hutchinson, Mr. Lang, and Mr. Stock) privately, and discussed the best methods of living in health and vigour in Africa, and the best policy to be adopted in view of certain circumstances, with a thoroughness and an animation which were very striking, and which revealed the born leader of men.

* Ukerewe is clearly within the territory allotted to Germany.—Ed.

J. H. BERNAU—IN MEMORIAM.



THE Rev. J. H. Bernau, whom we have thought of and prayed for as the oldest living missionary of the C.M.S., passed to his rest on June 14th, 1890. He was born near Dantzic, in Prussia, on October 26th, 1805.

Educated for a while in the Basle College (that training-school of many a valiant missionary warrior), he came over to England in 1833, and entered the Church Missionary College at Islington. He was, if we mistake not, almost the last of the noble band of German missionaries who, in the early part of this century, put to shame the Church of England by volunteering for foreign service in her ranks when her own clergy were apathetic, or reluctant to go abroad.

Mr. Bernau was ordained both deacon and priest in England, and he sailed with his young wife in 1835 for Bartica Grove, in British Guiana, a C.M.S. pioneer station, forgotten now by the present generation of missionary supporters, but, in the hearts of some of the survivors of the older generation fragrant still with happy memories of Gospel triumphs; and a station which has added not a few to the Church above; souls now meeting again in glory their dearly loved pastor of fifty years ago.

Mr. Bernau passed through the deep sorrow of the loss of his beloved wife and partner in his work, ten years after they went out; and returning then to England for rest and change, he left his little motherless babe in the charge of the loving and devoted Red Indians, in response to their own earnest entreaty that they might keep this precious trust as a memory of the dear departed mother, and as a pledge of their dear father's return. Most lovingly did they perform their promise; but it pleased God to take the little one to Himself after one short year. In June, 1847, Mr. Bernau, having married again, returned to his station; and here he and Mrs. Bernau laboured with untiring devotion and with much blessing; Mrs. Bernau entering with loving zeal and prayerful interest into all her husband's plans for the spiritual and temporal benefit of the Indians.

Health once more seriously failed, and they returned to England in 1853. After much weakness and prostration, Mr. Bernau volunteered again for foreign service; but the medical opinion peremptorily forbade the attempt, deeply to his regret. In 1856, with the Rev. H. Venn's advice and approval, Mr. Bernau accepted from Sir Culling Eardley the church and parsonage at Belvedere, which Sir Culling had erected at his own expense, close to the noble park which still clothes the beautiful slopes overlooking the Thames' lower reaches and Erith. The district was eventually constituted a distinct parish, and the church was consecrated by the Archbishop of Canterbury. Here, for twenty-five years, Mr. and Mrs. Bernau laboured indefatigably for the good of their parishioners; and when, with failing eyesight and seriously enfeebled health, Mr. Bernau resigned the living at the close of 1881, the sorrow and regret were deep and universal in the parish.

During his ministry at Belvedere, Mr. Bernau organized and fostered a flourishing branch of the C.M.S., and of other kindred societies for home and foreign work; and the interest in foreign Missions is now vigorously maintained in the parish by the present vicar, a younger son of the Bishop of Exeter.

Mr. and Mrs. Bernau, with their eldest daughter, retired to Wallington, and afterwards to Clapham, and from Clapham (where he was known and loved by a circle of attached friends) he passed to his heavenly home. Just two months

previously he had welcomed home his youngest daughter, whom he had given, with tears but with thankful willingness, to the work of the C.M.S. in China, twenty-nine years before. She and I had been in England eight years previously at the time of Mr. Bernau leaving Belvedere, and we little expected then to see the beloved father once more. This joy was granted, and now the family and friends of the dear departed veteran (so strong in the faith, so unswerving in the path which conscience and Divine command pointed out, so tender and loving in heart) look forward to meeting him in the better land, where Red Indians, and Chinese, and a countless multitude from all nations and kindreds and people, and tongues, shall dwell and rejoice together for ever.

Mr. Bernau was almost continuously unconscious for nearly a week before his death, but during the passing gleams of semi-consciousness such words as these were uttered to his wife, "Happy, happy in Jesus;" "At rest for ever;" and to his nurse, "Tell my family that all is well." And when somewhat earlier the final failure of mind was coming on, sometimes for hours together he would be preaching to his dear Indians, or repeating passages of Scripture or verses of hymns, and particularly that verse now so true for him:—

Weak is the effort of my heart,
And cold my warmest thought,
But when I see Thee as Thou art
I'll praise Thee as I ought.

ARTHUR E. MOULE.

Pass to thy rest! For thee the fight was long,
Steadfast in faith, in zeal, and godly fear;
Stern to denounce the false and check the wrong,
Yet tender still in heart; in love sincere;
Eighty and five years blessing, thou art blest;
Now there remaineth everlasting rest.
Broad Essequibo under sunny skies,
Passes in light thy vanished Mission home;
Gold-seekers shout, where prayer was wont to rise;
Far from their grove thy scattered Indians roam;
And other eyes, from Belvedere's green crest,
Watch silent flowing Thames through fields at rest.
The Church's waking zeal like swelling stream
Sweeps by thy name in half forgetfulness;
Bartica's Grove a place unknown they deem,
Yet there of old the Lord was wont to bless.
Now it is oft recalled before the Throne;
For God is not unmindful of His own.

A. E. M.

THE SHANGHAI MISSIONARY CONFERENCE.



THE great China Missionary Conference at Shanghai in May proved to be a most remarkable gathering. About four hundred and fifty missionaries assembled. The C.M.S. missionaries there were few in number; but they write in strong terms of the spiritual blessing they received. The Rev. A. Elwin, of Hangchow, writes, "We had a most delightful time, and the practical results will be most valuable." The Rev. J. B. Ost, of Hong Kong, writes, "The devotional meetings were most helpful. Since leaving England I have not

attended any which I have so much enjoyed. We waited for the Lord, and He did renew our strength, and caused our hearts to sing and praise His goodness." Miss Ridley, of Hong Kong, writes, "We have had a most glorious time."

A great number of practical missionary subjects were discussed, upon which very wide divergences of view were manifested; but nothing seems to have interrupted the brotherly sympathy shown to one another by men and women of diverse nationalities and church connections. We hope to give a fuller account of the proceedings hereafter, but we must not delay printing the solemn and moving appeals to Christians at home issued by the Conference. One of these calls for "many hundreds of qualified ordained men;" another pleads for hundreds of lay evangelists; a third, sent forth by the lady missionaries present, appeals for Christian women; and a fourth definitely asks for *One Thousand Additional Missionaries within five years*.

AN APPEAL FOR ORDAINED MISSIONARIES, FROM THE MISSIONARY CONFERENCE
HELD IN SHANGHAI IN MAY, 1890.

To all our Home Churches :—Greeting.

Realizing as never before the magnitude of China as a mission-field, and the utter inadequacy of our present force to speedily obey our Lord's command, "Go ye into all the world and preach the Gospel to every creature," therefore :—

Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, heartily and unanimously unite in sending to you an urgent appeal to send out within five years *many hundreds, indeed as many as can possibly be obtained, of well-qualified ordained men*.

All China is now open for missionary effort and needs a large number of men of prayer, of patient endurance and of common sense, men of large hearts and warm sympathies, who have already given evidence of power as soul-winners, men of the Holy Ghost, and of faith in the Gospel as the "power of God unto salvation."

Seeing, as we do, the utter destitution and helplessness of these millions still "having no hope and without God in the world," we appeal to the young men to consecrate themselves to this work.

We believe that the great question with each one of you should be, not, "Why should I go?" but, "Why should I not go or send my representative?"

Moreover, in view of this most difficult language, of the hoary and subtle superstitions, together with the vast influence here accorded to intellect and education, and in view of the fact that China must after all be evangelized by a trained Native agency, we would burn into the hearts and consciences of young men of commanding practical and intellectual as well as spiritual endowment the appeal to give themselves to evangelistic and literary work in China, and to the thorough education and training of Natives for various positions of influence; but pre-eminently for the Gospel ministry. We pray that, along with others, God may bring many such to feel, "Woe is unto me if I preach not the Gospel to the heathen."

We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

We urge upon Christian men of wealth to prayerfully consider the duty and privilege of personally supporting their representatives in this work.

We recommend that these men be sent under the regularly constituted Boards of the various denominations, and that these Boards search out suitable men before they are committed to the work at home.

With the highest appreciation of the claims of the home Churches and of the responsibilities of the ministry at home, we would yet urge young pastors to consider whether the places of some of them might not be filled by men who could

not come out to the mission-field, while they might bring their experience to spheres of work in China, which must otherwise be left wholly unoccupied.

Finally we beseech the Lord of the harvest to move you mightily by His Holy Spirit in behalf of this vast and ripening field.

Shanghai, May, 1890.

Yours in Christ.

REPORT OF COMMITTEE ON LAY AGENCY.

1. The Committee recommend that the accompanying Appeal for additional Lay Agents be sent to the Home Churches from the present Conference:—

That this Conference, whilst strongly urging upon the Home Churches the sustentation and continued increase of the staff of thoroughly trained and fully qualified ordained missionaries, and the further development of Native agencies in every branch of Christian work, is still so profoundly impressed with the manifold need of this vast country, that it would present a direct appeal to the laity of the Home Churches for lay missionaries, and in doing so would lay before them some of the departments of service in which their help is more especially needed.

Beginning with the highest service, and touching the deepest need of the country, they would point to the many millions of our fellow-men who have never heard the Gospel of the grace of God, and to some millions more, who, though they have possessed themselves of some portion of His Word, still fail to comprehend its meaning for want of some one to guide them in their study of it, and they would urge the claims of these unevangelized millions on the youth of the Home Churches, and would emphasize the nobility of the service which a Christian evangelist may thus render to the Lord in China.

The country long closed is open. The people, if not decidedly friendly, are not hostile. The work of the Bible colporteur has prepared the way. The promise of ingathering is yearly brightening, but the labourers are few, and with the abundance of Christian workers in the Home lands surely hundreds or even thousands might be found to hasten on the evangelization of this empire by their personal effort and conservation.

Passing now to the intellectual requirements of China we rejoice to record the progress of missionary education in the East during recent years, but are admonished by the fact that purely secular instruction so largely tinges the educational movements, both of Christian and heathen governments, and in this fact we hear a loud call to the Christian Church to supply in larger numbers Christian educationalists for China. The intellectual renaissance of the empire is just commencing, there is an incipient cry for Western culture, and the response which the Christian Church may make to this cry will, to no inconsiderable extent, decide the course which the education of the country will take in the future.

With Christian men in the chairs of the colleges of China what may we not expect from so powerful an auxiliary in the evangelization of the empire? University men may find here at no distant period some of the most influential posts in the mission-field, and we would earnestly invite all such Christian co-workers to weigh over with all seriousness the question whether they may not more effectively serve their general in China than in the Home lands.

But besides the intellectual need of the country there is also the chronic and often dire necessity of physical distress.

The masses of the people are poor. Physical suffering meets us at every turn. Medical science is almost unknown. Charitable institutions, though established both by the Government and by private effort, fail to compass the need of the masses. Flood and famine slay their thousands, and yet the wealth of the world is in Christian hands and might by judicious distribution both save the lives of thousands yearly and give completer expression to the Life we preach. On behalf of these destitute masses therefore we earnestly plead with the men of wealth in the Home Churches that they will consider the claims of these suffering ones, and not only by their gifts and prayers will largely aid the reinforcement of the noble staff of medical missionaries already in the field, but will give themselves in larger numbers to benevolent enterprise abroad. The blind, the aged, the orphan,

and the destitute mutely plead for Christian compassion, and the Lord Himself has said, "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

We appeal then to our lay brethren of the Home Churches, to men of sterling piety, of strong common sense, that they would lay to heart the needs of this vast empire, its spiritual destitution, its stunted education, its physical distress, and that they would solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need and to devote themselves, their service and their wealth, to this missionary enterprise in China. We would offer to them a most hearty welcome to our ranks, and would assure them that, whether they come out as ordained or as lay workers this welcome will be equally cordial, and in conclusion we would earnestly pray that this appeal may be brought home to the hearts of many by the power of the Divine Spirit.

2. The Committee further recommend the following resolutions for the adoption of the Conference:—

(a) That this Conference does not deem it expedient that medical missionaries be ordained to the *Pastoral* Office. But

(b) That the Conference recommends that medical missionaries desiring ordination to the office of deacon, elder, or evangelist apply for such ordination in connection with their respective Churches.

AN APPEAL FROM MORE THAN TWO HUNDRED LADIES, MEMBERS OF THE
MISSIONARY CONFERENCE HELD IN SHANGHAI IN MAY, 1890.

To the Christian Women of the British Empire, the United States, Germany, and all other Protestant Countries:—Greeting.

We, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China who "sit in darkness and in the shadow of death."

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical, and evangelistic work in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters for whom Christ died, still unreached by the sound of the Gospel.

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you, by the grace of Christ our Saviour, that you come at once to our help.

Four kinds of work are open to us.

1. There is school work in connection with our various Missions, which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries and homes, for which skilful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the Church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of evangelization among women, similar to that being done

by men among the people at large. It is not claimed that the evangelization of women cannot be done at all by men—but that there is *more* of it than men can do, and *much* of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord Himself upon the very morning of the resurrection their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But you will ask, Who are needed for this work? Knowing the conditions of life and work in China, we would answer that:—

1. They should be women of sound health, of good ability, and good common sense; also well educated—though not necessarily of the highest education; apt to teach; kind and forbearing in disposition, so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves *wholly* to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that they should labour in connection with established Missions, in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snow-flakes before the rising of the Sun of Righteousness.

God is on the side of His own glorious, life-giving Word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish His own purposes of love and grace to China, and will permit you, if you listen to this call, to be His fellow-workers in "binding up the broken hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

That the Holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer.

Yours in our Lord

(Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai),

Mrs. MARY LEES, London Mission Society.

" A. ELWIN, Church Mission Society.

Miss C. M. RICKETTS, English Presbyterian Mission.

Mrs. J. R. WATSON, English Baptist Mission.

Miss L. S. SUGDEN, M.D., Wesleyan Mission.

" I. NEWCOMBE, Church of England Zenana Mission.

Mrs. E. TOMALIN, China Inland Mission.

" JOHN ROSS, U.P. Church of Scotland.

" W. E. SOOTHILL, United Methodist Free Church.

" T. C. FULTON, Irish Presbyterian Church.

" ARTHUR H. SMITH, American Board.

" J. M. FOSTER, Baptist Missionary Union.

" C. W. MATEER, American Presbyterian Mission (North).

Miss L. H. HOAG, M.D., Methodist Episcopal Mission (North).

" E. F. SWINNEY, M.D., Seventh Day Baptist Mission.

Mrs. ELIZA M. YATES, Southern Baptist Mission.

Miss LAURA A. HAYGOOD, Methodist Episcopal Mission (South).

" K. M. TALMAGE, American Reformed Mission.

" R. E. REIFSNYDER, M.D., Woman's Union Mission.

Mrs. J. L. STUART, American Presbyterian Mission (South).

AN APPEAL.

To all Protestant Churches of Christian Lands.

DEAR BRETHREN IN CHRIST,—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land,—to plant Churches, to educate Native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization ; and

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians,—to travel far and wide distributing books, and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick:

Therefore, we do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls

ONE THOUSAND MEN

WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelized heathen ; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

Committee	{	J. HUDSON TAYLOR.
		WM. ASHMORE.
		H. CORBETT.
		C. W. MATEER.
		C. F. REID.

Shanghai, May, 1890.

The Conference was attended by an alarming accident which might have been very serious. The majority of the missionaries were to be photographed in a group. A bamboo gallery, with many tiers, was erected for the purpose ; and when more than three hundred had taken their places upon it, the whole structure collapsed, and all the missionaries were thrown or fell down into one confused and living mass, some falling twelve and twenty feet. It is a remarkable fact that not a single shriek was uttered. Mr. Ost writes, "God gave His children calmness of soul, and there was no confusion or cry. Personally," he adds, "I quite felt that I was going into the King's presence in a few seconds, and I silently commended my soul to God who gave it, and realized that all would be well." The *Shanghai Mercury* says, "That many were not killed is a mystery ;" but through God's great mercy no lives were lost. A veteran lady of the American Baptist Mission had her collar-bone and a rib broken ; Mrs. Burdon, wife of the Bishop, had both ankles sprained ; and many were bruised and cut and severely shaken, among them Mrs. Duncan Main, C.M.S., Hang-chow. Nevertheless, when all were extricated, the whole body united in fervently singing the Doxology. The accident occurred on May 16th, and we are thankful to say that all the injured were doing well, and many had recovered, a fortnight later.

JAPAN MISSION.

General Report, presented to the Conference, March 6th, 1890.

BY THE REV. C. F. WARREN, SECRETARY.



OUR last Conference was held at a time when there was much on all hands to interest and encourage us. The sounds of national rejoicing called forth by the promulgation of the New Constitution had scarcely died away. Treaty revision had been once more vigorously taken in hand, and there was good reason to hope that a settlement—too long delayed—would soon be effected which would remove the difficulties connected with the present passport system, and leave us, as foreigners, free to circulate and prosecute our work in every province of the empire. Christian work during the previous year had resulted in an ingathering of some 7000 souls, of whom 506 were baptized in connection with our own Mission. The General Synod of the Nippon Sei Ko Kwai had just closed an interesting session, which gave substantial proof of the progress of Church Missions, and of the development of individual and corporate life in the Native Church. Our own Mission had recently received a reinforcement, which promised to place it on a more effective footing. There was much, then, to gladden and cheer us, and to call forth hearty thanksgiving and praise, as well as to inspire us with hope and confidence for the future.

To-day we are not without causes of thanksgiving and encouragement, and yet many of the hopes we entertained last year have not been realized. We have gleams of gladdening sunshine, but the brightness of our prospect then has been dimmed by the clouds which have gathered over us. The recognition of the right of every subject in the empire to enjoy religious liberty under the Constitution is a fact which cannot be gainsaid; but one consequence, perhaps altogether inevitable in the case of a people like the Japanese, who are carried away by novelties, has been a ferment of political excitement, which has for the time largely diverted the minds of men from the study of Christianity; whilst in some cases the very recognition of the rights of Christians to profess and propagate their faith has

aroused bitter and determined opposition, as recently shown in Tokushima in connection with the eight days' mission, and at Nagoya, where the meetings of our Canadian Church brethren have been for some time disturbed by open and organized opposition. Then treaty revision has again collapsed, notwithstanding the actual conclusion of treaties with the United States, Germany, and Russia, and when we seemed to be within a measurable distance of complete success; and now the recent ministerial crisis makes it uncertain when the long-desired settlement will be obtained, and I am told on very good authority that we may expect the Japanese authorities stringently to enforce the passport regulations.

Turning to missionary work, it is somewhat discouraging to have to report a decrease in the aggregate number of baptisms, as compared with the previous year, of no less than 2135—1952 adults and 193 children. In connection with our own Mission, there has been a corresponding decrease, 242 adults and 99 children, total 341, having been baptized in 1889, against 506 in 1888.

Passing now to the *personnel* of the Mission, we are reminded that the year has been one of trial and loss. We expected Mr. Pole would be absent to-day, as it was arranged for him to take his furlough from the middle of July last year; but five more ordained missionaries who were with us last year, and whom we expected to meet in Conference to-day, are not here. Less than two months after our last Conference our brother Edmonds, whose health, although somewhat impaired, had not caused us grave anxiety, was called away just when he was arranging to take up his residence at Matsuye, and to carry on what we hoped would be a vigorous and aggressive work at that important centre. A few months later our brother Weston, who had only just been appointed to the Boys' High School at Osaka, felt it his duty to resign his connection with the Society owing to the condition of his eyesight. To these permanent losses have to be added two unexpected furloughs on

medical certificate, the Rev. J. Batchelor and the Ven. Archdeacon Maundrell having left for England in January and February respectively; and now the serious illness of our brother Dunn, which has, for the time at any rate, deprived us of services of no little value in connection with the Boys' High School which he had just commenced at Osaka.

Surely solemn thoughts cannot but fill our minds as we review the events of the past ten months. Yet we know that not one of them has happened without our Father. It may be that we need humbling and proving, that the Lord may show us all that is in our hearts. Certainly He is reminding us that the night cometh—how soon in each case He alone knows—when no man can work. And is He not calling us to a life characterized by simpler trust, greater self-denial, more absolute surrender and more entire consecration, so that, whether the call comes to us to go to Horobetsu in the north, to Saga in the south, or to Matsuye in the west, we may say from the bottom of a surrendered heart, "Here am I, Lord, send me?"

Our losses have been the more keenly felt because of the inability—not, we are quite sure, the unwillingness—of the Parent Committee to send us the addition to our staff for which we asked last year. Three whom we expected to join us—Messrs. Gollmer and Bell and Miss Barker—have been unable to come; and, notwithstanding the arrival of the Rev. F. E. Walton, the Rev. J. Hind, Miss Porter, and Miss Cox, all of whom we cordially welcome as fellow-labourers in the Lord, we are fewer in number and far weaker in speaking power than we were a year ago. Last year we asked the Committee to send us at least six ordained missionaries and twelve ladies, to be added to our then existing staff. Of these the Committee have sent us two ordained missionaries, but, owing to our losses, they only bring up the staff to what it was a year ago. Including Mrs. Edmonds, who has recently been appointed one of the Society's lady missionaries, we have three ladies of the twelve asked for last year. This is so far encouraging, but our needs are as great as ever. What are these needs? In the first place, Kiu-shiu needs at once four new mis-

sionaries at least—one for Kumamoto, two for Saga and Fukuoka, and one for Nagasaki; and six ladies—two for Saga, two for Fukuoka, and two for Nagasaki. At the present Conference we may be able to locate one missionary at Saga or Kumamoto and another at Nagasaki; but even if this is done, we shall need two clergymen and six ladies to make our present stations in Kiu-shiu at all effective. That is to say, for Kiu-shiu alone the Society must send us more labourers this year than were sent for the whole Mission last year. Then, looking over the vast field included in the Osaka district, what are our wants? First of all, two well-qualified and enthusiastic educational missionaries for the Boys' High School. The school has been started in a rented building. Plans for the new school-building are ready, and the building will be commenced shortly. It is of the utmost importance that two men should be sent out for this work at once. Then another missionary is needed to develop aggressive evangelistic work in the city and neighbourhood. It is a reproach to us as a Mission that we have not in this great city of nearly 400,000 a single missionary wholly engaged in aggressive evangelistic work. Then Tokushima needs another missionary and two ladies. The Matsuye district needs another missionary and two more ladies. Hiroshima, the natural base of operations for Iwami and other contiguous districts, should be occupied by two missionaries and two ladies. Fukuyama needs a missionary; and last, though not least, the Society ought to have two missionaries located at Kioto, the old capital, and two ladies. That is to say, in what is known as the Osaka district we need six more clergymen and four or more ladies to maintain and develop existing work, and four clergymen and four or more ladies to occupy two of the most important places in the district. Then Tokio needs another missionary and two or three ladies to develop a strong and aggressive work. Hakodate, too, needs another missionary. This, we shall be told, is a long list—ten clergymen and twelve ladies to develop existing work, and four clergymen and four or more ladies to occupy two most important new centres—but is it more than the Church Missionary Society can

give? These wants, if this feeble expression of them is endorsed by the Conference, must be laid before the Society, and we will not believe that they will be disregarded. But, having told our home friends of our wants, we must not leave the matter there. If we believe these wants are real, shall we not pledge ourselves to pray definitely for the needed labourers—praying the Lord of the harvest to thrust forth labourers into His harvest?

But if the year under review has been one of trial in some respects, it has not been without many mercies and tokens of encouragement. In the first place our Christians have grown in liberality. Excluding school fees they have, during 1889, contributed an average of \$1.50 each against \$1.17 in the previous year. . . .

Then, again, very encouraging progress has been made in the adoption and development of the Society's Church Council scheme. When the Conference last met the Osaka Church Council was the only one in existence, and even that was not in satisfactory working order. Councils have since been established at Fukuoka and Nagasaki, in Kiu-shiu, and at Hakodate and Kushiro, in the Northern Island. The Native contributions paid into the Osaka Church Council Pastorate Fund amounted to \$178.90. All through the year, and since the beginning of October, two pastors have been paid from this fund. The prospects for this year are still brighter, and there is an estimated income from Native sources of 300 or more. In the Northern Island, the Hakodate Council expects an income of \$52, and the Kushiro Council \$48. The estimated income of the Fukuoka Council is \$72, and the Nagasaki congregation has promised to contribute \$48 towards the salary of its pastoral agent. We have only to persevere in our policy, and in due time the Native Christians will appreciate the system.

Our Mission has been better supplied with Native workers since last July. Of the four men who then graduated from the Divinity School, one is at Nagasaki, one at Saga, and one at Fukuyama, whilst the fourth is engaged as theological tutor at the

Divinity School. The sending out of four students for a year's active work has also been attended with good results. Mr. Yamada, the man who was sent to Hakodate as an acting-catechist, was dismissed at the end of the year for getting into debt. The Rev. D. Terata's removal from Hakodate was necessitated by the state of his health, but if this has been a loss to the northern station, Tokushima has gained by it.

In last year's report special mention was made of the number of men under training for evangelistic and pastoral work. During the period that has since elapsed, many things have happened, which show that still greater care must be exercised in selecting men for training in the Divinity School. Not only should there be a clear knowledge of the leading doctrines of the Gospel, and such an acquaintance with the Bible and Prayer-book as is necessary to pass a creditable examination in accordance with the rules, but a love for souls as manifested in zealous efforts to win them to Christ. It will be a step in the right direction if the Conference will appoint a Candidates' Committee to examine all applicants for admission to the College, whether they are to support themselves while under training or not. . . .

Last year the necessity of a Training Home for Bible-women was emphasized. The Committee of the William Charles Jones Fund have made a grant for the current expenses of such an institution this year. . . .

It is gratifying to be able to report the completion of the Girls' School building, erected in memory of Bishop Poole. . . .

The statistics of Protestant Missions in Japan for the year 1889, are appended.* If they are not so favourable in some respects as we could have wished, they nevertheless show some progress, and with renewed zeal amongst the Christians, of which at the present time signs are not wanting, we may go forward in this work, assured that the Lord is with us, and that this year will be one of fruitfulness and progress.

* See page 557.

AFRICAN NOTES.



Noticed in our last number (July) the Anglo-German agreement as regards the territories under their protectorate or influence in Africa. The text of the agreement has been since supplied, with a despatch of Sir Percy Anderson relating to it. Sir Percy Anderson says the result of this delimitation, which has been carried out evidently with much care, has been "to avert the danger of Hinterland disputes." The immense area reserved to British influence has been made conterminous with specific territories—there is no gap left as to boundaries. He notices the line of demarcation at the Stevenson Road. A starting-place has been secured at Lake Nyassa, preferable to the Rukuru in the Songwe River, not far from the head of the Lake, affording the easiest access to the plateau, and bringing within the British sphere the villages on the Lufiru River, belonging to tribes allied to the whites. The high plateau is thus secured—one of the healthiest regions in East Africa. Passing to the West, the southern shores of Lake Tanganyika are placed within the British sphere, and there is thus as free access to its waters as that enjoyed by Germany or Belgium. As regards South Africa, the extension of the German protectorate eastwards to 21° longitude is not regarded by Lord Salisbury as interfering with British interests, nor will it affect, it is believed, existing Missions at Lake Ngami. It is of importance also that the chief affluent of the Lake, the Tonga, is to the east of 21° longitude. Further north again, there was a territory extending from the 20° to the 24° east longitude assigned to neither power. England now acquires three of these degrees, Germany only one, with a limited access to the Zambezi. The whole of the Barotse country remains under the British protectorate.

These delimitations have not been regarded as satisfactory, either by the British or German commercial bodies, especially, we may say, after a somewhat extended perusal of the German press, by the latter. Commercial policy is too often grasping; with Germany it has been of late almost rapacious. But the statesmen of both countries have adopted, in this instance, a larger and more magnanimous policy, and one more likely to contribute to cordial alliance. It is to the honour of the young German Emperor that he has given this policy so strong a support.

It is stated that, although the British East Africa Company has been in existence for two years only, it has already effected the release of from 4000 to 5000 slaves. "This is independent of compacts made with tribes embracing an area of 50,000 square miles, and it is recognized by the Arabs themselves that none of the Natives are to be held in servitude." Along the Juba River, navigable for about 300 miles, now under British protection, it is said there are some 300 villages inhabited by 30,000 runaway slaves, who a short time ago sent a deputation, asking to be received under the protection of the English Company. It is to be hoped and expected that the Company will now become one of the greatest agents, not only in suppressing the slave-trade, but slavery itself, in East Africa. The *Missions d'Afrique* publishes a letter of Mwanga to Cardinal Lavigerie, asking him to send more priests to Uganda, and adding that he has learned that his holy father the Pope had sent Cardinal Lavigerie to treat with the great ones of Europe to put an end to the slave-trade in Africa, and offering his aid to assist in the work, if help be given him, of opposing the slave-trade in the countries bordering on the Nyanza. This offer of Mwanga's is of less consequence since the Anglo-

German agreement. Still, it is a pledge on his part to assist in the abolition of the slave-trade.

According to *L'Afrique*, the German Society of Protestant Missions in Africa, having been informed that the Benedictines proposed establishing a Mission at Dar-es-Salaam, communicated the information to the German Minister of Foreign Affairs, who instructed the German Consul at Zanzibar to remind the chief of the Benedictine Mission that this was contrary to the agreement betwixt the Protestant and Roman Catholic Missions. Each was to limit its sphere of action to the territory assigned to it. *L'Afrique* states that it is not aware of any such arrangement having been made; it may exist, however, not as a general, but as a special German Imperial arrangement. However this may be, it were certainly an advantage if some such understanding were acted upon, as it is a scandal to Christianity the deliberate aggressions made by the Roman Catholic missionaries on Protestant Missions wherever founded. This is the more deserving of notice, as we fear this system of planting rival Mission stations is likely to increase in the vast field now opening up.

These new political arrangements, along with the decisions of the Brussels Conference, promise a more settled state of affairs for Africa, and open up a wide door for future missionary operations. It is remarkable what commercial and political resources are being brought into the field—how much has already indeed been accomplished! To take as an instance the Congo. Matadi, on the Lower Congo, was a few years ago but an obscure Mission station; now it is the important terminus of the navigation of the Lower Congo, where a vessel even of 1000 tons may unload. In place of being reached from England in seven or eight weeks, some eighteen or nineteen days will be now sufficient, and with steamers such as on the South African line a fortnight would amply suffice. Over 1000 loads were carried on the road now constructed for the State in a month, and the number of steam vessels plying the waters of the Upper Congo rapidly increases. Its vast network of affluents is being rapidly also explored. This is but an instance of what is extending, less rapidly but as surely, over other fields of Central Africa. It is a loud summons to all the Churches to avail themselves, with equal rapidity and energy, of this wide-open door. It is reported from Rome that Cardinal Lavigerie is about to arrive there, to consult with the Propaganda as to the measures to be taken in this great African emergency, and it is said that he is then to visit France, England, and Belgium on the same mission. The journey is to last about three months. However this may be, the energetic Cardinal no doubt takes a comprehensive view of this large field of action, will decide on the points he will occupy, and will no doubt find zealous agents to enter on the work. Is it not important that all the Evangelical missionary bodies should also be on the alert—British, American, German, Scandinavian? The federated action, as we may call it, of the Governments of Christendom for the suppression of the slave-trade, and other philanthropic action, may surely suggest that the Evangelical Churches may come to some common basis of action, so as, on a friendly understanding with each other, to occupy distinct mission-fields, and to enter thus in full possession of the wide territories opening to them.

The General Act of the Anti-Slavery Conference is so important a document, and so far-reaching in its consequences, even should it fail to be ultimately ratified, as there is reason to hope it will be, that we desire to place before our readers a brief *résumé* of its leading chapters.

The first chapter relates to slave-trade countries and the measures to be taken in the regions where it originates. This relates to the interior of Africa. The maritime slave-trade is dealt with in other chapters. It affirms that the most effective means for counteracting it are the progressive organization of the administrative, judicial, religious, and military services under the sovereignty or protectorate of civilized nations. Here let it be noted the recognition of religious services to be regarded as an essential element still in our modern civilization. Strong stations are to be established, protective, and at the same time repressive, in their action as regards the slave-traders. Roads, railways, steamboats, telegraphic lines, expeditions and *colonnes mobiles*, the restriction of firearms,—have all here their place. The stations are to serve as refuges for the Native populations, to diminish the internal wars, to aid and protect commerce, to protect, without distinction, Missions of the different religious denominations. Here again the place of religion is recognized. Slaves liberated are to be sent back to their original home, or if not, then means of living are to be facilitated, so far as it may be, on the spot where they settle. Any fugitive slave may obtain protection in the camp of a signatory power, or on board their cruisers on the lakes and rivers. The pernicious part which fire-arms played in slave-trade operations in Africa, and in Native wars, lead the powers to decide that the importation of fire-arms, especially of rifles, and improved weapons, &c., is prohibited, except under conditions, in the territories comprised between the 20° north latitude and the 22° south, and extending from east to west from the Indian Ocean to the Atlantic. Various measures are proposed for carrying out that decision. It will be seen thus that the anti-slavery agreement embraces, as it almost needed, wise precautions as to fire-arms.

Another chapter of the agreement relates to caravan routes and the transport of slaves by land. The roads followed by the slave-dealers are to be watched; their caravans are to be stopped or pursued wherever it can be done legally; the places of crossing in the principal caravan routes are especially to be watched. A rigorous watch is to be kept at the ports to prevent the sale and shipping of slaves and the formation of caravans of slave-dealers for the interior.

The repression of the maritime slave-trade forms another chapter. The maritime zone extends between the coasts of the Indian Ocean (those of the Persian Gulf and the Red Sea included) from Beloochistan to Cape Tangalane (Quilimane); then there is a conventional line following the meridian of Tangalane till it meets the 26° south latitude, then passing round the island of Madagascar by the east till it crosses the meridian at Cape Ambre, then extending by an oblique line to the coast of Beloochistan. Our readers may not be familiar with this wide zone, but they will observe it is the East Coast of Africa which is thus watched, the slave-trade having ceased to exist on the West Coast. The rights of visit, of search, and of seizure, are limited to this zone. They extend also only to vessels of smaller tonnage than 500 tons. Effective measures are to be taken, which they have scarcely been hitherto, to prevent the usurpation of the flag and the transport of slaves on vessels authorized to fly the colours. Slaves having taken refuge on board a ship of war of one of the signatory powers are to be immediately and finally liberated. This will, of course, not protect them if they have committed crimes or offences against ordinary law. A number of important regulations are added as to the use of the flag and the supervision of cruisers, all intended to strengthen the rigorous watch to be kept; but these need not here be noted.

Another chapter of the agreement refers to countries where slaves arrive

whose institutions imply the existence of domestic slavery—such, for instance, as Turkey and Persia. These countries belong to the contracting powers, and they pledge themselves to prohibit the importation of slaves—"their transit, exit, as well as trade therein." Supervision the most active and severe possible is to be exercised. Slaves liberated are to be sent back by them to their native countries if possible. In all cases they are to receive letters of liberation. The signatory powers "are assured that an active supervision will be exercised by the Ottoman authorities on the West Coast of Arabia, and on the routes placing this coast in communication with other possessions of the Ottoman power." Persia also consents to organize an active supervision in its territorial waters, and then off the coast of the Persian Gulf and Gulf of Oman. The Sultan of Zanzibar is also to give his most effective support. This will be still more secured under the British Protectorate. The agents and naval officers of the contracting powers are to aid the local authorities in promoting the repression of the slave-trade. This last is a valuable provision as regards the Oriental Powers.

Another chapter relates to institutions destined to insure the execution of the General Act. These seem to be well matured, and likely to be efficient; but we need scarcely notice them. A concluding and important chapter relates to restrictive measures concerning the traffic in alcoholic liquors. These restrictions are applied to a zone extending from 20° north latitude to 22° south latitude, and from the Atlantic to the Indian Ocean, with the dependencies extending to the adjacent islands as far as 100 sea-miles from the shore. In the districts within these limits, where, on account of religious belief, or from other reasons, the use of distilled liquors does not exist, or has not been developed, the powers prohibit their importation and their manufacture. No exceptions to be made unless for limited quantities for the consumption of the non-Native population. In those regions of the zone not under this rule of prohibition, where alcoholic liquors are at present either freely imported, or at a "duty of less than 15 francs the hectolitre at 50° centigrade, a customs duty is to be levied, which shall be 15 francs for the first three years after the coming into force of the Act." Then the duty may be increased to 25 francs, also for three years. Then there shall at the end of the sixth year be a revision, and a minimum duty will be, if possible, fixed, where the prohibition does not exist. The powers have the right of maintaining and increasing beyond the minimum fixed generally. Distilled drinks manufactured in these regions will be subjected to an excise duty not less than the minimum import duty.

It will be observed how carefully the provisions of this General Act have been made. They are not, perhaps, in all parts the ideal that might be aimed at, but they form an immense advance on the past. It has been obtained, happily, that the act should comprehend important provisions, not only as regards directly the slave-trade, but also restrictions as to fire-arms and the use of alcoholic liquors. This was more than some anticipated could be practically effected, but certainly not more than what the philanthropist must desire, and than is almost essential to dealing an effective and final blow to the slave-trade in Africa, and it is to be hoped, in the end, to slavery itself.

It is to be regretted that it is still uncertain if this General Act of Agreement of the Brussels Conference will be carried into execution. The ratification of it has been postponed for six months. It is understood that the Act itself has obtained the sanction of all the powers represented; objection

however has been taken to a supplementary proposal, by which the Congo State would have been authorized to impose import duties not exceeding 10 per cent. By the original settlement at the Berlin Conference no such duties could be allowed till after the lapse of twenty years. The expenses of administration have been found to be much more considerable than was anticipated, arising from the expense of the proposed railway to Stanley Pool; the number of officers needed for the execution of so wide a rule; the opening up, by steamer and otherwise, of the vast river system; and the need of arresting the ravages of the slave-traders, who have already devastated populous and fertile regions. The sad tragedies of the Great Forest, so graphically described by Stanley, are a sufficient illustration of this. It was proposed at the Conference that import duties up to 10 per cent., based, of course, on the principles of free trade, should be sanctioned; and this had the support, it is understood, of all the Powers save Holland, which raised objections to it, as contrary to the earlier settlement. It is believed that this arises mainly from the traders in spirits. They at present import a large amount of immature, coarse spirit, at a great profit to themselves, and sadly to the loss and ruin of the Natives. Spirits are, we believe, sold at a price cheaper than beer with us, and it is feared that if the price were raised the sale might be diminished. The Congo is thus exposed to a danger as great almost as any the slave-trader can inflict. The Dutch trader is getting his enormous profit, while the Congo State is in danger of bankruptcy. It is to be hoped that if Holland will not make the concession, Congo, as a reprisal, may be placed, as it may fairly be, in the zone where spirits are altogether prohibited; or, if not, that the proposal of an American representative may be reconsidered, excluding in those regions the import of immature and adulterated spirits. Holland will surely not disgrace itself by persisting in its refusal to join with the other powers in completing an Act of so great benefit to Africa and to humanity.

We observe that King Leopold, who has hitherto borne the expense of this great enterprise, proposes now to resign all his rights and claims to the Congo State in favour of Belgium, which is meanwhile to advance a million sterling in instalments, and after ten years may enter into possession. This is a settlement which would merit the general approval of Europe. It is rather a State of a secondary position which should be entrusted with such an administration, as it would, no doubt, while securing its own benefit and the progress of civilization, pay due respect to the rights of those other Powers which have contributed to the building up of the Congo State.

The opinions which Major von Wissmann has expressed to newspaper correspondents since his return from East Africa as to the relative merits of Roman Catholic and Protestant Missions, have given rise to considerable discussion in the German press. Major von Wissmann regards the views expressed adverse to him as arising from misapprehension; but we do not think they can be thus explained away. He regards the Roman Catholic Missions as more successful, from the longer residence in the country of the priests, their greater experience, their rarely leaving their stations, living and dying in them unless disease drives them away. Their cultus he regards as better adapted to impress ruder races. Their discipline is also more perfect. He has probably chiefly in his mind Bagomoyo, where there is a large station—some 324 in it, chiefly purchased slaves, engaged industriously in industrial work, planting cocoanut trees and useful vegetables—where a good education and training is given by the fathers. According to him, the Romish

motto is *labora et ora*; of the Protestant Missions, *ora et labora*; the one working and praying, the other praying and working. This is, we believe, quite a fanciful distinction. There is another Roman Catholic Mission of a similar character in West Central Africa, to the north of the Congo. Besides these, we do not know of any Roman Catholic Missions of much value. Dr. von Merensky, formerly at the head of the Berlin Mission in the Transvaal, has an able reply to this. He shows how four centuries ago the Roman Catholic Missions were founded in West Central Africa, and scarcely a trace is to be found of them now. Bagomoyo, as an institute, is founded very much on the same system as the older Paraguay Mission of the Jesuits. It is a gathering together to a large extent of purchased slaves, who are educated, married on the plantation, work so many days for it with little time for themselves, and are kept in a state of tutelage all their lives. As another German writer says, it is a cloister, and not an institute for extending culture and civilization.

Major von Wissmann cannot know much of Zanzibar, or he would appreciate more highly the Universities' Mission there, with its educational and industrial training. He fancies also that the English Missions are conducted at great expense. But we leave it to the Missions themselves thus assailed, if they deem it necessary, to defend their position. Taking a larger view, it is not to be forgotten that Evangelical Missions have only shortly been established in Central Africa, and it takes time to develop their methods. As regards industrial institutions, where they have longer flourished, those of the Roman Catholic Church can never, in South Africa, be placed in comparison with such an institution as Lovedale or with such a thriving Native colony as Botshabelo, where Dr. von Merensky formerly presided over an industrial, educational Christian society of some 2000 individuals. Dr. von Merensky remarks generally that in the Cape Colony there are 56,000 children in Evangelical schools, in Romish schools 2173. In the Scottish Missions in Nyassa-land he states there are no less than 13,000 in the schools, taught by a large number of Native teachers. Statistics are somewhat misleading, but they abundantly show that the Protestant African Missions are generally industrial in character; that the education they give is of a higher religious and moral character; that they are better training schools for civilization and liberty. The plantation principle on which Bagomoyo is founded must be carefully watched. It may be used commercially as well as religiously, and may induce a condition of society which, if not slavery, will be serfage. The question is a large one, deserving consideration at a time when Africa is so widely opening up.

The Egyptian Soudan is a field which is still closed to Missions, but which may at no distant day offer an important and inviting field. Everything seems to indicate an approaching crisis. The Baggara tribes seem now alone to occupy the foreground. Other tribes have lost their position; and there has been discontent and revolt, it is said, at Darfour and Kordofan. This is not, however, quite confirmed. The Khalifa is of the Baggara tribe. Last year they attempted the invasion of Egypt, but were arrested at Toski. It is not unlikely they may renew the effort, as it is said they have some 70,000 well-armed men, who rule the country now with a rod of iron. It is reported, also, that Osman Digma, driven by the famine which has prevailed near Suakin, is about with 5000 men to attempt to reach Dongola. This famine it may be said, however, is not extensive in the Soudan, as it is understood that there is plenty in Sennaar and that whole region. A

great crisis seems to be impending, and in Egypt is generally expected. A door may be thus opened, and it will be the noblest Christian revenge for the death of Gordon, if the Churches are prepared to use the emergency when it comes for the spread of the Gospel. In this point of view it is important that Egypt should be well occupied.

J. E. C.

THE SOCIETY'S REVISED LAWS.

SOME time ago we announced that the C.M.S. Committee had resolved to recommend to the Society the alteration of the day of the monthly meeting of the General Committee from Monday to Tuesday, with a view to facilitating the attendance, regular or occasional, of members in distant parts of the country. The Committee had no power themselves to make the change, inasmuch as the Monday monthly meeting was required by the Laws and Regulations of the Society; but they determined to call a General Meeting of the Society, in accordance with Laws VIII. and IX., for the purpose of altering Law XXI., in which the second Monday in the month is named as the day. But it seemed desirable, if a General Meeting of the Society were summoned to amend one law, to take advantage of the opportunity and make such other alterations as were considered necessary. Accordingly a Sub-Committee on the conduct of Business, which had been appointed some time ago to seek for means of shortening and simplifying the procedure, took the Laws in hand, and after very careful consideration brought to the General Committee a series of proposed amendments. These were considered by the General Committee on June 10th, and adopted with some modifications. In order, however, that there might be no undue haste, and that members not present that day might have a chance of expressing an opinion, the unusual course was adopted of deferring final approval to another and special meeting of the General Committee. This second meeting was held on June 17th, when the whole was gone through again and finally settled, for recommendation to the general body of the Society.

The Special General Meeting of the members of the Society was summoned by public advertisement for Wednesday, July 2nd. The Society consists of some thousands of members, but scarcely any attended except regular members of the Committee, and, of them, not so many as at ordinary Committee meetings. No doubt the former were content to leave such matters to the latter, and the latter, having settled them in Committee, did not feel it necessary to discuss them further. A quorum was only just made, but when once it was secured the business proceeded smoothly, and on the whole rapidly, under the skilful guidance of Mr. S. Gedge, M.P., who occupied the chair, in the President's unavoidable absence, and all was completed at the one meeting.

We give a brief notice of the alterations, and append the Laws as they now stand in their revised form.

Laws I., II., IX., X., XIII., XX., XXIV., XXV., XXX., XXXI., XXXII., and XXXIII., remain unaltered.

Laws III., IV., V., VI., VII., VIII., XIV., XVI., XVII., XXIII., and XXXIV. have undergone some very slight amendments, mostly verbal, for the purpose of conveying their intended meaning more clearly. It is needless to particularize these; but in Law III. there is also a change of some little importance. The founders of the Society made every clergyman a

Member for Life who had a collection of 21l. in his church ; this privilege is now withdrawn.

Law XI. is altered for perspicuity ; and a provision under which "Governors" are members of the General Committee is transferred to it from Law XXII., which is shortened accordingly.

Law XXI. is altered to fix the monthly meeting of the General Committee on the second Tuesday instead of the second Monday.

The other alterations are in two groups, and are important.

Laws XII., XV., and XIX. are altered to facilitate the despatch of business. Hitherto, the General Committee had no power to authorize any one of the subsidiary Committees provided for by Law XII., or any special Sub-Committee appointed for a particular purpose, to decide any point and act upon their decision. The smallest and least important minute of any subsidiary Committee or Sub-Committee was technically invalid until it had been read to, and confirmed by, the General Committee. The new Laws do not sanction any subsidiary Committee taking power to act, but they do sanction the General Committee giving that power at its discretion. Further, Law XV. authorizes the Committee of Correspondence, the most important of the subsidiary Committees, which consists of all the ordinarily attending members of the General Committee (now one hundred), and which directs the Society's foreign work, to delegate (subject to the General Committee's control) any of its duties to subsidiary Committees of its own, subject to all being ultimately reported to the General Committee. The effect is that (1) the General Committee may, if they please, authorize (say) the Committee of Correspondence to act upon its own decisions and report having done so ; and (2) the Committee of Correspondence may further delegate to the India Committee or the Africa Committee the power to decide upon small matters, say the pay of a Negro catechist or the repairs of a mission-house in India, and to act on the decision, reporting all that has been done in due course. The *intention* of these alterations is to save the General Committee and the Committee of Correspondence from being utterly absorbed in petty matters, and to leave them time for the fuller consideration of more important subjects.

The other change of importance is in Laws XVIII. and XXVI., with small consequential alterations in Laws XXVII., XXVIII., and XXIX. The Society had quite grown out of the procedure directed by these Laws as they stood, concerning the dealing with candidates for missionary service, and was from sheer necessity acting outside the limits of its own Laws, particularly in the case of lady candidates and the Committee of Ladies appointed to consider their applications. The alterations in these Laws simply legalize what has for some time, informally, been the actual practice.

We now present the Laws complete in their new form. Additions or alterations are printed in italics. The word "COMMITTEE" in small capitals signifies the General Committee:—

LAWS AND REGULATIONS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.

(As revised at a Special Meeting of Members of the Society, held July 2nd, 1890.)

I. This Institution shall be designated "The Church Missionary Society for Africa and the East;" and shall be conducted by a Patron or Patrons, a Vice-Patron, a President, Vice-Presidents, a COMMITTEE, and such Officers as may be deemed necessary, all being Members of the Established Church of England or of the Church of Ireland.

II. The office of PATRON of the Society shall be reserved for Members of the Royal

Family; and that of VICE-PATRON for His Grace the Primate of all England, if, being a Member of the Society, he shall accept the office. The PRESIDENT shall be such Temporal Peer or Commoner as may be appointed to that office, and VICE-PRESIDENTS shall consist of all Archbishops and Bishops of the Churches of England and Ireland, who, being Members of the Society, shall accept the office; and of such other persons as, being also Members, shall be appointed thereto.

OF MEMBERS AND GOVERNORS.

III. Annual Subscribers of One Guinea and upwards, and if Clergymen Half-a-Guinea, with Collectors of Fifty-two Shillings and upwards, per annum, shall be Members of the Society during the continuance of such Subscriptions or Collections. Benefactors of Ten Guineas, and upwards, in one sum, shall be Members for Life. (Words omitted.)

IV. Annual Subscribers of Five Guineas shall be Governors during the continuance of such Subscription; and Benefactors of Fifty Pounds, and upwards, in one sum, shall be Governors for Life.

V. Subscriptions and Benefactions shall confer the same privileges whether paid to the Society direct or through an Auxiliary or Association.

VI. The COMMITTEE may appoint such persons as have rendered essential services to the Society, either Honorary Members for Life, or Honorary Governors for Life.

OF GENERAL MEETINGS.

VII. An Annual Meeting of the Members of the Society shall be held in London, on the Tuesday next before the first Wednesday in May; when the proceedings of the foregoing year shall be reported, the Accounts presented, and the Treasurer and COMMITTEE chosen. And whenever any vacancy in the office of Treasurer shall occur, the COMMITTEE may fill up the vacancy, for the interval between the occurrence of such vacancy and the next Annual Meeting.

VIII. The COMMITTEE may summon a Special General Meeting of the Members of the Society, at which not less than Thirty shall constitute a Quorum, at any time, and they shall do so on receipt of a requisition in writing, addressed to the Secretaries, and signed by not less than Fifty Members of the Society, and specifying the object of the Meeting. Ten days' notice shall be given in *three London Daily Newspapers, and in two other Newspapers*, of any such intended Meeting, and of the purpose for which it is called; which shall be deemed sufficient publicity.

IX. None of the Laws and Regulations of the Society shall be repealed or altered, nor any new ones made, but at the Annual Meeting or at a Special General Meeting called for that purpose.

X. An Anniversary Sermon shall be preached at some Church in London by a Clergyman appointed by the COMMITTEE. An Annual Report of the Society shall be printed, for the use of its Members.

OF THE COMMITTEE.

XI. The COMMITTEE shall consist of the following, being Members of the Established Church of England or of the Church of Ireland:—

(a) Twenty-four Lay Members of the Society elected at the Annual Meeting.

(b) All Clergymen who are Members of the Society and have been so for not less than one year.

(c) All Honorary Governors for Life, and all such other Governors as have been so for not less than one year.

In every year so many of the elected Members shall go out of office as, with the vacancies, if any, occurring among them during the preceding year, will make six vacancies, and shall not be re-eligible until the following year. The COMMITTEE shall decide which Members go out of office in each year.

XII. The COMMITTEE shall elect, at their First Meeting in every year, either from among themselves, or from the other Members of the Society (being Members of the Established Church of England or of the Church of Ireland), a Committee of Patronage, a Committee of Funds and Home Organization, a Committee of Correspondence, a Committee of Finance, and a Committee of Estimates, and shall have power to fill up vacancies. Each of the said Committees shall keep Minutes of its Proceedings, and shall make such reports of its proceedings to the COMMITTEE as the COMMITTEE shall require.

XIII. The office of the Committee of Patronage is to procure patronage and support to the Society; and to nominate to the COMMITTEE proper persons as Patrons, Presi-

dent, Vice-Presidents, Honorary Life Governors, Honorary Life Members of the Society, and preachers of the Anniversary Sermons.

XIV. The office of the Committee of Funds and Home Organization is, to circulate information respecting the Society; to adopt means of obtaining Subscriptions, Benefactions, and Collections in Churches, Chapels, and at Meetings; to take a general oversight of the Associations; and to nominate, from time to time, to the COMMITTEE, suitable persons to act as Agents and Representatives of the Society for these objects.

XV. The office of the Committee of Correspondence is, to seek for proper Missionaries, to nominate them to the COMMITTEE, to superintend their instruction, when necessary, to recommend their location, and to correspond with them when sent out, and generally to direct the foreign work of the Society. *Subject to the control of the COMMITTEE, the Committee of Correspondence may delegate any of their duties to Committees elected from among themselves, and may authorize such Committees to report directly to the COMMITTEE, and may fix their quorum.*

XVI. The office of the Committee of Finance is, generally, to superintend the accounts and financial affairs of the Society, and from time to time to note and to report to the COMMITTEE how far the expenditure corresponds with the sanctioned Estimates.

XVII. The office of the Committee of Estimates is, to prepare and submit to the COMMITTEE an estimate of the probable expenditure of the Society. (Words omitted.)

XVIII. The Committee of Correspondence shall appoint from among themselves, at their first Meeting in every year, a Clerical Sub-Committee, and may appoint at their discretion other Committees, for the examination of Missionary Candidates.

XIX. The COMMITTEE may make regulations as to the conduct of business by themselves, and by the other Committees, and subject to and so far as not inconsistent with any such regulations for the time being in force, the COMMITTEE shall receive and deal with the Reports of the other Committees, shall decide upon the countries where Missions shall be carried on, and shall superintend and control the affairs of the Society in general. The COMMITTEE may authorize any Committee appointed under Law XII., and with the consent of the Committee of Correspondence any Committee appointed under Law XV., to deal with and dispose of any matters and classes of matters the consideration of which falls within its province, reporting its action to the next meeting of the COMMITTEE. *Subject to the control of the COMMITTEE, every Committee may make Bye-laws for its own government, and may appoint Sub-Committees and fix their quorum.*

XX. The COMMITTEE shall have power to appoint such Officers and Assistants as they shall deem necessary for the well-conducting of the affairs of the Society, subject, in the case of the appointment of Secretaries, to the approbation of the next Annual Meeting. One, at least, of the Secretaries shall be a layman.

The COMMITTEE shall also have power to acquire property of every description for the purposes of the Society, and to invest the funds of the Society as they may deem expedient, and to vest all or any portions of the property and funds of the Society in such Trustee or Trustees, or corporate body, as they may in each case think fit.

XXI. The COMMITTEE shall meet on the Second Tuesday in every month, and oftener if needful. The other Committees shall meet as often, and at such places, as shall be by them agreed on. All Committee Meetings shall be opened with reading a Form of Prayer composed for that purpose, or one or more suitable Prayers selected from the Liturgy.

XXII. The Patrons, Vice-Patron, President, Vice-Presidents, Treasurer and Secretaries, shall be considered, *ex-officio*, Members of all Committees. (Words omitted.)

XXIII. Five members shall be necessary to form a Quorum of the COMMITTEE; and Three, of each of the Committees provided for in Law XII.; in each case exclusive of the Secretaries. In cases of equality of votes, the Chairman shall be entitled to a second or casting vote. *Every Committee may act notwithstanding vacancies.*

XXIV. All payments on account of the Society shall be signed by Three Members of the COMMITTEE, in Committee, and the Lay Secretary, or in his absence by one of the other Secretaries.

XXV. The accounts of the Society shall be audited and reported upon by Public Accountants appointed by the COMMITTEE, and Five Honorary Auditors, Members of the Society (of whom not more than two shall be Members of the COMMITTEE), shall be appointed annually by the COMMITTEE for the purpose of considering the Reports of Public Accountants, and of making recommendations thereon, and generally on the Accounts to the COMMITTEE once at least in every year.

OF MISSIONARIES.

XXVI. *Every offer for Missionary Service shall be referred by the Secretaries either to*

the Committee of Correspondence or in the first instance to the Clerical Sub-Committee or other Committee appointed under Law XVIII. to which it shall belong under rules laid down by the Committee of Correspondence; and the Committee of Correspondence shall have power to deal with the offer, both as to the training and as to the nomination as a Missionary of the Candidate. Provided that no one shall be sent out as a Missionary without having been approved by the Committee of Correspondence; and without, as a general rule, having appeared before them.

XXVII. *Candidates nominated by the Committee of Correspondence, and accepted by the COMMITTEE, shall receive instruction in such parts of knowledge, and be prepared in such a manner for their future employment, as the Committee of Correspondence shall judge expedient.*

XXVIII. *Candidates shall consider themselves engaged to go to any part of the world, and at any time that the COMMITTEE shall decide, and be subject to such regulations as may be established by the COMMITTEE for the direction of Missionaries: respect, however, being had to their personal circumstances, or to any previous stipulation made by them with the Society.*

XXIX. *Men who have been duly prepared and finally approved for Missionary work, shall go out, either ordained or unordained, at the discretion of the COMMITTEE.**

XXX. *The Missionaries who go out under the direction of this Society shall be allowed to visit home, permission having been previously obtained from the COMMITTEE; and after having laboured in the cause of the Society, to the satisfaction of the COMMITTEE, at the Stations committed to their care, until age or infirmity prevent further exertion, such provision shall be made to render their remaining days comfortable as in the judgment of the COMMITTEE is suitable. The COMMITTEE shall have the power to assist also, in particular cases, the dependent Relatives of those Missionaries, who, by devoting themselves to the service of the Society, are prevented from contributing to their support. The COMMITTEE shall be further empowered in special cases to make such arrangements with those employed by them as they may think fit.*

GENERAL.

XXXI. *A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.*

XXXII. *All questions relating to matters of Ecclesiastical Order and Discipline, respecting which a difference shall arise between a Bishop of the Church of England abroad and the COMMITTEE, shall, in the absence of any tribunal having legal cognizance of the same, be referred to the Archbishops and Bishops of the Provinces of Canterbury and York, whose decision thereupon shall be binding upon the Society and its agents and representatives.*

The proposed reference shall be made by the COMMITTEE, through His Grace the Primate, accompanied by such explanations and statements as the COMMITTEE may deem advisable.

XXXIII. *The object of the preceding Law being only to provide a mode of settling questions relating to Ecclesiastical Order and Discipline as to which no provision has yet been made by the Society, it is not to be so construed, as in any other respect to alter the principles and practice of the Society, as they are contained in its Laws and Regulations.*

XXXIV. *It is recommended to every Member of the Society to pray to Almighty God for a blessing upon its designs; under the full conviction that, unless He "prevent us, in all our doings, with His most gracious favour, and further us with His continual help," the Society cannot reasonably hope to meet with persons of a proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success.*

* The Bishops of the Church of England, under the authority of the law of the land ordain and send forth [ecclesiastically speaking] the Society's Missionaries; and in the event of their being appointed by the COMMITTEE to labour at stations within the jurisdiction of a Bishop of the Church of England abroad, it is the practice of the Society to apply to the Bishop for licences, in which are specified the districts to which the Missionaries have been assigned. This is done on the understanding that licences will neither be refused nor when granted be withdrawn from the Missionaries during their connection with the Society, except for some assigned legal cause.

THE MISSION-FIELD.

WEST AFRICA.



URTHER letters are to hand from the missionaries on the Niger. The dates are Onitsha, June 6th, and Lokoja, May 25th. All were in fair health, and actively at work.

Archdeacon Crowther thus describes the death of Chief Sambo, of Brass, which we briefly mentioned last month:—

We have had a sad bereavement in the death of Chief Samuel Sambo. He fell sick after his return from settling a "palaver" with a section of Idzo people with whom they have trade relations; from this illness he never recovered. On the Bishop's visit to him, he said, "I have not the least fear of death, Bishop. God has done much for me. I am a sinner, but I trust in Jesus' blood. If He says that I get up from this sick bed, I thank Him, but if He says come to-morrow, I am ready to go to Him." His words were many on God's goodness whenever we visited him. It was delightful to be near this Christian chief, to hear sentences from his lips showing a firm grasp in Christ's atonement for sin. Once he said to me, with a smile on his face, "Archdiki, all I hear at church be true, true. Suppose any man do not believe Jesus for (in) his heart, he no fit for die." Fully a week before his death he dictated his last words to his people, among them were these, "My people, follow God as you see I have done; neglect not prayer in His house; go to

church and class-meeting, let all be the children of God; respect your pastors and teachers, and help them; but if you depart from God because you see me no more, know surely that you are bringing God's wrath on yourselves. Let there be nothing of superstition on my death and burial, no drumming, dancing, or drinking; put no cloth or goods in my grave, as the heathens do, on the pretence that I am a big man. It is all foolishness. Fire guns to tell neighbouring places of my decease, and bury me like a Christian."

After most severe pains he breathed his last, on April 14th, at 8 p.m., and was buried with full funeral service on the next day at 4 p.m. The corpse was brought to St. Barnabas' Church (one of the monuments of his liberality), where the Bishop, myself, and the Rev. Peters officiated, before a concourse of people and chiefs; then we proceeded to the place of interment.

By his death, the church of Brass has lost a consistent and liberal man, above that, a pillar and an exemplary Christian father of the Church.

EASTERN EQUATORIAL AFRICA.

A letter is to hand from the Rev. E. C. Gordon, dated Buganda, March 18th. As before reported, the Christian forces, Protestant and Romanist combined, had again (in February) completely defeated the Mohammedan party, and once more set Mwanga on the throne. This had been done without the assistance of the British East Africa Company's expedition under Mr. Jackson, which remained in Usoga. Dr. Peters, the German traveller, had appeared upon the scene, and had induced Mwanga to sign a treaty. The Romanists favoured this, but the Protestants strongly opposed it, because Mwanga had already accepted the British Company's flag. They were obliged, however, to yield; and Dr. Peters left Uganda and crossed the Lake with the signed treaty. Of course it is rendered now useless by the Anglo-German agreement. Mr. Gordon describes the dissensions between the Protestant and Romanist parties as serious; but before they combined to reinstate Mwanga, each side had taken an oath undertaking, in the event of its having the chief authority, not to molest the other.

Two days later, but apparently by the same mail, letters from the Rev. R. H. Walker have been received, giving further details. These must be reserved for next month.

We have been thankful also to receive a short note from Mr. Deekes, dated

Usamiro, April 27th, after being more than two months alone since Mackay's death. He says, "All is well here, and I have to thank God for being so far recovered as to be able to stay here in comfort until the others come."

Bishop Tucker's movements are narrated in the following very interesting letter:—

Zanzibar, June 9th, 1890.

I. On Trinity Sunday we had at Frere Town a solemn ordination service. Mr. Douglas Hooper was ordained deacon, and Messrs. Smith and Morris priests. Our service was of a very solemn character. The simplicity of the surroundings, the circumstances of the Mission, the realized presence of the Master Himself,—all combined in making it one of the most impressive and touching services I have ever taken part in. Mr. Binns was to have preached the ordination sermon, but owing to an attack of dysentery he was unfortunately unable to be present. I therefore preached the sermon myself, from St. John xii. 32, "And I, if I be lifted up from the earth," &c.

II. Certainly the remarkable changes in the political situation at Uganda are most perplexing. . . . [The Bishop then mentions rumours which had reached the coast, but which it is needless to print in the face of the authentic news given above.]

Of course at the present moment the only course open to us is to go forward as though nothing had happened. The Lord reigneth.

III. I ought to have told you that just before he left for Berlin, Major Wissmann called upon me at Frere Town and gave me every assurance that he and his officers would do their utmost to facilitate our passage through German territory. I was able to take the opportunity of thanking him for his past kindnesses to our missionaries during the disturbed times, and to assure him that we were not ungrateful. Colonel Euan Smith took me to call upon the Sultan on Saturday. He received us very graciously, and has kindly promised every assistance in his power.

IV. The four men who so nobly, at a few hours' notice, came out by the French mail, have been most hospitably entertained by the Universities' Mission. I am so thankful to have an opportunity of thanking personally their kind entertainers. I hope to make arrangements on my return to Mom-

basa, by which three out of the four men may be ordained deacons, with a view to their receiving priests' orders before I leave them at Uganda. They went to Frere Town this morning in H.M.S. *Conquest* (Captain Henderson). Hooper and I are waiting here in order to see Stokes and make everything clear before committing ourselves to his caravan leadership.

Frere Town, June 13th, 1890.

V. I had a very satisfactory interview with Stokes, who came over to Zanzibar from Saadani to see me. I have written a letter to Mwanga which has already been despatched by Stokes's messenger. I enclose a copy of this letter.

"Zanzibar, June 11th, 1890.

"TO MWANGA, KING OF UGANDA.

"With Compliments.

"Having been called in the Providence of God to be Bishop of the Church of Christ in East Africa, I now write to you as one desiring to see you and proposing shortly to come unto you.

"I come with all good-will and kindness in my heart. I desire only your good and the welfare of your people. I am your friend. And because I am your friend I am anxious that both you and your kingdom should enjoy the blessings of the Gospel of Christ. I am therefore bringing teachers with me. They love your people as I do, and are your true friends as I am. We believe that you will welcome us and do all in your power to help us in our work of teaching, and so making your people happy and prosperous.

"But what is the use of saying more now, when I have so much to say and hope so soon to see you!

"Trusting that this letter may find you in good health,

"I remain, with many salaams,

"Your true and faithful friend,

"ALFRED, BR. E. EQ. AFRICA."

June 17th, 1890.

VI. I have just returned from Babai, where I have been holding a

confirmation. One hundred and thirty-eight men and women were confirmed. It was indeed a memorable day (June 15th). I shall never forget the thrill of joy that went through me as I faced these dear fruits of faithful work and service on the part of those who have gone before. God has greatly blessed the work at Rabai. Among those confirmed was the chief of a neighbouring village called Kisimani. My address was, I believe, admirably interpreted by Jones. I hope that Mr. Fitch will be able to do an important work

amongst the young men. I feel we must make a very great effort in the direction of a Native ministry. Thank God, I am able to announce a beginning. Four young men have already been secured. Each one is, I believe, an earnest Christian.

VII. I hope that Dunn, Dermott, and Hill may be ordained on Sunday, June 22nd. Fitch on this occasion is acting as my examining chaplain. On Thursday, 19th, we have a confirmation at Frere Town. There are, I believe, fifty-two candidates.

A *Times* telegram states that the Bishop, who started for the interior on July 12th, was not leaving Saadani until the 21st. His party consists of the Revs. Douglas Hooper, Dunn, and Dermott (the two latter with Mr. Hill having been ordained on June 22nd), and Messrs. Pilkington, Baskerville, and F. C. Smith. We are sorry to learn that Mr. Hill has had to return to Zanzibar, invalided.

EGYPT.

In consequence of the terrible famine raging around Suakin, our medical missionary at Cairo, Dr. Harpur, lately proceeded thither to see what openings there might be for a Medical Mission; and he was at once absorbed in the work of saving life and relieving distress.

PERSIA.

We mentioned lately the receipt of a letter from Mr. Carless, reporting severe persecution of the Babis by the Mohammedans. Further particulars of the outbreak have since been received from Dr. Bruce. He writes:—

You have heard of the persecutions of Jews and Babis during 1889 in Ispahan by the chief Mohammedan priest here, Agha Nejify. About twenty-five or thirty Babis, heads of families, had been driven out of a large village called Sehdek, their houses and property destroyed, and their families deserted and treated with the greatest cruelty. Several of them had taken refuge with us, and others of them wandered backwards and forwards from Ispahan to Teheran, seeking for justice. At last the Shah ordered them to return to their homes, and sent a Government servant with them. A great crowd of villagers met them with clubs as they approached their homes, and murdered six of them in the most brutal manner, the others saving themselves by flight. The British minister, Sir D. Wolff, took up their case most energetically, both interceding for them with the Shah, and sending money to Mr. Carless and Mr. Norollah to help them. The result has been that Agha Nejify and two other Mohammedan priests have been called to Teheran, and a greater step has been made

towards religious liberty by it than by anything that ever happened in Persia. We are all most grateful to Sir Drummond Wolff for the noble way in which he has acted. The hearts of many of the Babis have been turned towards Christianity, I feel sure. They have increased greatly in Persia, and are everywhere crying out for Bibles, and longing for liberty to have their children educated. I fell in with a most interesting little band of about thirty of them in one of the villages I visited on my return journey. The presence of Mr. Norollah, of the Society for the Promotion of Christianity among the Jews, was most providential. During the persecutions of both Jews and Babis he acted in the noblest way. During that of the latter, during my absence at Baghdad, he took twenty-five Babis into his house and kept them for days. This was a most brave act, as it really endangered his own life, especially as he is a Persian subject. He has had his reward. I baptized a Jew, the fruits of his labours, just before starting for Baghdad, and Mr. Carless baptized another adult Jew.

and the child of the former during my absence, and both of these show much earnestness in trying to bring others to a saving knowledge of the true Messiah. I had also the great privilege of baptizing a young Persian, who followed

Carless from Shiraz last Sunday, whom also I believe to be a true follower of Jesus. Here was the fruit of that visit which seemed to us to have turned out so unfortunately. But God is overruling all for His glory.

In a later letter still Mr. Bruce writes :—

I have a most interesting class of Babi inquirers, and baptized one deeply-interesting inquirer last Sunday [May 4th]. He is an old friend of mine, who for more than a year has been convinced that Bab is a false Christ, and Jesus of Nazareth the true Christ. He is a respectable tradesman

in Ispahan, and runs a terrible risk by his profession of Christianity.

We need very specially prayers that God may overrule the present liberty, and grant to such inquirers and converts His grace to come out boldly and confess Christ.

NORTH INDIA.

The Calcutta Localized *Gleaner* reports with deep regret the death of the Rev. Sarthak Biswas, the senior Bengali clergyman in the Nuddea or Krishnagar district, on May 5th. "He was much respected for his goodness and amiability."

We have received from the Rev. F. T. Cole the "*Santal N.C. Kaunsil Report*" (Native Church Council Report) for 1889, printed at Calcutta. As it is entirely in Santáli, we are unable to summarise it; but we observe that it comprises several separate paragraphs, each headed "— *Pastoret Riport*," with the names in each case of the "*Carc Komiti*" (Church Committee); also a paragraph about the "*Missionari Sosaiti*," and the accounts of the "*Mission Fond*."

On April 15th an interesting ceremony was held at Calcutta, the occasion being the laying of the foundation-stone of the C.M.S. Garden Reach School by Lady Steuart Bayley. This school has been in existence for thirty-five years, having been begun in 1854 by the late Bishop Wilson, and carried on by him for three years. In 1857, a few months before his death, the Bishop transferred the school to the C.M.S. Until recently it has been held in a rented house, a suitable site for a new building not having been obtainable. The ceremony began by the Rev. Jani Alli reading a brief history of the school. At the close of the ceremony Mrs. Clifford distributed the prizes to the successful students.

The Annual Letter of the Rev. F. T. Cole, of the Santal Mission, contains an interesting account of the baptism of the first-fruits of work in a district where the Native missionary is entirely supported by Santal Christians :—

The Christians of Taljhari have had their own missionary district of Parespeni, and have supported the agent there for the past four years. This year three adults have been baptized as the first-fruits of this Missionary Society. Surga and his family had been under instruction for some time past. He himself is the headman of the village, and his elder brother the Government head of about twenty villages. His brothers are very much opposed to Christianity, and did their utmost to prevent its entering into the villages under their charge. Indeed, several others had been under instruction but drew back, frightened at their threats. Surga and his family remained firm,

however. While I was examining them previous to baptism the brothers came and seated themselves close to me. One of them said to me in a peremptory manner, "What business have you to come here? What do you want?" It was such a strange thing to hear a timid Pahari speak in such a tone that I thought the man must be drunk. But no, he had been led to it by hopes that if they frightened me the brother would be influenced to draw back from taking the fatal step of baptism. A shade passed over Surga's face, and for the moment I feared that he was giving way; but I misjudged him. I then asked him before them all, "Do you wish to become a Christian?" He said, "Yes;

I have been longing for it for some time, but you have hindered me hitherto." (He had been under instruction for more than a year, and every Sunday he and his family had a service, and had actually begun to have an offertory.) Then, in the presence of all, I called for some water, and baptized the father, mother, and youngest son. Two elder sons had not been sufficiently instructed, and I thought they had better wait a little longer. They also are very well inclined, so we trust that they may all be Christians together before long. After the service was over, Surga said to me, "Now I want to clear out all the *bhuts* (spirits) from my house and village." The two elder sons (who had not been baptized), at their father's bidding, then brought a ladder and took down from the roof, inside the house, two large bundles of bark, each as large as a man, in the centre of which were some corded sticks. These had been kept in the house more than twelve years, and were now covered with soot and cobwebs. They were supposed to be the deities who bring riches and health! They were followed by some mysterious-looking baskets, and a pot which contained something wrapped up in a rag. The youngest son opened this with great glee, and showed me a small quantity of stones covered with vermilion. This was supposed to be the charm of the house. Surga then brought fire and set light to all the abominations, in the presence of his

brothers and the villagers. The elder brother looked as if he would kill Surga. They were mad with rage. Whilst the things were burning Surga went to the centre of the village, where the deities of the place are supposed to reside, and began pulling down the tall bamboo flag that marked the spot. The villagers opposed him with all their might. The *Sardar* (headman of the district) said, "Your father fixed this bamboo here." But Surga said, "No, I planted it myself in this very spot about two years ago; my father has been dead more than twelve years." So down came the bamboo, and shared the fate of the household gods! Then Surga said, "There is one more abomination to get rid of." He then led the way to a cairn just outside the village, and began taking up the large stones. The heathen appealed to me to stop him in this sacrilegious work. At last a compromise was made. Surga said, "I will show you that I will have no more to do with them." He then took up the two sacred stones and threw them on one side, saying that if they liked they could bring them back again, but that he had had his way. The heathen afterwards carefully replaced them. All this was done without a word from me. I stood by in utter amazement, and thanking God for the wonderful things which were happening, and thought to myself, "We have seen strange things to-day."

PUNJAB AND SINDH.

A serious outburst of Mohammedan and Hindu fanaticism is reported from Peshawar. Miss Phillips, of the C.E.Z.M.S., writes in a private letter:—

You know perhaps what a very bigoted city this is. The fanaticism of the people is continually fanned by Mullahs (Mohammedan priests). But now the opposition is so organized and so thorough, that, looked at from a human point of view, the work must fall through. Princes of the Royal Family of Cabul, poor men, merchants, Hindus, and Mohammedans, all are united in a common cause. "What if two or three men are hanged," was said the other day, "they will be martyrs! Whatever happens, the *Mem Sahibs* (lady missionaries) shall be turned out of the city and prevented from corrupting our wives and children!"

A house-to-house visitation has been established, and threats of all kinds held over the heads of any who may admit me to their houses. On Fridays the Mullahs stand at the door of the mosques and ask each man who enters whether I visit in his *zenana*. If the answer is in the affirmative, he is ordered not to admit me in future on pain of being unattended by the Mullah on his death-bed, which is equivalent to a Roman Catholic being without the offices of the Church. The Mullahs preach against us in the mosques and the bazaar, and set afloat all kinds of scandalous tales. The Hindus have formed committees over the different districts of the city, and levy fines on

those who have anything to do with us. A month ago there were about a hundred zenanas open to my visits, and 180 children in the schools. Now there are eight or ten houses open (and in

most of these I have been made to understand they would prefer my not going), and about fifty children. There seems every probability of these being taken away.

The Rev. R. Clark reports thirty-three baptisms at Bahawal, by the Rev. H. E. Perkins, on March 30th.

SOUTH INDIA.

The Rev. E. A. Douglas, who went out to Tinnevely last autumn, sends an interesting account of a five days' "Convention" for South Indian missionaries (American Congregationalists, English Wesleyans, and C.M.S.), at Kodaikonal in March last, on the plan of the Keswick Convention. It is printed in this month's *C.M. Gleaner*.

CHINA.

The great Missionary Conference at Shanghai in May is noticed separately on another page.

JAPAN.

The statistics of Protestant Missions in Japan for last year have been published. Twenty-six missionary societies are represented, viz., three English (C.M.S., S.P.G., Baptist), one Scotch (U.P.), sixteen American, two Canadian, one Swiss, and three whose nationality we do not know (Disciples of Christ, Methodist Protestant Church, Christian Alliance). There are 527 missionaries, viz., 166 married couples, 34 single men, and 161 single women. Reckoned in this way, the American Board (Congregationalist) has 82, the American Presbyterian Board 68, the American Episcopal Methodists 60, the American Baptists 39. Then follow C.M.S. 35, and American Episcopal Church 33; S.P.G. is put down for 31, but this includes Bishop Bickersteth's independent Missions. Adding three from the Canadian Church, we have 102 representing the Anglican Communion, viz., 30 married couples, 16 single men, and 26 single women. The other societies have 176 between them. The Native Christians are only partially reckoned under societies. Those attached in a sense to seven Presbyterian societies belong to "the United Church of Christ in Japan," and number 10,194. Those similarly connected with the Episcopal societies belong to the *Nippon Sei Ko-kwai* ("Japan Church"), and number 3422. The American Board has 9315, and the American Methodist Church 4121. The other societies have 4129 between them; making a total of 31,181. The baptisms in 1889 numbered 5542, of which 5007 were of adult converts. Of the latter, 1617 were in connection with the American Board, 1348 with the "United Church," 590 with the Episcopal Methodists, and 580 with the Anglican Church societies. The ordained ministers are 135, of whom the Anglican Church societies have 18; and the "unordained preachers and helpers" 409, of whom 160 are Anglican.

We have already announced the opening, on March 10th, of the Bishop Poole Memorial School at Osaka. We give here a short account of the opening ceremony. The school was originally started by Miss Oxlad, of the Female Education Society. Two or three boarders were received into her house, and a small room behind served as a schoolroom for these and a few others who were day-scholars. The object of the school was to promote vernacular education on Christian principles, and, in the case of boarders, to train them in simple domestic duties, in the hope that some of them might eventually be selected and prepared for female missionary work. The demands on the school

grew steadily, until, at the close of 1883, when Bishop Poole arrived accompanied by Miss Boulton, who had been sent out by the F.E.S. to assist Miss Orlad, the numbers had grown to nineteen boarders and sixteen day-scholars. The Bishop was distressed to find so important a work crippled for want of suitable accommodation, and appealed for funds for larger premises. But both the F.E.S. and the C.M.S. were unable to promise help. In 1885 Bishop Poole returned to England, where he died in July of that year. It was suggested that, as the Bishop had taken so deep an interest in the school, and had intended to raise funds for the erection of a school, it would be one of the best ways of commemorating his short but much-valued episcopate to raise money and erect the necessary buildings. This was done in a substantial manner, at a cost of \$13,000, \$11,000 of which was raised chiefly by a few friends of the work in England, but there still remains, we regret to add, \$2000 to clear the Institution from debt. The building is a substantial one, and every way adapted for its purpose.

The school, now in charge of Miss K. Tristram, B.A., and Miss Tapson, of the C.M.S., and Miss Boulton of the F.E.S., assisted by a staff of two male and four female and two pupil-teachers, numbers 31 boarders and 18 day-scholars, 19 of the former and 4 of the latter being Christians. To complete the memorial, a house adjoining the school is being fitted up for women missionary workers.

At the opening ceremony Bishop Bickersteth gave an address, summarizing the history of the school. He was followed by Mr. Warren, Secretary of the Mission, and the Rev. B. T. Terasawa, C.M.S. Native clergyman, both of whom spoke in Japanese. The Rev. J. B. Brandram also spoke.

At the close of the ceremony an entertainment was given, conducted almost entirely by Japanese friends of the Mission.

The Rev. A. B. Hutchinson, on April 20th, was permitted to baptize three adults, all men, the first-fruits of his work at Fukuoka, and he was hoping to baptize the wife and child of one of them on the following Sunday. He has been much cheered, too, by a young Buddhist priest, who has renounced idolatry, and become an inquirer. Last year, during a visit Mr. Hutchinson made to the graves of the ancient Daimios, this young priest acted as guide, and Mr. Hutchinson had a serious talk with him and invited him to his house. He went, and during the visit seemed much interested in Christianity. Mr. Hutchinson says, "The command, 'Thou shalt not kill' much interested him. 'Oh, I know what that means,' he said, 'that is Buddhism; it means you must not take animal life!' On hearing that it referred to human life only, and included all injury to our neighbour's person or character, he was intensely surprised, and exclaimed, 'There is nothing like that in all Buddhism.'"

Mr. Hutchinson also reports a visit made to Fukuoka by the Revs. C. F. Warren and H. Evington, when a "great preaching" was held. Some 700 people were present, who listened to several Gospel addresses with manifest interest, and were as quiet and orderly as if the majority had been Christians. Mr. Warren spoke on "Christ is the Truth," and Mr. Hutchinson says, "His happy, colloquial style so pleased the people, that a request was made that he should go on again after an interval, which he did."

Telegram received from Zanzibar, as we go to press, "Hill died on Sunday (20th) from fever."

NOTES ON OTHER MISSIONS.



THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL is able to make a larger number of grants for missionary work. The annual grants to the various dioceses have been renewed, and amount (including one of 300*l.* and one of 150*l.*, which are new) to 73,640*l.* In addition to this, the Society has been able to vote no less than 33,135*l.* for expenditure abroad. This makes a total of 106,775*l.*; distributed through Canada and West Indies 17,837*l.*, Africa 21,428*l.*, Mauritius 820*l.*, Madagascar 5860*l.*, India and Ceylon 38,645*l.*, Singapore 5250*l.*, North China 2300*l.*, Japan 3135*l.*, Corea 6280*l.*, and other parts 5300*l.*

The annual report of the UNIVERSITIES' MISSION TO CENTRAL AFRICA has been issued. The Mission consists of twenty ordained ministers, including Bishop Smythies; twenty laymen; twenty ladies; assisted by eight Native readers, and sixty-two teachers: 920 men and women were baptized during the year; the total number of adherents is 1922. The total income for the year was 15,285*l.* The expenditure was 17,016*l.*

The following account of the old pupils of the Universities' Mission School at Zanzibar is given in *Central Africa*. The school was opened twenty-five years ago. Of the first five who composed the school—one is a Native clergyman, a second died when a promising sub-deacon, a third became an overseer, the fourth the Mission traveller (having once crossed Africa with Stanley), the end of the fifth was not satisfactory. There are now two schools—one for older, the other for smaller boys. Taking the whole number of boys who have been in the school during twenty-five years as 272,—140 are professing Christians; thirty-one more, while not professing Christianity, have refused Islam; five have become apostates to Islam; seventeen are unclassified. Of the 140 Christians, thirty-four are engaged in spiritual work. Of those enumerated above, of course not all are now living.

A new magazine, entitled, *The Morning Calm*, has just been issued. It is the monthly magazine of Bishop Corfe's MISSION TO KOREA. A striking Missionary compass appears on the front, beginning at Jerusalem. Various countries north, south, east, and west of Jerusalem are pointed to by the various points of the compass.

There are now about twenty-five Protestant missionaries, male and female, mostly Presbyterian and Methodist, working in Corea. The first Church was formed in 1887. Starting with twenty members, it now has 100. The work of translation is going forward, two of the Gospels and the Shorter Catechism being ready for the press.

The Earl of Northbrook presided on June 5th over the annual meeting of the CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA. The Chairman believed that in the opinion of all who were interested in the spread of Christianity in India, that part of their work which was designed to provide Christian literature for that country was becoming daily of greater importance. His Lordship pointed out that the school-work engaged in by the Society had greatly prospered, and that testimony was continually being received from missionaries in all parts of the field to its great value. The sales of Christian literature also had increased. The Rev. J. Johnston (the Secretary) then gave an account of his recent visit to India. The statistics of work for 1889-90 showed that the children under instruction numbered 8555, the students in training institutions 91, and the copies of publications printed 789,650; the receipts were 9965*l.*, and the payments 8712*l.* Sir Charles Aitchison (late Governor of the Punjab), the Rev. T. W. Drury (Principal of the Church Missionary College, Islington), Mr. Henry Morris, Dr. Underhill, and General Touch also spoke.

A special Committee of Investigation have reported upon the position of the LONDON MISSIONARY SOCIETY, especially with reference to questions of policy, methods of work, and extension or restriction of fields of labour. The conclusions of the Committee are that (a) no change need be made in the present arrange-

ments for educating missionary candidates; that (b) in reference to celibacy, while recognizing the expediency of employing in special circumstances and for a limited time unmarried men as missionaries, the influence of missionaries' wives and homes are among the most important means of successful missionary effort. (c) The Committee regard with sympathy and interest the new scheme for employing men who have passed through no collegiate training as lay evangelists. (d) The Committee urge the training and use of Native evangelists as largely as possible, and (e) the continuance of the plan of working Missions from some fixed local centre. In reference to Indian schools in which for their efficiency it is necessary to make use of non-Christian teachers, it is recommended that the utmost care be taken to maintain the distinctive Christian character of the schools, that all classes be taught a Scripture lesson daily, the substitution of Christian for non-Christian teachers as soon as possible—and that great attention should be directed to the training and obtaining of qualified Christian teachers. As regards finance, while making various suggestions, the Committee are convinced that the expenditure in general has been wise and in the best sense economical. Various other suggestions are made in reference to the management of the Society's home affairs. In conclusion the Committee bear emphatic testimony to the wisdom, self-denial, fidelity, and executive ability with which the work of the Society is carried on at home and abroad, and commend it to the unabated confidence and largely increased support of the Churches.

The controversy which has been so long at work in reference to the Indian missionaries of the **WESLEYAN MISSIONARY SOCIETY** has now come to an end. An influential sub-committee, having thoroughly investigated the matter, have reported (and their report has been adopted by the Missionary Committee) that the Indian missionaries do not live in luxury as our English middle-classes understand the word; and that the Indian missionaries are exonerated from all charges made or suggested against their character or the character of their work, whether in respect of their mode of living or of their relation with the Native population, Christian or otherwise.

Good news comes from the **CONGO BALOLO MISSION**. Fourteen labourers are now labouring on the Congo connected with this Mission. Two groups are occupied settling stations on the Lulonga River. A third is building the *Pioneer* steamer at Kinchassa on Stanley Pool, and a fourth is somewhere on the way up the country, bound for the Maringa River, where they will (D.V.) found the "John Wallis Alexander" station.

The debt of 2472*l.* of the **BAPTIST MISSIONARY SOCIETY** has now been liquidated with the exception of 296*l.* which it is hoped will soon be cleared off.

The site for the eighth up-river station of this Society on the Congo has been fixed at Upoto, a large town on the north bank of the Congo, 100 miles west of the River Itumboir.

The annual meeting of the **MEDICAL MISSIONARY ASSOCIATION** was held on June 2nd. The chair was taken by Sir Charles Aitchison. Addresses were given by Dr. Churcher, who gave an account of work in Morocco, the Rev. Peter Thompson, and Mr. Soltan.

The Foreign Mission Committee of the **CHURCH OF SCOTLAND** have presented to the General Assembly a most encouraging report. During the year 1889 the unprecedented number of 1146 persons were baptized in the Mission-field: 970 in the Punjab, 119 in Darjeeling, 18 in Africa, and 39 in other stations. There are 4551 baptized Christians in the Church of Scotland's Mission-fields. The total income was reported as being 36,000*l.* The Mission staff consists of 20 ordained missionaries (2 of them medical), 2 unordained medical missionaries, 5 lay teachers and 3 industrial missionaries, making with 16 wives of missionaries, 46 Europeans in the mission-field. In addition to these, 17 ladies are at work in connection with the Ladies' Association. During the year the Church has lost by death Professor Smith, of Calcutta; and, by retirement, Mr. Melvin of Bombay, Mr. Sinclair of Madras, and Dr. Milne of the Blantyre Mission.

J. P. H.

THE MONTH.

ON another page we give a full account of Mr. Stanley's interview with the C.M.S. Committee. The feeling left on our own mind by it was one of overwhelming responsibility. It is a responsibility lying upon all Christians; but very especially upon the members and supporters of the Church Missionary Society.

It was the researches of C.M.S. missionaries that led to all these wonderful discoveries. Mr. Stanley's new book describes an enterprise whose origin can be traced back, and back, through an unbroken succession of links, to the landing of Krapf at Mombasa in 1844. Great Britain and Germany have just divided between them lands whose very existence Krapf first reported. British development in Africa will be directed from Mombasa, the very town where Krapf first settled. The territories which Krapf was the first white man to visit are rapidly being opened up by the British East Africa Company; and these territories are on the right direct line for C.M.S. advance into the interior. None of the other great societies have the opportunity of occupying them; we have. And then—Uganda! When Mr. Stanley tells us of the Christians of Uganda whom he met, and when we remember that they are only just out of heathenism, that they have neither the Word of God (except small fragments) nor a supply of well-instructed teachers, we see, surely, how much will depend on our giving them the systematic teaching enjoined by our Lord (St. Matt. xxviii. 20). Among them, assuredly, are some faithful Christians up to their light; but the great majority of the 2500 Mr. Stanley speaks of are but the followers of Christian chiefs, who take up the religion of their masters. And when Mr. Stanley calls upon us to work on a very different scale from that hitherto adopted, and tells us that all Uganda might then speedily become Christian, we may well explain, "Woe is unto us if we preach not the Gospel" *there!* Mr. Stanley's book bears on the cover the motto, "Let there be light," i.e. in Darkest Africa. But, what light? The light of the Sun of Righteousness? Then *we* must take it there.

ANOTHER new Missionary Band of special interest is about to go forth in connection with the Society. The Rev. Barclay F. Buxton, son of Mr. T. F. Buxton, of Easneye (who is one of our Vice-Presidents), and late Curate of St. Paul's, Onslow Square (Mr. Webb-Peploe's), has offered to go to Japan with a small party of missionaries, undertaking both the direction and the entire charges himself. We will not apply to this proposal adjectives like "munificent" and "noble," for Mr. Buxton only desires to consecrate to the Lord what the Lord has given him, and he does no more in proportion than many a poor widow with her mite. But we do thank God for the example He has enabled His servant to set, and pray that others to whom ample means have been given may be led to follow it. It is proposed that Mr. Buxton's party should occupy the town and district of Matsuye, near the west end of the main island of Japan.

THE Rev. Cecil E. Tyndale Biscoe, M.A., of Jesus College, Cambridge, Curate of Whitechapel, has been accepted for missionary work. Another clergyman, whose name will be given later on, has been accepted for work in the Diocese of Moosonee.

The Committee have fixed the locations of the following missionaries:—Of

P P

the Islington men, the Revs. W. G. Proctor and A. E. Keet go to the North-West Provinces of India, the Rev. W. L. McLean to Bengal, the Rev. D. Davies to the Punjab, the Rev. W. G. Walshe to Mid-China, the Rev. H. L. Bleby to Japan. Five Cambridge men are allotted as follows—to Africa, the Rev. W. J. Humphrey, as Principal of Fourah Bay College; to Japan, the Rev. C. T. Warren; and to India, the Rev. H. J. Molony to the Gônd Mission, and the Revs. J. N. Carpenter and E. T. Sandys to the North-West Provinces. Three Oxford men go to India—the Rev. H. Gouldsmith, to take charge of the Old Church, Calcutta, the Rev. H. F. Wright to Amritsar, and the Rev. A. J. French Adams to Travancore, as Principal of the Cottayam College. Dublin and London Universities' representatives go, the Rev. T. McClelland to the Fuh-Kien Province, and the Rev. A. G. Lockett to Bengal. Dr. F. W. Browning is appointed to Quetta. Three missionaries of the Society returning to the field have been transferred to fresh Missions—the Revs. T. R. Hodgson and G. R. Ekins, late of the Persia Mission, now going respectively to Bombay and Peshawar; and the Rev. H. McC. E. Price, late of West Africa, to Japan. Of the ladies, Japan secures Misses G. Nott, K. Ritson, H. Riddell, and M. Hunt; China, Miss B. Bullock, who joins the Mid China Mission, and Miss K. Power, who goes to Fuh-Kien; Africa, Misses A. Griffin and A. L. Clapton, appointed to the Upper Niger and Soudan Mission, and Misses E. S. Perrin and M. A. Ackerman to East Africa; India takes Misses A. F. Wright and C. Warren, both going to Amritsar; Palestine, Miss Eva Jackson, for Gaza; and Egypt, Mrs. and Miss Bywater.

THE Annual Valedictory Meeting to take leave of missionaries sailing in October will be held this year *in the evening*, on Tuesday, October 7th, at Exeter Hall. The missionaries will formally receive their instructions in three groups at private committee meetings. Arrangements will be made for the administration of the Holy Communion to the outgoing missionaries and their friends, at St. Bride's, Fleet Street, on the morning of Wednesday, October 8th.

THE Rev. John MacCarthy, Rector of Ickborough, Norfolk, who died lately, was formerly a C.M.S. missionary in the Punjab. He was a singularly able speaker, and twenty years ago was one of the best deputations the Society ever had.

THE Society's Annual Report is now out. We hope it will be well studied. It is full of interest, containing hundreds of facts and incidents not recorded at all in our magazines.

WE are thankful that the appeals from China printed on another page have come at a time when that great empire is not being quite forgotten by the C.M.S. We really have been expanding a little lately. In the Provinces of Fuh-Kien and Kwan-tung (including Hong Kong) we had *five* missionaries ten years ago, now we have *twenty-two*; or if the F.E.S. and C.E.Z.M.S. ladies be included, we had *seven* then, and we have *thirty-three* now. In both those provinces definite plans for extension are being carried out, and cities and villages are being visited which never saw white men before. And now the Committee have responded to fresh calls from Mid China. They hope to arrange for the extension of existing work in Che-kiang, and have sanctioned the Rev. J. H. Horsburgh undertaking new work in the distant interior Province of Sze-chuen, with such a party as he may be able to gather together while in England. That province, unlike Fuh-Kien and Kwang-tung, is nobly worked by the China Inland Mission;

but that Mission will cordially welcome the new enterprise, and there is abundance of room in Sze-chuen for ten times its present number of missionaries.

All this is little enough to speak of, but we hope it is an earnest of much more to follow. Are we not going to take our part in sending forth the Thousand Missionaries in Five Years?

THE current number of the *C.M. Gleaner* is the 200th. No. 1 appeared in January, 1874, sixteen years and a half ago. There had, indeed, been a *C.M. Gleaner* before that. A very small and humble monthly paper with that title was published from 1843 to 1870, when it was dropped because nobody bought it. In 1873 the Rev. Henry Wright, who had just become Hon. Clerical Secretary, invited the present Editor to come to Salisbury Square and start a new magazine with the old title; and the first article in the first number bore his initials, "H. W."

It is interesting to observe how largely the Society's fields of labour, and its operations in them, have increased since that time. For instance:—We had then *one* missionary in East Africa; now we have *thirty-six*. We had *one* in Japan; now we have *twenty-five*. We had *three* in Palestine, *none* in Egypt, *none* in Persia; now we have in those lands *thirty-one*. We had *two* in the North Pacific Mission; now we have *twelve*. We had *seven* in the vast territories now forming the Dioceses of Moosonee, Saskatchewan, Calgary, Athabasca, and Mackenzie River; now we have *twenty-one*. The older Missions do not, of course, show such contrasts as these: still, North India and the Punjab have 98 missionaries instead of 70; China, 45 instead of 19; Ceylon, 20 instead of 12. On the other hand, South India and New Zealand have less. The total number of missionaries, ordained, lay, and ladies, was 230; now it is 397. There were then 143 Native clergymen and 2205 Native teachers; now there are 272 and 3807.

It is proposed to arrange for the compilation and publication of a complete History of the Church Missionary Society. But this is dependent upon special contributions being made to defray the expense, as the Society's funds cannot rightly be so appropriated. The Rev. C. Hole, M.A., Lecturer in Ecclesiastical History at King's College, has been commissioned to make an experimental beginning by preparing the history of the first five or six years.

At a banquet given to Lord Reay by the Northbrook Indian Club on July 3rd, on his return to England after five years' service as Governor of Bombay, he said, "Among my non-official allies I must place all missionary bodies. The admirable work they are doing is thoroughly appreciated by all the people of India, and I should willingly dwell on this pleasant topic, but I should content myself with the more excellent work done by Sir Charles Bernard's sisters, so that the name of Bernard is as much a household word in Poonah as it is in Burnah." The Misses Bernard referred to belong to the Church of Scotland Mission.

SALISBURY—that is to say, the one C.M.S. parish in that city—has been again to the front with a Missionary Loan Exhibition, certainly one of the best which has been held. The Rev. E. N. Thwaites never does a thing by halves; and with the help of Mrs. Thwaites and his curates, and many willing workers who are members of the local branch of the Gleaners' Union, he carried it through most successfully. It is the first of these exhibitions that has had

the great advantage of being open a week, thus giving everybody a chance of seeing it. The Bishop of Salisbury, the Dean of Salisbury, Archdeacons Hamilton, Maundrell, and Moule, &c., took part in the daily proceedings.

THE Annual Report of the MISSIONARY LEAVES ASSOCIATION, which does valuable service by supplying our missionaries with many useful things, and with money for specific objects not covered by the Society's grants, is circulated with the C.M.S. Report this year. We commend it to the attention of our friends.

WE would call special attention to the new Occasional Papers published by the Society, which are especially useful for general distribution. They are all free, and will be sent in any reasonable quantity. They began about eighteen months ago with *The Uttermost Parts of the Earth*. Those recently published are—No. 4, *Missionary Interest*, by G. Wilmot Brooke. No. 5, *Mr. Mackay's Last Message*. Nos. 6, 9, 10, and 11, *The Evangelization of the World: Selection of Texts* Nos. 1, 2, and 3, and *Selections from the Book of Common Prayer*. No. 7, *The Call for Service*, by Captain Dawson. No. 8, *How shall the Church be made ready for her Missionary Service?* by the Rev. Herbert James.

We would also draw special attention to a new Pamphlet, *Recent Developments in Home Work*, by H. P. G., which should be of great use to all engaged in organizing work for the Society, and to a Tract entitled *A Clergyman's Confession; or, What am I doing for the Evangelization of the World?* Free to the clergy.

A NEW Map of Africa, embodying all the recent discoveries, has been published by Messrs. Philip, of Fleet Street. Scale 120 miles to an inch; size 42 inches by 44 inches. Price, in two sheets fully coloured, 10s. 6d.; mounted on linen to fold in case, 21s.; on canvas roller and varnished, 21s.

C.M.S. PUBLICATIONS.

AN account lately presented to the Committee by the Publications Subcommittee shows the details of the cost to the Society of its magazines, books and papers, for the year ending March 31st, 1890. Excluding the stipends of the editorial staff, the Society spent upon its publications (other than the Annual Report) just 5000*l*. Of this amount, 4400*l*. was received back again by sales (including a small amount for advertisements). We believe this is a result entirely unique in the history of religious societies, excluding of course regular publishing societies like the S.P.C.K. and R.T.S. Every society has to make its work known, and expenditure in doing so is not only necessary but legitimate. Many of the C.M.S. publications are gratuitous, and give back no part of their cost. For instance, the *Quarterly Token*, of which 215,000 were printed and sent out each quarter last year, cost the Society 410*l*., which accounts for two-thirds of the deficiency on the year. The selling magazines leave a nominal profit; nominal, that is, because they are only charged with the cost of printing, paper, &c., and not with any separate proportion of editorial stipends or office and warehouse expenses. Reckoned in this way, the *Intelligencer* cost 629*l*., and produced 768*l*.; the *Gleaner* cost 2053*l*., and produced 2094*l*.; and the *Juvenile Instructor* cost 528*l*., and produced 546*l*. All of them have increased in circulation. The sales of the *Gleaner* averaged over 52,000 a month, whereas five years ago the average was 34,000.

The following list of new publications and of reprints in the year will give

an idea of the largely increased circulation of miscellaneous papers. The cost for the year was 800*l.*, while those of them that are sold produced 506*l.* :—

NEW PUBLICATIONS.

- 15,000 Services of Song (i.e. 5000 each of Krapf, Slayer Sluin, and Hannington).
- 10,000 The Story of a Missionary Penny.
- 10,000 Economy in Foreign Missions.
- 80,000 Occasional Papers (Five Papers, averaging 16,000 each).
- 5,000 Persia Mission Pamphlet (new edition).
- 5,000 Tinnevely Mission (new edition).
- 2,000 Notes on Ceylon; by Miss C. F. Gordon-Cumming.
- 2,000 Notes on China; by Miss C. F. Gordon-Cumming.
- 26,000 Gleaners' Union Leaflets (Various).
- 14,150 Monthly Missionary Letters to Sunday-Schools; by Miss E. Symons (Five Letters averaging 2830 per month each).
- 2,500 Bible Searching Almanack.
- 500 Review of Punjab and Sindh Mission for 1888-9; by the Rev. B. Clark.
- 12,000 Leaflet, "Little Sowers' Band."
- 3,000 Papers on Africa (from *Intelligencer*).
- 125 Letters from Cambridge Men (from *Intelligencer*).
- 7,150 Nos. of Extracts from Annual Letters (six Pamphlets averaging 1190 each).

REPRINTS.

- 1,000 Story of the Uganda Mission. Making 11,000 in two years.
 - 1,000 Revolution in Uganda (Letters from Rev. E. C. Gordon).
 - 2,500 C.M.S. and its Critics. Letter to the *Christian*. Making 7500 in two years.
 - 1,000 Blakesley's Reply to Canon Taylor. Reprint from the *Indian Churchman*.
 - 5,000 Archdeacon Farrar on Missions. Making 22,000 in three years.
 - 40,000 The C.M.S.: What is it? by Rev. A. H. Arden. Making 202,000 in six years.
 - 21,000 His last Wish; by E. D. Making 61,000 in three years.
 - 5,000 Rev. H. C. G. Moule's Speech. Making 8000 in three years.
 - 15,000 Ballad for Boys; by Miss Stock. Making 60,000 in five years.
 - 10,000 Appeal to the Young. Making 63,000 in five years.
 - 40,350 Statements and Facts about the C.M.S. Making 223,000 in five years.
 - 51,750 Facts about the C.M.S. (with two diagrams). Making 208,750 in three years.
 - 2,560 Plea for Missions on Card. Making 7500 in two years.
 - 17,500 Cycle of Prayer (Leaflet). Making 70,500 in four years.
 - 7,000 Cycle of Prayer (small Card).
 - 5,000 Prayers for Missionary Meetings. Making 15,000 in three years.
 - 60,480 Hymn sheets. Making 445,480 in five years.
 - 37,000 Lists of C.M.S. Publications, Order Forms, &c.
 - 5,000 Claims of India.
 - 2,500 Independent Testimonies.
 - 1,000 Missionary Basket.
 - 5,000 Address to Heads of Families. Making 12,500 in three years.
 - 5,000 Solemn Questions.
 - 2,500 Hints on Juvenile Associations. Making 9500 in four years.
 - 2,500 The Last Commandment; by Miss C. F. Gordon-Cumming. Making 17,500 in three years.
 - 5,000 Inside a Missionary Box; by the Rev. W. E. Chapman.
 - 10,000 Sir C. Aitchison on Missions. Making 17,000 in three years.
- &c., &c.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Shanghai Missionary Conference, and for the preservation of the missionaries attending it in imminent peril. Prayer for the Thousand Men for China in Five Years. (P. 532.)

Thanksgiving for Mr. Stanley's testimony regarding Africa. Prayer for men and means to occupy the wide regions now opening up. (Pp. 520, 525, 561.)

Prayer for Bishop Tucker and his party (p. 552); and for the new missionaries on the Niger.

Thanksgiving and prayer for Japan (pp. 538, 557); for Hing Hwa (p. 512); for Persia (p. 554); for Peshawar (p. 556).

HOME WORK OF THE SOCIETY.

Barnsley.—The Anniversary Sermons and Meetings in connection with this Auxiliary were preached and held on Sunday, June 15th, and following days. The Revs. A. H. Wright, from Benares, and J. Bates, from Ningpo, attended as a Deputation. A preliminary prayer-meeting was held on the Saturday evening, addressed by the Rev. A. H. Wright. On Sunday, Sermons were preached in several of the town churches, and at Silkston, Felkirk, and Holgate Hospital. Meetings were held in addition at Barnsley, Dalton, and Stainbro'. At the Annual Meeting on the Monday the Rev. Canon R. H. Kirby, Rural Dean, took the chair. The report read by the Secretary, the Rev. C. Bennett, showed an increase of 24% over the last year, and contained an account of the work done by the Ladies' Union and the "Tamils" to increase and sustain the local interest in the Society's work.

C. B.

Birmingham.—The seventy-seventh Anniversary of the Birmingham Auxiliary of the Society was held on June 14th to 17th. On Saturday, June 14th, a prayer-meeting was held in the new Temperance Hall in Corporation Street. Canon Eliot presided. Prayers were offered by the Revs. H. Sutton, G. N. H. Tredennick, and G. H. V. Greaves, and an address on Ps. cxliii. 10 was delivered by the Rev. J. C. Hoare. On Sunday, June 15th, Sermons in behalf of the Society were preached in most of the churches in Birmingham. The Deputation were the Ven. Archdeacon Reeve and the Rev. J. C. Hoare. On Monday, June 16th, there was a garden party at the Rev. C. M. Owen's, Vicar of St. George's, Edgbaston. The meeting was well attended, and was addressed by the Deputation. In the evening the Town Hall was filled with children from end to end for the Juvenile Meeting. Canon Wilkinson presided, and the meeting was addressed by Archdeacon Reeve and the Revs. E. T. Sandys and Martin Hall. On Tuesday morning, June 17th, a clerical breakfast was held at the Midland Hotel. About eighty clergy and a few laymen and ladies were present. An admirable address, full of sound, practical advice for the home work of the Society, was given by the Rev. T. W. Drury, Principal of the C.M.S. College. Prayers were offered by the Revs. J. W. Mills and F. S. Webster. Archdeacon Reeve added a few words, and an interesting discussion on various points connected with the Society's work then ensued. A deep spiritual tone pervaded the meeting, which fully sustained its reputation for interest and usefulness. In the evening of the same day the Annual Meeting was held in the Town Hall, and was, as usual, largely attended. In the unavoidable absence of Mr. A. M. Chance, the chair was taken by the Rev. Canon Wilkinson. Prayer was offered by the Rev. C. G. Baskerville. The local report was read by Canon Eliot, and the financial statement by Mr. F. C. Bourne, which showed that the auxiliary had contributed 2067*l.* 10*s.* 11*d.*, which was an advance of 229*l.* 5*s.* 9*d.* in the general income. The report also adverted to certain facts of local interest, among which it was stated that three Birmingham curates, the Revs. Martin Hall, G. H. V. Greaves, and E. T. Sandys, had offered themselves to the Society during the year, and that Mr. G. K. Baskerville, son of the Vicar of St. Silas, had left England with Mr. Douglas Hooper's party in January. The meeting was addressed by Archdeacon Reeve, who gave an interesting account of his labours in Athabasca; by Mr. Eugene Stock, who dwelt earnestly on the urgent need of Missions holding a more prominent position in the prayers and efforts of Churchmen; and lastly, by the Rev. H. D. Goldsmith, who contributed facts of deep interest in connection with the work in India. Altogether the Anniversary was of a very encouraging character, and gave indications of a growing interest in the work of the Society.

W. E.

Doncaster.—The Annual Sermons in aid of the Society were preached on Sunday, June 8th, in the various churches, by the Bishop of Travancore, Archdeacon Reeve, Canon Tebbutt, and others. The Annual Meeting in connection with the Doncaster Auxiliary was held in the Guild Hall on Monday evening. The Vicar presided, and alluded to the great work the Society had been able to accomplish. Archdeacon Reeve gave an interesting account of the work in

N.-W. America, and was followed by the Bishop of Travancore, who spoke of the work in South India.

On Tuesday evening a Meeting of Juveniles was held in the Guild Hall. Canon Tebbutt presided, and Archdeacon Reeve addressed those present.

Dorchester.—The Annual Sermons in connection with the Dorchester Auxiliary were preached on June 1st, at St. Peter's Church, West Stafford, and Martinstown, by Archdeacon Moule (brother of the Bishop of Mid-China), and the Rev. T. K. Allen (Rector). The Annual Meetings were held at the Town Hall on Monday. There was a crowded and influential attendance, amongst the audience being a number of clergy from the neighbouring villages, and many of the residents of the parish of East Fordington, where the Moule family is so much respected and esteemed. Mr. E. L. Kindersley presided in the unavoidable absence of Mr. R. Williams, Jun., on account of the serious illness of his father. After a few words from the Chairman, the Rev. T. K. Allen (Secretary of the Dorchester Auxiliary) read the report, which showed that the amount raised by the auxiliary during the past year was 202*l.* 6*s.* 4*d.* Archdeacon Moule then delivered an admirable address, in which he dwelt more especially on the operations of the Society in Mid China. Canon R. Smith and the Rev. S. Hobbs also spoke. Another crowded meeting was held in the evening, at which Archdeacon Moule again spoke.

Dorset: West Stafford.—A Meeting of the West Stafford Association of the Society was held in the Parish Church on June 26th. Canon R. Smith in his address stated that the anniversary of the C.M.S. had ever been a joyous day at West Stafford; this was its 54th year, but he would not speak of it now as being altogether joyous, because of the death of one who had been by far the most munificent supporter of the C.M.S. and of many other Christian institutions in Dorset and elsewhere for many years. While designating the decease of Mr. R. Williams as not a *joyous* event, he did not forget the undying elements of brightness which attended it. Mr. A. Williams well described it as "the beautiful close of a beautiful life." Yet the close of such a life had its admixture of sadness to the many who admired and loved him. Canon Smith added that he did not remember that while his health lasted, Mr. Williams ever failed to attend their anniversary, and certainly never failed to present a most liberal donation. On the very morning of the meeting a note was received from his son with the intimation that by the express desire of Lady Emily Williams he enclosed a cheque for 6*l.*; and she added that she knew her husband would have sent it, had he been there. May it not be hoped that his example will stimulate not a few of the wealthiest to enlarge their contributions to the Redeemer's cause?

Allusion was then made to the late Rev. H. Moule, of Fordington, who had one son a Bishop, another an Archdeacon, and a third the Principal of Ridley Hall, Cambridge; and that many of the latter's pupils had been led by his influence to give their lives to the advancement of the Lord's kingdom under the C.M.S. Archdeacon Moule, who was present, gave a long and interesting account of the work in China.

Forest of Dean.—On Trinity Sunday, June 1st, the Annual Sermons in connection with this Association were preached in Holy Trinity Parish, Forest of Dean, by the Rev. W. Clayton (Assoc. Sec.), and next day the Yearly Missionary Tea Meeting took place, which was largely attended. After tea the company strolled in the Vicarage grounds till 7 o'clock, when the addresses were given by Mr. Clayton, Mr. E. W. Wilson, and the Vicar who presided, and who said that this was the 73rd Anniversary of the C.M. Association in the parish, the church having been built in 1817, and contributions sent up every year since. The interest in the Society had received an impetus from the visit of Bishop Crowther to the Forest in 1888. The funds this year will suffer a little by the long illness of Miss Bosson, who is the conductor of the Gleaners' Union. But the boxes have brought in more money.

On Tuesday, June 3rd, Mr. Clayton attended at Upleadon, a village near Newent, where a tea was held, followed by a service in the Mission Church, when

Mr. Clayton gave the address, the Vicar (Rev. C. R. Greaves) reading prayers. The parish of Upleadon has in it less than 200 people, and yet 130 sat down to tea, and, at least, 10*l.* will be subscribed. On Wednesday, the Deputation went on to Littledean, near Newnham, where there was a good meeting, Rev. W. Lockett, Rector, in the chair. This parish always sends over 20*l.* to the Society, and is much indebted to the Rector and his wife for their unflagging zeal in the cause.

W. B.

Guildford.—The Annual Meeting of the Guildford and West Surrey Branch of this Society was held at the Eastern Hall on Monday, June 16th. On Sunday, Archdeacon Hamilton (Assoc. Sec.) preached morning and evening at Christ Church on behalf of the Society. The meeting on Monday afternoon was well attended. Lientenant-General Hankin, C.B., presided. The Rev. H. A. Bowles read the annual report of the branch, which stated that Surrey was one of the five counties in England reported as going forward in the work done for the Society. In the Guildford district the sum raised seemed at first sight to be a considerable decrease on last year, but it was not so in reality. The two districts of Woking had formed an association of their own, independent of Guildford, and they sent their subscriptions direct to the Parent Society. That reduced their ordinary subscription by about 120*l.* a year. The Guildford Branch had raised 421*l.* 17*s.* that year, compared with 550*l.* the previous year, so that there was a falling off of about 10*l.* The Chairman having said a few words, was followed by Archdeacon Hamilton, who delivered an interesting and encouraging address on the Mission work in different part of Africa. Another meeting was held in the evening, when the Rev. F. Paynter presided, and the deputation again gave an account of Mission work.

Haverfordwest.—The Rev. W. Scott, of Haverfordwest, an Hon. Dist. Sec. for Pembrokeshire, sends us an interesting account of the meetings, &c., held there during the missionary week. After reviewing the great meetings of the Society in Exeter Hall, he turned to those held in Haverfordwest, which commenced on Sunday, June 8th. The Rev. J. B. Whiting preached at St. Mary's; the collections proved larger than any previous year of late. On Monday a meeting was held in St. Mary's schoolroom, E. Eaton Evans, Esq., presiding. The accounts of the last year were read, by which it appeared that the Haverfordwest Auxiliary and its branches had raised 77*l.* 0*s.* 9*d.* during the twelve months ending March, 1890. Mr. Whiting spoke until it was dark, admirably pointing out the manner in which missionaries in Africa and elsewhere have been the pioneers of commerce and civilization. On Tuesday a meeting was held in Picton Schoolroom, Slebeck, Mr. Scott's parish; on Wednesday, at Little Haven, where a welcome was given by many warm friends; on Thursday at Rudbaxton, where the late Rev. W. Adley (formerly a missionary of the Society) was such a warm friend, and where the new Vicar welcomed them and gave every help. A short service was held in the church, and in Welsh fashion one followed the other in the pulpit. On Friday a very hearty little meeting was held in Druidston schoolroom. Mr. Whiting spoke at each place. Everywhere an increased interest in the work was manifest. The total of the collections amounted to about 26*l.*—a little above the average.

Hereford.—The Annual Sermons in connection with the Association were preached in the city churches on Sunday, June 15th, by the Revs. C. G. Ledger, J. Ilsey, A. Roberts, G. Ensor, H. Askwith, G. H. Kirkwood, R. Powell, H. A. Baker, H. P. Prosser, J. Oakley, C. J. Curtis, J. M. Kennedy, and H. M. Fowler. The Annual Meetings were held in St. Peter's Schoolroom on Monday. At the afternoon meeting the chair was taken by the Bishop of Hereford. The Rev. H. Askwith (Hon. Sec.) read the report, which, after referring to the deaths of the Rev. G. B. Bennett and the Rev. John Venn, stated that the ordinary receipts for the year ending March 31st, including a balance of 2*l.* brought forward, were 680*l.* 8*s.* 5*d.*, to which might be added a legacy of 100*l.* from the late Rev. H. Arkwright, bringing the total amount to 780*l.* 8*s.* 5*d.*, as compared with

793*l.* 1*s.* 3*d.* of last year. The Bishop, in the course of a few appropriate remarks, referred to the removal by death of the Revs. G. B. Bennett and J. Venn. The former, he said, was a personal friend, an old pupil of his at college, and one in whose work there during the last seventeen years he had naturally taken a deep interest. When they last saw him there they rejoiced at his partial restoration to health, but in His own good time God called him home. With regard to Mr. Venn, he did not think it was for him to say a single word. In connection with the Church Missionary Society the name of Venn was a household word—a name which had been connected with the Society since the start. The Rev. G. Ensor next gave an interesting address on the work in Japan, and the Rev. J. Ilsley on the work in Ceylon. The Bishop on leaving the chair was succeeded by the Rev. G. H. Kirwood. Owing to the lamented death of the Rev. J. Venn, who had been President of the Association for many years, it was proposed that the Bishop of the diocese be requested to accept the office of President, and the Rev. G. H. Kirwood that of Vice-President. The collection amounted to 8*l.* 2*s.* At the evening meeting there was a very good attendance, and the chair was taken by the Rev. G. H. Kirwood (Vice-President). The Rev. H. Askwith (Hon. Sec.) briefly gave the substance of the report. An address from the Chairman was followed by interesting addresses from the Rev. J. Ilsley and Rev. G. Ensor.

Leicester.—The Annual Meeting of the Leicester Auxiliary of the Society was held on Tuesday evening, June 3*rd.*, at the Assembly Rooms. There was a large attendance. The seventy-fifth report, as presented at the meeting, having alluded to the continued increase in the staff of missionaries, stated that towards the general fund the Leicester Association had raised 579*l.* against 587*l.* remitted last year. The treasurer's report showed total receipts of 586*l.* 2*s.* 4*d.*, of which Holy Trinity had contributed 326*l.* 18*s.* 1*d.*, and Christ Church 94*l.* 19*s.* 10*d.* The Rev. J. Redman, of Sindh, then gave a practical and interesting address on the work in India, and was followed by the Rev. G. Karney (Vicar of Melton Mowbray).

Lynn.—Lynn being two hours by rail from Norwich, at the instance of the Rev. E. Lombe, the zealous Secretary of the Norwich and Norfolk large and influential C.M. Union, a branch Union for Lynn and West Norfolk has been started. Six rural deaneries, as represented by their local C.M. Hon. Secretaries, concurred, and the first meeting was at Lynn in January last, with the Rev. N. Vickers, the Vicar of St. John's, for Chairman. On Mr. Vickers' transfer to Charles Church, Plymouth, the Secretary, the Rev. W. A. Cutting, Vicar of Gayton, was chosen Chairman. The branch has begun with fifteen clerical and two lay members. That ancient and inspired Missionary Report, the Acts of the Apostles, has been the Scripture chosen for exposition. The first time also, a stirring address was given by Mr. Lombe himself; the second, a layman, Mr. Cocks, read a thoughtful paper on the Japan Missions; while on the third occasion, June 30*th.*, the Rev. A. Hermon, of St. John's, Fielding, New Zealand, gave a delightful account of the work he had witnessed among the Maoris.

Radcliffe-on-Trent.—A meeting was held on Friday, July 4*th.*, on the Vicarage Lawn, in aid of the Nottinghamshire Church Missionary Association, which was very largely attended. The Rev. J. and Mrs. Cullen received about 120 guests to tea. At 5.30 p.m. there was service in church, when the Rev. F. E. Wigram (Hon. Sec. of the C.M.S.) attended as a deputation, and related the story of his tour round the world, when he visited all the stations of the Society.

It was remarked that it would have cheered the heart of the late Rev. H. Wright if he could see the gathering in aid of the Society on the Vicarage Lawn and in church. It was also stated that Mr. Wright was born in the village, and was at school for a time with a former Vicar.

Reading.—The annual meeting of the St. John's Association was held in the evening of July 11*th.*, in a large tent kindly provided by Mr. A. Sutton, in his grounds at Greenlands. In spite of rain, it was very well attended, and a large

number of the clergy of the neighbourhood were present. The Chairman, Canon Payne, stated that the sum collected by his Parochial Association in the year 1889 was 375*l.* 18*s.* 9*d.*, being the largest amount yet received. Of this 72*l.* 2*s.* 6*d.* was raised in connection with the Juvenile Association. St. John's Association has now completed its forty-second year. The whole amount collected is sent up to the Society without any deduction for local expenses. A very interesting address was given by Archdeacon Moule of Ningpo, which was listened to with the most earnest attention; and he was followed by Dr. Henry Martyn Sutton, who has lately returned from Baghdad, and who gave an account of the work in which he has been engaged among the Mohammedans, its features of interest, its trials and difficulties. The Mayor of Reading was among the audience, and all who were present seemed deeply impressed with the importance and the reality of the work being carried on in connection with the Society.

Richmond.—The Annual General Meeting of the Richmond Branch of the Society was held at the College Hall on Tuesday evening, June 10th, when there was a fairly good attendance. The chair was taken by Sir John Kennaway, Bart, M.P., who after speaking, was obliged to return to the House of Commons, and the chair was taken by Mr. Clarence Roberts. The Rev. Evan H. Hopkins read the report and balance sheet. The treasurer's cash statement for the year 1889 and 1890 showed the total raised as 745*l.* 2*s.* 6*d.* Mr. Eugene Stock and the Rev. E. D. Stead also spoke.

Salisbury.—The Anniversary of the Salisbury and South Wilts Auxiliary commenced with a hearty prayer-meeting, in Fisherton Iron Room, on Saturday evening, June 14th, when the Revs. T. J. Lee Mayer, J. H. Horsburgh, and J. Stone each gave an instance of God's converting grace in their different fields of labour. On Sunday sermons were preached in St. Paul's, Fisherton. In the morning by the Rev. J. H. Horsburgh, when the claims of China were set before us, and truly we were left "without excuse" as to our responsibility either to go ourselves, or to send forth others. It was a very solemn time, and the thought pressed forcibly, "What will be the result of such an appeal as this?" In the afternoon a bright children's service was held by the Rev. J. Stone. In the evening the Rev. T. J. Lee Mayer told of God's work amongst the tribes of the Afghan frontier.

The C.M.S. cause was pleaded this year in the Maundrel Hall, which was a new departure from previous years, and much interest was stirred. A sermon was also preached in St. Thomas's, Sarum, by the Rev. J. H. Horsburgh; and also in Plattford Church, by the Rev. W. Brown, Curate of Fisherton, where, though in a little country church, the collection amounted to over 13*l.*

The interest culminated on Monday in the arrival of our old friend, the Rev. S. A. Selwyn, who gave an address of thrilling interest at the afternoon meeting, which was presided over by the Lord Bishop of Salisbury, supported by the Very Rev. the Dean, who spoke of his hearty interest and sympathy in the C.M.S. work. The Rev. J. Stone and the Rev. S. A. Selwyn gave the closing addresses, and we shall not soon forget Mr. Selwyn's touching account of the first time he was present at the Holy Communion at Abeokuta, when he realized more than ever before the oneness of God's great Family. The Bishop spoke with warm approval of experienced clergymen at home, such as Mr. Selwyn, visiting mission-fields abroad.

The Bishop, Mrs. Wordsworth, the Archdeacon of Wilts, and about thirty of the neighbouring clergy were present at afternoon tea in Fisherton Rectory Garden. After which was held our large Juvenile Tent Meeting. Over 1400 people were present; and the tent was erected, free of all cost, by an ardent supporter of the C.M.S., Mr. J. B. Wooley. Addresses were given by the Revs. J. H. Horsburgh and S. A. Selwyn. The collections at the two meetings amounting to 23*l.*

On Tuesday, at the kind invitation of Louisa, Lady Ashburton, the missionary party drove to her beautiful country house at Melchett, and were entertained at luncheon, after which a missionary meeting was held in her hall.

The evening meeting in the Council Chamber, which was well attended, brought our happy anniversary to a close, and more than ever before do we pray, May God increase and deepen true missionary interest amongst us! E. N. T.

Southport.—The Annual Meeting of the Southport branch of the Society was held on June 16th, at the Town Hall, which was crowded. The Bishop of Liverpool presided. The Bishop, at the outset of the proceedings, moved a resolution of condolence upon the heavy visitation which it had pleased God to send to their dear friend Dr. Saumarez Smith, Principal of St. Aidan's College, and Bishop-Elect of Sydney, and said they would not be doing their duty if they did not sympathize with him in his affliction upon the death of his wife. The report and financial statement showed a total income of over 710*l.*, an increase of 40*l.*, towards which Christ Church had contributed 237*l.*, St. Paul's 108*l.*, and All Saints' 124*l.* Since the accounts were made up a lady member of Christ Church had sent a donation of 100*l.*, and a gentleman of All Saints' congregation had subscribed 50*l.* The Rev. B. Baring-Gould (Central Sec.) spoke of the numerous difficulties that were placed in the way of missionary enterprise and success, and made an earnest appeal for support in that cause; and the Rev. J. Redman gave some of his experiences of missionary work in Sindh.

Trowbridge.—The Anniversary of this Association is held every year in February, when it appeared that for the last six years there had been advance. In addition to the Annual Meetings it has been found advisable to hold Summer Meetings for the well-to-do people in the town and neighbourhood, and Children's Meetings in the autumn with lantern pictures. At the meeting this year, on June 17th, we were very fortunate, and obtained the help of those beloved servants of God, viz., the Revs. J. H. Horsburgh, W. Clayton, T. Bomford (just returned from Multan), who was staying with his wife and children at the Rectory on a visit. It was a very interesting fact that the Revs. J. H. Horsburgh, T. Bomford, and the Rector were all members together of the Cambridge C.M. University Union, and after eighteen years met again on the C.M.S. platform.

The order of proceeding at the Summer Meeting was as follows:—Meeting, 3 p.m.; Children's Service, 5 p.m.; *Conversazione* in the Rectory Garden, 5 p.m.; Organ Recital 5.45 p.m.; Special Meeting for Organization, 6 p.m.; Evening Meeting, 7.30 p.m.

The Afternoon Meeting was well attended. Several neighbouring clergy were present who belong to the C.M. Union, besides the local clergy, and also the Revs. E. Kingston and W. L. Wilson. Mr. Horsburgh was in his Native dress, and spoke of his experiences while itinerating in China; but he chiefly pressed on the notice of those present the lack of missionaries in that great country. Mr. Bomford was very interesting, and gave graphic accounts of his evangelistic tours, his being boycotted by the Natives, and his interesting magic-lantern work. Mr. Clayton (Assoc. Sec.) had come at the Rector's request to help on the organization of the Parish Church missionary branch, and read a paper to some of the most earnest workers on "Organization," and the result was the formation of a branch of the Gleaners' Union. Two very able Secretaries were appointed, Mrs. L. G. Bomford and Miss Meade. The result has been a goodly increase of members, and it will be interesting to see and report next year (p.v.) as to the effect on our branch. The collections were 19*l.* 1*s.*

H. T.

As last month, so also this, we regret that our limited space forbids our giving an account of many of the important Auxiliaries that have held their anniversaries during June, such as Southampton, Langport, Tonbridge, Rotherham, Basingstoke, Retford, Driffeld, Crewkerne, Hertford, Lichfield, Worcester, &c. In addition, the Society's cause has been advocated during June by sermons or meetings, or by both, at Frome, Thame, Cardiff (St. John's), Kingston Hill (St. Paul's), Swaffham Prior, Drax, Upleadon, Stainborough, Cheam, Polegate, Nether Whitacre, Bury St. Edmund's, Malvern, Redditch, Crosthwaite, Eastwood, Eyam (Parish Church), Chelmsford, Fakenham, Radstock, Redruth, &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 17th, 1890.—On the recommendation of the Ladies' Candidates Committee, Miss Maria A. Ackerman and Miss Louisa H. Barnes were accepted as Missionaries of the Society.

A report was presented by the Ven. Archdeacon Richardson and the Rev. R. Lang on their recent visit to Palestine, and the hearty thanks of the Committee were tendered to them for the same. The thanks of the Committee were also tendered to Lieut.-General Touch for his valuable help in supplying the place of Mr. Lang in the Secretariat during the latter's visit to Palestine.

The Secretaries reported the death of the Rev. J. H. Bernau, who was a Missionary connected with the Society's British Guiana Mission from 1835 to 1853. The following Minute was adopted:—In hearing of the decease of the late Rev. J. H. Bernau, the Committee call to mind the faithful and devoted work which their departed friend carried on with such earnest zeal, and simple faith, and Christian wisdom, many years ago in a field where the fruits of his labours are still evident, though it is no longer connected with the Society. When the Society withdrew from British Guiana, Mr. Bernau took up practical work in this country, where, through God's grace, he manifested the same qualities and obtained similar success. He never lost his deep interest in Foreign Missions, in which his daughter, his son-in-law (Archdeacon Moule), and his grandson are still engaged, and when increasing years put a stop to active effort, much of his time was given to earnest prayer for the work—prayer, which the Committee doubt not has brought down a blessing from above. The Committee offer their earnest and respectful sympathy to his surviving relatives.

The Committee took into further consideration the future work of the Rev. J. H. Horsburgh in Mid-China. After full discussion it was resolved that Mr. Horsburgh be permitted to commence work in the province of Sz-chuen as an Itinerant Missionary, choosing some convenient locality as headquarters.

A letter was read from the Rev. C. S. Harington, late of Calcutta, announcing his acceptance of an acting civil chaplaincy in the Seychelles Islands. The following Minute was adopted:—The Committee cannot accept the resignation of their esteemed friend and Missionary, the Rev. C. S. Harington, without placing on record their affectionate sense of the truly faithful and devoted services which Mrs. Harington and he have rendered during his Incumbency of the Old Church, Calcutta, for the last ten years. They wish them a hearty God-speed in the work in the Seychelles, which they have now temporarily accepted, and feel a particular satisfaction in remembering that their temporary sphere will bring them into close proximity to the Society's interesting work in connection with the African Institution in Mahé. The Committee pray that the blessing of God may abundantly rest on them and on all their work for Him.

The Committee had the pleasure of interviews with the Revs. T. F. Wolters and J. Huber, recently returned from Palestine; with the Ven. Archdeacon Maundrell, recently returned from Japan; and the Rev. G. T. Fleming, recently returned from Ceylon.

Messrs. Wolters and Huber expressed their thankfulness for the visit of the Deputation to Palestine. Mr. Wolters described the present in Palestine as a time of opportunity rather than of blessing. While there was no anxiety among the people for the Gospel, the religiousness of the Oriental mind rendered them willing to listen to the Message: and they were ready to have their children educated. There were true Christians in the congregations, and many outside were seeking Christ honestly. There was a clear and widespread apprehension of Scriptural truth. The need of Palestine was an outpouring of the Holy Spirit to make it productive in holiness of life.

Mr. Huber referred to the great progress made in Palestine since he first arrived in the country, which was now saturated with the knowledge of the Gospel; and to the hindrance to the spread of the Gospel arising from the formality of the Oriental Churches and the opposition of the Turkish Government.

Archdeacon Maundrell, after referring to the extension of evangelistic work in Kiu-Shiu, and the ingathering of Japanese Christians, and the introduction of

self-support among them, insisted earnestly on the need of European Missionaries to give help to Japanese Christian labourers, both in Pastoral and in Evangelistic work, and also to take part in increased Educational missionary effort.

Mr. Fleming spoke of the development of the Native Church in the Jaffna Mission. He stated that its spiritual life had been quickened by the recent visit of the Rev. G. C. Grubb, and that in pecuniary matters it had now become nearly self-supporting. Mr. Fleming also spoke of the spiritual fruit that had been yielded in the schools.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, South India, Travancore and Cochin, Mauritius, Ceylon, South China, Mid-China, and Japan, various arrangements were agreed to with regard to those Missions.

General Committee (Special), June 18th.—The Committee met to review the amended Laws and Regulations of the Society agreed to at the General Committee meeting of June 9th, and after full discussion adopted them with further amendments, and it was arranged to call a special general meeting of the members of the Society on Wednesday, July 2nd, for the purpose of effecting the alterations.

General Committee (Special), July 1st.—The Committee had the pleasure of an interview with Mr. H. M. Stanley on his return from his recent journey across Africa. Mr. Stanley was addressed by the Honorary Clerical Secretary and the Rev. Canon Money, and gave the Committee many interesting particulars relative to the condition of affairs on the Victoria Nyanza. At the conclusion of the interview prayer was offered by the Rev. W. H. Barlow.

Committee of Correspondence, July 1st.—The Committee took into further consideration the offer of the Rev. Barclay Fowell Buxton to head a party of honorary Missionaries to Japan, and agreed to a scheme governing their relations to one another and to the Society. Mr. Buxton (who had been accepted as a Missionary on June 3rd) was introduced to the Committee, and prayer was offered by Bishop Alford.

The Committee took into consideration the offer of a Canadian clergyman (name to be published hereafter) for missionary work, and appointed him to the Diocese of Moosonee.

The Rev. Cecil E. Tyndale Biscoe, M.A., Jesus College, Cambridge, Curate of Whitechapel, was accepted as a Missionary of the Society.

The Committee took into consideration the arrangements proposed by Mr. Horsburgh regarding the pecuniary allowances of himself, and any Missionaries who may accompany him to Sz-chuen, and expressed their readiness gladly to entertain offers from persons willing to accompany him on the lines suggested.

The Committee heard with pleasure that the Rev. J. Ireland Jones was now permitted by the Medical Board to return to Ceylon, and appointed him to take charge of the Divinity Class at Kandy.

Dr. S. W. Sutton, Medical Missionary of the Quetta Mission, was present, and gave the Committee an interesting account of work set on foot and progress made in this Mission, begun in 1886. A hospital had been erected in Quetta, villages in the neighbourhood of Quetta had been visited, and altogether a good preparation had been made for further advance. Dr. Sutton pleaded earnestly for a second Medical Missionary to be assigned to Quetta.

Dr. H. M. Sutton, of the Baghdad Mission, was present, and gave a very encouraging account of the progress made amidst many difficulties; the recent baptism of a Persian Moollah had led to much commotion and excitement for the time being, but things had quieted down, and there was a good prospect of the work going on successfully.

The Committee took leave of Archdeacon E. B. Clarke, returning to New Zealand. The Archdeacon was addressed by the Honorary Clerical Secretary, and the Chairman (Mr. Henry Morris); and having replied, he was commended in prayer to the favour and protection of Almighty God by the Rev. W. Talbot Hindley.

Various recommendations from Bishop Tucker regarding the Mombasa Mission

were considered and approved. The Committee sanctioned the occupation of Jilore, and expressed their sense of the importance of Mombasa Town as a sphere of missionary work, and their earnest desire to provide for its full occupation.

Several recommendations from the Palestine Conference approved by Archdeacon Richardson and the Rev. R. Lang, were agreed to, including the occupation of Acca by Miss E. C. Wardlaw-Ramsay, for which station another lady should be found as soon as possible.

Funds and Home Organization Committee, July 4th.—The Committee considered a letter from the Rev. F. N. Eden, Niger Mission, on the importance of experienced Mission preachers visiting foreign mission-fields, and then reporting their experience to the Church at home. The following Resolution was adopted:—That, in order to kindle increased interest in the work of Foreign Missions, it would be very desirable to have one or more able and zealous clergymen who should be on the Deputation staff, who should from time to time visit Foreign Mission stations to quicken spiritual life there, and to return as Home Deputations to visit leading centres at home.

General Committee, July 8th.—The Committee agreed to arrangements proposed for the compilation and publication of a library History of the Society, and appointed as compiler the Rev. Charles Hole, Lecturer in Ecclesiastical History to King's College: it being understood that he would begin by preparing the first section describing the history of the Society for the first five or six years to be submitted for approval before the entire work was proceeded with. It was also agreed to issue a circular asking for special contributions to meet the cost of publication, the General Fund not being available for the purpose.

The Annual Report for 1889-90 was presented.

A Report was presented from the delegates of the Society appointed under the Minute of June 9th to confer with the members of the Stanley Fund Committee with reference to the support and management of a steamer on the Victoria Nyanza. They agreed that while the Church Missionary Society feels a warm and hearty interest in the scheme suggested by the Stanley Fund Committee for placing a steamer on the Victoria Nyanza, it cannot, as a Society, undertake the entire management or control of a steamer intended for general trading purposes, and they suggest that an independent body (a Committee or Trustees) on which the friends of the Society should be represented, be formed in England, who shall undertake the support and management of the steamer after it has been placed on the Lake. The Report was received and approved.

A Report was presented from the Ecclesiastical Sub-Committee upon certain ecclesiastical questions arising out of the report of the Palestine Deputation, and a Minute which had been prepared by the Sub-Committee was considered and adopted. And it was further arranged to send the Minute, with covering letters, to his Grace the Archbishop of Canterbury, to Bishop Blyth, and to the Secretaries of the Palestine Mission for communication to the Missionaries.

On the recommendation of the Ecclesiastical Sub-Committee, resolutions were agreed to regulating the order of procedure in case of any complaints against licensed Native Agents in Palestine.

The Laws and Regulations of the Society as revised at a special meeting of the Society held on July 2nd were presented, and various arrangements were agreed to with a view to putting in force the new powers entrusted to the General Committee under those revised Laws.

NOTES OF THE MONTH.

ORDINATIONS.

West Africa.—At Sierra Leone, on Whit Sunday, May 25, by the Bishop of Sierra Leone—Priests: Revs. Edward Leversuch and Matthew Wilson.

Yoruba.—At Sierra Leone, on Whit Sunday, May 25, by the Bishop of Sierra Leone—Deacon: Mr. J. S. Williams.

Eastern Equatorial Africa.—At Frere Town, on Trinity Sunday, June 1, by Bishop Tucker—Priests: the Rev. W. Morris and A. G. Smith; Deacon: Mr. Douglas A. L.

Hooper, B.A.; and on June 22—Deacons: Messrs. J. W. H. Hill, B.A., J. W. Dunn, and J. V. Dermott.

North-West America.—On Trinity Sunday, June 1, by the Bishop of Saskatchewan and Calgary—Deacon: Mr. Edward Cook.

North Pacific.—On June 11, by the Bishop of Caledonia—Deacon: Mr. J. B. McCullagh.

ARRIVALS.

Egypt.—The Rev. W. F. and Mrs. Connor arrived in London from Cairo on July 3.

Palestine.—Miss Elverson left Jaffa on June 18, and arrived in England on July 3.

Mid-China.—Dr. and Mrs. D. Main left Shanghai on May 17, and arrived at Liverpool on July 13.

Japan.—The Rev. H. and Mrs. Evington and Miss Brandram left Yokohama on May 29, and arrived at Liverpool on July 7.

North-West America.—The Ven. Archdeacon J. A. Mackay left Prince Albert on June 3, and arrived at Liverpool on July 1.—The Bishop of Athabasca arrived at Liverpool from Fort Chipewyan on July 7.

DEPARTURES.

New Zealand.—The Ven. Archdeacon and Mrs. Clarke left London for Auckland on July 10.

BIRTHS.

South China.—On June 18, the wife of the Rev. J. Martin, of a daughter.

Japan.—On July 10, at Sparkbrook, Birmingham, the wife of the Rev. F. E. Walton, of a son.

DEATHS.

North India.—On June 5, the Rev. Sartok Biswas, Native Pastor of Kapasdanga, Nuddea District, Bengal.

Ceylon.—On July 5, at Anfield, Liverpool, the youngest son of the Rev. J. Hiley, aged sixteen months.

Contribution List.

In the following list of receipts from June 11th to July 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Reading	150	0	0	Lancaster: St. John's	3	0	6
Bonning	80	0	0	Liverpool, &c.	217	13	8
Buckinghamshire: Gerrard's Cross	10	14	4	Leicestershire: Church Langton	2	19	9
Kingsey	5	0	0	Donisthorpe		8	8
Lillingstone Lovell	2	14	7	Kibworth	11	2	3
Little Harwood	4	0	3	Langton	2	2	0
Cheshire: Wheelock: Christ Church	2	5	0	Old Dalby	6	3	6
Woodhead	12	0	0	Thorpe Langton		12	9
Wrenbury	5	0	0	Tur Langton		18	2
Cornwall: Altarnon	1	1	8	Twyford	3	9	4
Ludgvan	2	10	6	Lincolnshire: Cadney and Howham ...	2	6	5
North Hill	2	13	0	Nettleton	5	0	2
Derbyshire: Maccam	13	15	7	Middlesex:			
Devonshire: Devonport: St. Mary's	2	17	10	Brondesbury: Christ Church	2	5	0
Dorsetshire: St. Giles and Monkton	5	8	6	Chelsea: St. John's	4	6	2
Durham: Durham	90	0	0	Ealing: St. John's	23	14	1
Essex: Essex O.M. Union	5	0	0	Harlesden: Christ Church	1	14	9
Saffron Walden, &c.	28	10	0	Highgate Rise: St. Anne's		13	7
Upton Park: St. Stephen's	4	13	4	Highgate	2	2	0
Walthamstow: St. Mary's	18	5	6	Holloway, Upper: St. John's	2	0	0
Gloucestershire: Cheltenham	350	0	0	Hornsey Rise and District Lay			
Hampshire: Catherington	14	16	0	Workers' Union	3	5	11
Fawley	5	0	0	Potter's Bar	5	15	2
Hambleton	5	5	0	Regent Street: St. Philip's	2	2	9
Odham	1	13	6	Southgate	20	0	0
Iale of Wight: Bembridge		14	6	Stepney: Ch. Ch.	3	0	4
Bonchurch	9	7	8	St. Pancras	27	12	1
Kingston		5	0	Trent Park: Christ Church	10	10	0
Herefordshire: Eytton	12	0	0	Twickenham: Holy Trinity	11	2	11
Hertfordshire: Boxmoor	19	1	5	Westminster: St. John the Evangelist	5	15	0
Kent: Bromley	104	6	10	Northamptonshire: Cransey	3	0	0
Dartford	8	0	2	Rushden	6	15	0
Folkestone: Christ Church	20	19	7	Winwick	9	2	0
Lullingstone	1	14	9	Nottinghamshire: Nottingham, &c.	300	0	0
Lancashire: Arkholme	2	13	0	Oxfordshire: Stanton: St. John's	3	19	3
				Shropshire: Bolae Magna	1	12	0
				Dudhill, Bridgnorth	20	0	0

Lilleshall	4	8	0
Somersetshire: Bath	150	0	0
Backwell	2	6	9
Clifton Memorial Hall	1	2	3
Minehead	55	1	3
Porlock	10	0	0
Withycombe	1	16	7
Staffordshire: Lichfield Cathedral	13	13	8
Stone Ladies	17	0	3
Wednesbury	3	5	0
Suffolk: Barnby	12	8	8
Burgh Castle	2	17	4
Mutford	12	3	0
Needham Market	1	10	0
Surrey: Balham and Upper Tooting	23	2	4
Bermondsey: St. Augustine's	2	0	0
Brixton, North: Christ Church	59	4	8
Byfleet	6	6	7
Camberwell: All Saints'	10	0	0
Nutfield	18	6	0
Peckham: St. Mark's	7	2	0
Beigate	1	10	0
Richmond	57	14	2
Surbiton: St. Mark's	3	11	9
Tulse Hill	4	2	8
Sussex: Ashington	5	5	0
East Grinstead	3	15	7
Steyning	13	7	9
West Hoathly	5	17	0
Warwickshire: Leamington: St. Paul's	10	0	0
Witley	2	2	6
Worcestershire: Droitwich: St. Peter's	17	0	0
Yorkshire: Burmeston	6	0	0
Castleford	7	0	0
Hanging Heaton	8	0	0
Hartill	15	0	0
Holderness	14	4	4
Leeds: Girls' Industrial Home	5	0	0
North Cave	3	0	0
Settle	6	16	0
Slaidburn	12	17	8
Thornaby	3	3	9

ASSOCIATIONS IN WALES.

Carnarvonshire: Penmaenmaur	20	0	0
Pembrokeshire: Newport	2	3	0

SCOTLAND.

Aberdeen: St. Paul's	9	10	0
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IRELAND.

Armagh: Wood's Chapel	1	11	8
Clonmel	18	10	0
Hibernian Auxiliary	100	0	0

BENEFACTIONS.

"Alpha," for China	50	0	0
Anonymous	4500	0	0
Archer, Mrs. Marianne, Drogheda	12	10	0
"A Substitute for Service Abroad"	5000	0	0
A Thankoffering from a Gleaner	5	0	0
Buckle, Mrs., Bath	5	5	0
B., Anonymous (Sale of Jewellery)	8	8	0
C. S.	50	0	0
Charles, Rev. R. H. and Mrs.	5	0	0
From Readers of <i>The Christian</i> , per Messrs. Moran and Scott	105	16	6
Gleaner No. 20,813 (Thankoffering)	5	0	0
Greathead, Miss, Torrington	5	0	0
Houghton, Rev. Arthur	10	10	0
In Memory of "E. S. G."	800	0	0
L. H.	25	0	0
"Pearl"	100	0	0
Roberts, John, Esq., Lewisham	5	0	0
Robinson, Miss, Ealing	5	0	0
Russell, Rev. J. B., Switzerland	5	0	0
"Sale of Jewellery"	5	0	0
"Thankoffering," for Travelling Mercies	5	0	0

Erratum.—In our last, under "Benefactions," for "Thankoffering, 50l.," read "Henry Keet, Esq., Liverpool, Thankoffering, 50l."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

Wetherby, Mrs.	5	5	0
Z. Y. X.	50	0	0

COLLECTIONS.

Austin, Miss E. E. (<i>Miss. Box</i>)	2	3	11
Cousins, Mr. C. and Friends (<i>Miss. Box</i>)	2	2	6
Goldsmith, Charles M. (<i>Miss. Box</i>)	1	16	4
Teachers and Scholars of the Neville Jones Jubilee School	2	4	2
Whitley, Miss M., Bath	12	0	0

LEGAIES.

Barkworth, late Mrs. Julia Traill: Exor., John E. Barkworth	9	0	0
Birkin, late Mrs. Elizabeth, of Cheltenham: Exor., Alex. McDougall, Esq.	100	0	0
Clarke, late Miss Mary, of Derby: Exor., John Bourne Clarke	5	0	0
Clarke, late Miss Susanna, of Stebbing: Exor., Mr. F. S. Sewell	5	0	0
Cobham, late Frederica, of Bournemouth: Exors., William Frederick Snell and George Street	200	0	0
Hore, late Mrs. J. C.	350	0	0
Lucas, late Mrs. Ella, of Clifton: Exors., H. Lucas, Esq., and Mrs. Sophia Mole ..	800	0	0
Mayo, late Miss Mary Anne, of Weston-super-Mare: Exors., Wm. Henry Mayo, Esq., and Patrick Wm. Mayo, Esq.	20	0	0
Newton, late Miss Jane, of Liverpool: Exor., Rev. J. E. Houghton	122	5	0
Proudman, late Mary: Exor., John Proudman, Esq.	45	0	0
Whitworth, late Henry, of Marsh-chapel: Exor., T. F. Allison, Esq.	50	0	0
Yerburgh, late Miss Rebecca, of Cheltenham: Exors., C. B. Ker, Esq., and J. B. Winterbotham, Esq.	900	0	0

FOREIGN CONTRIBUTIONS.

Cape Town: St. Peter's, Mowbray	9	2	0
East Africa: Free Town: Ladies' Miss. Box (for Palestine)	1	10	0
New Zealand: Christ Church	9	18	8
Switzerland: Davos Platz	1	16	0
Tasmania: Launceston	13	1	6

EXTENSION FUND.

Anonymous (for Shikarpur Building Fund)	500	0	0
Sandilands, Mrs. per Rev. W. T. Storrs (for Punjab)	50	0	0

ST. PETER'S, KRISHNAGHUR, FUND.

Anonymous	240	0	0
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CH. CH., CALCUTTA, GIRLS' SCHOOL FUND.

Sampson, Miss: Lloyd, Miss	10	0	0
Small Sums	3	2	3

NYANZA MISSION FUND.

Penraddock, Mrs., Salisbury	5	0	0
Stretton-on-Dunsmore, "In memory of Mr. Mackay"	5	0	0

SUDAN & UPPER NIGER MISSION FUND.

Brett, Miss M., Winchester	5	0	0
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FOR REV. J. H. HORSBURGH'S MISSION, All Saints', Clapham Park

Contributions	20	12	1
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GLEANERS' UNION.


"Our Own Missionary:" A Gleaner's Thankoffering	150	0	0
Members of Cheltenham G.U.	15	15	0

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

SEPTEMBER, 1890.

FORWARD!

"Spare not: lengthen thy cords, and strengthen thy stakes."—*Isa. liv. 2.*

 A very emphatic tones has this message come in the past month to the Church Missionary Society; and come, as we verily believe, from the Master Himself. It is not yet four months ago since the Committee, addressing their constituents in the short Annual Report read at the Anniversary, used these words,—“The Society is in the last decade of its century of existence. The nineteenth century itself will begin its last decade within a few months. Surely it is high time to awake out of sleep.” We wonder how many of the great company of friends gathered at Exeter Hall took that message home to their hearts, and laid it before the Lord in fervent prayer. We think some must have done so: for are we not now getting a response beyond what we asked or thought?

Last month we wrote, in one part of the *Intelligencer*, “If the Church were really awake, the publication of such a book as Mr. Stanley’s ought to lead to instant expeditions of devoted men, not to rescue an Emin Pasha, but to save souls for whom the Church’s Lord was content to die; and this without robbing other lands of a single man who was going to labour there;”—and in another part, “Are we not going to take our part in sending forth the Thousand Missionaries to China in five years?” When those words were written, we did not dream that before the date of their publication, a stirring Appeal would go up to the C.M.S. Committee from a little gathering of friends, and then be passed on by the Committee with cordial endorsement to the Christian public, asking for One Thousand Missionaries, in addition to the present staff, for the C.M.S. alone. The two appeals must not be confused. The one printed in our last number was for China only, and it was addressed to all sections of Christians. The present one is for the world, but confines itself to one society. The former appeal ought to prove much easier to respond to than the latter. Protestant Christendom, including not only Great Britain but the Continent and America and the Colonies, should soon send a thousand missionaries to China. But the C.M.S. does not even represent one Church. Not a third part of the Church of England supports it, even nominally. And when we add to the English Nonconformists the great churches and denominations in America, as well as Scotland, Northern Europe,

and Canada, we see that even the whole Church of England, though the largest single body, is a comparatively small section of Protestant Christendom. Our trust, however, is not in numbers, but in the God of our fathers. He hath been mindful of us, and He will bless us.

The eloquent American who is doing more than any other man to rouse Christian people to the urgency and solemnity of the missionary call, Dr. A. T. Pierson, argues that the "working force" should be "multiplied fifty-fold in Syria, Persia, and Corea; a hundred-fold in India, Turkey, and Japan; a thousand-fold in China and Africa." What would be the C.M.S. share of such an increase? About fifty thousand missionaries! Well, in our judgment, forty-five thousand of these should be Natives; but that leaves five thousand for the Society to send from England. Is that too many? Why, there are five thousand church-workers in Evangelical parishes in London alone! Dr. Pierson adds, "God counts silence, inaction, indifference, among mortal sins. The blood of a thousand millions of souls will be required of this generation." Let us not therefore imagine that even the scheme now before us is anything magnificent and to be boasted of. Still, if the Lord enables the Church Missionary Society alone to send out a thousand additional missionaries in the next half-dozen years, it will be a real advance, and we shall praise Him for laying such an honour upon us.

We may without impropriety briefly state the circumstances that have led to the recent appeal. A good many clerical members of the Society found themselves "by chance" together at the annual "Convention" of Christian people at Keswick in the fourth week of July. About a dozen of these (including the Bishop of Sierra Leone, Canons Girdlestone and McCormick, Mr. Barlow, Mr. N. Sherbrooke, Mr. Selwyn, Mr. E. A. Stuart, &c.) were in one house, and in the course of conversation at supper one evening the great responsibilities thrown upon the C.M.S. by Mr. Stanley's recent discoveries and by the China appeal for men, as well as the ever-pressing claims of India, were mentioned; and it was suggested that half a dozen other friends, leading men both in the Convention and in the Society (such as Mr. Webb-Peploe and Mr. Moule), should be asked in to tea the next day, that the matter might be considered and prayed over further with them. About twenty accordingly assembled on the next afternoon, Thursday, July 24th (a date worth remembering); and a very solemn and interesting conversation ensued. There was at once manifested a strong and unanimous conviction that the time had come for a great step forward by the Church Missionary Society. Although the gathering was (so to speak) only accidentally connected with the Keswick Convention, it cannot be doubted that the deep feelings that found expression had been much influenced by the solemn and stirring meetings that had been taking place. The sin of "limiting the Holy One of Israel," the claims of the Lord upon all that His people are and have, the mighty possibilities of a faith that rests, not on man, but on Him alone, had all been set before the assembled crowds with great power; and the application was obvious, not to our personal

lives only, but to the work of the Church in the world. Many interesting suggestions were made, regarding the more extensive and systematic employment of lay evangelists and women, the means and methods of finding, selecting, and training them, the need of some elasticity in the form of appropriating contributions to particular objects, the importance of industrial missionary work in Africa (urged by Bishop Ingham and Mr. Selwyn), &c., &c. At length it was felt that what is really wanted is a large addition to the missionary staff, and it was suggested that the practical outcome of the meeting should be a letter addressed to the Committee and signed by all present, proposing an appeal to the country for a definite number of additional missionaries. Then came the question, How many? One present, who might be expected to take a rather bold line, said, "We have now four hundred: can we ask for that number to be doubled in four years, one hundred each year?" "Not enough!" was the general response; and then, to the thankful astonishment of the two or three who had first suggested the meeting, it was solemnly proposed that the Committee be asked to appeal for *One Thousand Additional Missionaries*. No period was named: it was felt right to leave that to the Committee; but five years was mentioned as a reasonable time, while some thought "before the Centenary" (eight years and a half) better. Two brethren were then told off to draft the proposed Letter; and ultimately it was adopted and signed as follows:—

"TO THE SECRETARIES AND COMMITTEE OF THE C.M.S.

Keswick, July 25th, 1890.

"DEAR FRIENDS,—We whose names are appended, and who are attending the Keswick Convention, have been conferring privately on the prospects of Missions, in view of the needs of the heathen, and of the marvellous openings which God is providing at this time. We feel that a large part of the world has yet to be evangelized. India's needs are pressing; China is asking (through the Missionary Conference lately held at Shanghai) for 1000 missionaries; Africa is rapidly opening, Stanley's travels having brought to light numerous tribes which know absolutely nothing of Christ, while mercantile companies are being formed which will open up and secure new routes. These things constitute a call to the C.M.S. to put forth fresh efforts, and perhaps to adopt new methods.

"The case, when viewed in all lights, is so startling that it justifies an advance on a large scale, under the directing hand of God. We respectfully urge that an appeal should be put forth by the C.M.S. for no less than a thousand additional workers, who will be needed to go out into the various fields within the next few years, irrespective of what may be done by other Societies. Such an appeal would stir the heart of Christian England and its dependencies, and would call forth much sympathy and definite prayer; whilst the result would undoubtedly be that offers of personal service and of pecuniary support would be correspondingly liberal. God is able to find the right agents, to send them forth, and to supply the needful means; and if (as we believe) His time has come, it is for us to go forward.

"Further, we venture to urge (1) that evangelists should be sent into the mission-field in groups, each group being associated under a leader; (2) that the services of lay-workers should be used much more than hitherto; (3) that

mechanics and working-men and women whose hearts God has touched should form parts of these groups; (4) that we should thus have means and should take steps for providing industrial training, which is now largely recognized as an important factor in educational work, especially in Africa; (5) that special provision be made for the training of the new classes of workers now proposed; (6) that some means be devised whereby contributions might be appropriated to special objects. Whilst making these suggestions, we are far from desiring that the standard of spiritual life and teaching should be lowered. On the contrary, we urge that no one should be accepted for any department of the work who has not given proof of a desire to seek souls, and of a power to win them to Christ.

"We feel that the Committee and Secretaries are already hard pressed and heavily burdened, and that these proposals might involve the necessity of Special Committees, and of additions to the staff. We are ready to testify our sense of the urgency of the case by attending such Conferences and Committees as may be found desirable, with a view to giving effect to the suggestions now offered.

"We are conscious that we are asking great things, but we venture to do so under the conviction that we are only expressing what others feel as well as ourselves. God's Holy Spirit is bringing home to many hearts the bitter cry of the heathen world. Prayers are ascending to the Lord of the Harvest, and lives are being dedicated to His service. It is our earnest desire that the Society which God has so signally blessed in the past should be early in the fields which are opening before us; and if it is God's will that these new ventures of faith should be entered upon, and that these new methods should be adopted, thousands of grateful, longing hearts will support the Committee at every step by pleading at the throne of grace, and the Lord Himself will shower down the wisdom and strength which will be needed by Secretaries, Committee, and workers to accomplish His own design; and so His name shall be known upon earth, and His saving health amongst all nations. Commending the whole matter to your prayerful attention,

"We remain, your attached friends,

"HUBERT BROOKE, Incumbent of St. Mary's Episcopal Chapel, Reading.

SYDNEY A. SELWYN, Vicar of St. James's, Hatcham, S.E.

CHARLES F. FISON, Vicar of South Nutfield.

HANDLEY C. G. MOULE, Ridley Hall, Cambridge.

E. G. SIERRA LEONE.

EDWARD A. STUART, St. James's, Holloway.

JOSEPH E. ROGERS, St. Peter's Vicarage, Tunbridge Wells.

CHAS. H. BOUSFIELD, 40, Elvaston Place, S.W.

J. IRELAND JONES, Trinity Vicarage, Cambridge.

NEVILLE SHERBROOKE, Incumbent of Portman Chapel, Baker Street, W.

J. M. WEST, Vicar of Hazlemere.

H. W. WEBB-PEPLOE, Vicar of St. Paul's, Onslow Square.

J. E. SAMPSON, Vicar of Barrow-on-Humber.

WILLIAM W. GIBBON, Rector of Kingsworthy.

JOSEPH McCORMICK, Vicar of Hull, &c.

E. BACHELER RUSSELL, Appledore Vicarage, Ashford.

COLIN CAMPBELL, Weston-super-Mare.

J. H. SCOTT, Rector of Spitalfields, E.

HENRY BRASS, St. Matthew's, Redhill.

ROBT. B. GIRDLESTONE, Minister of St. John's, Downshire Hill, Hampstead.

W. H. BARLOW, Vicar of Islington."

We may truly say that "the people rejoiced, for the thing was done suddenly." Not, however, without earnest prayer and calm deliberation; not at the bidding of some one or two enthusiastic individuals; but with a seriousness and a harmony of view and feeling that surely came from the inspiration of the Spirit of God. But when once the Letter was determined on, it was desirable to send it off quickly, that it might be read at the last ordinary Committee meeting of the season, which was to be held on Tuesday the 29th. For this reason, no attempt was made to obtain the signatures of scores of other C.M.S. men who were attending the Convention, and who would most gladly have joined. Hence, also, the informality as regards the order in which the signatures were affixed. It will be seen that some of the most important signatures come very low down: this was quite accidental. In fact, it is literally the case that no one contemplated the *publication* of the Letter at all. It was drawn up in great haste, and only intended for the Committee; and it was supposed that they would receive it on the Tuesday, and then defer further consideration till October; and that then they would issue their own public Appeal upon such lines as they might think expedient. It was a surprise to some of us who did not return to London to the Committee meeting to see the Letter in the *Record* of August 1st; and we could only wonder at the goodness of God in giving His servants so conspicuously one heart and one mind in so great a matter.

The Committee, as we afterwards learned, received the Letter on the 29th with great thankfulness and satisfaction. Some of the oldest members, such as Bishop Alford and Archdeacon Richardson, spoke with much emotion and gratitude to God; and some of the signatories who had returned to London from Keswick, notably the Bishop of Sierra Leone, Mr. Barlow, Mr. E. A. Stuart, and Mr. Scott of Spital-fields, deeply interested the Committee by their personal accounts of what had taken place. After full consideration and earnest prayer, the following Resolution was adopted unanimously:—

"Resolved—That this Committee have read with the deepest interest the Letter from friends of the Society assembled at Keswick, and hail its suggestions, some of which they have already confirmed in principle and are gradually carrying out, as evidence that the Lord is stirring the hearts of His servants at home to a truer realization of the vast responsibilities which rest upon the Church of Christ in view of the rapid opening-up of the world for evangelistic effort. They desire the Secretaries to convey to the signatories the thanks of the Committee for their counsel, and an assurance that their Letter shall have full and prayerful consideration. They further instruct that the Letter be forthwith printed and widely circulated amongst the supporters of the Society, with a view to its full consideration after the approaching recess, and they earnestly pray that God the Holy Spirit will guide their deliberations, and enable them to take such steps as shall tend to deepen and quicken the sense of personal responsibility for the evangelization of the Heathen and Mohammedan world."

We do not on this occasion comment on the practical suggestions of the letter. They will in due course be fully considered by the Committee. As regards (1) and (2), the sending forth of evangelists in associated bands under competent leaders, and the employment on a larger scale of laymen in forming such bands, both plans were

formally sanctioned two years ago; and we hope that the publication of the letter may elicit a larger number of offers from men of the type required. As regards (3), it also has been sanctioned implicitly, so far as *men* are concerned, although the resolution has scarcely yet been acted upon; but as regards *women*, we have not yet sent out any who are not ladies of at least fair education. There has, however, long been a feeling on the part of some of our best clerical supporters, that the Society must find means of utilizing the now rising missionary spirit among young women of the Y.W.C.A., and even of still humbler classes. The real *crux* lies in the arrangements for the selection, testing, and training of any considerable number of such workers, to which (5) refers; and this will tax the attention and wisdom of the Committee. As regards (4), we need only observe that it has special reference to Africa, and is earnestly pressed by the Bishop of Sierra Leone. As regards (6), it is quite certain that the necessary means for the support of any large additions to the missionary staff will not be met out of the comparatively slight increase that can be looked for in collections after sermons, and the like. They will come, if they come at all, in the larger gifts of individuals whose hearts God touches; and these individuals, while they are the best supporters of our work as a whole, are ready, we believe, to give much more than they now do to particular parts of it, if some sound and reasonable plan can be devised by which they may do so conveniently to the Society.

Here, then, is a matter for very definite and continuous and fervent prayer. Let us all ask for grace and strength to do our parts in a movement which we believe the Lord Himself has inspired. And in prayer let this be remembered, that what is really wanted is not the mere sending forth of a thousand missionaries. It would not be difficult to do that. More than that number of candidates have inquired about the C.M.S. foreign field alone in the last three years. But we must have men and women of the *right sort*—which means inquiry, testing, and in many cases training. It was a significant fact that within an hour of that little meeting at Keswick taking place, Mr. George Grubb (who knew nothing of it) said in the Convention Tent, in quite another connection, "I pray God that the Church Missionary Society may not send out an 'army' of missionaries! A very few, if wholly given up to the Lord, would be better. *Then*," said he, "one of you should chase a thousand, and two put ten thousand to flight." So, let there be special prayer that the Committee may not be afraid to *refuse* candidates; and that the standard of spiritual qualification—we do not say social, or educational—may never be lowered in order to increase numbers.

But after all, is a thousand missionaries in (say) five years an "army"? That is two hundred each year. Divide the two hundred among the mission-fields: suppose fifty each for Africa, India, and China (though the usual C.M.S. proportion would be about ninety for India, forty for Africa, twenty for China), leaving fifty for all the rest of the world. We ask again, Is there anything so magnificent in that? The other day, with infinite pomp and circumstance, with a

grand ceremonial in the cathedral at Algiers, Cardinal Lavigerie sent forth twenty priests and lay-brothers for Uganda alone. We do not want the pomp and the ceremonial, but we want the twenty men; and we want that number fresh and additional every year, if the new British territories in Equatorial Africa are to be occupied. And this is only one out of a score of not less urgent claims. Therefore may He who, by His special grace preventing us, has put into minds these good desires, now enable us by His continual grace to bring the same to good effect.

CLOUDS ON THE HORIZON.

A RELIGIOUS STUDY.

II.



NOW pass to the Second Section of Forms of Belief,—

(a) *Brahmoism*.—This is essentially different from Neo-Hinduism of the first Section, as the influence of Christian books and practice is admitted. In past centuries a Romish priest, Roberto de Nobili, conceived the idea of an assimilation of Hindu and Christian elements; but two things were clear, that the Church of Rome would not tolerate it, and that the great Indian people would not willingly accept a reform brought to them from Europe. In the course of time the Native development manifested itself. The Calcutta Brahmo Samáj was founded by a Brahmin of learning and position, Raja Rammohun Roy, who died in England in 1833. He drew attention to the fact, that there was a purer form of religion to be found in the Veda. He tried to found a reformed faith, and failed. No doubt there is much religious truth in the Veda, but in his time it was imperfectly known; but when it became fully known, faith in its inspiration was shaken. The founder was succeeded by Debendrenath Tagore. When the disruption took place from the more radical reformer, the old assembly asserted to themselves the name of Adi Brahmo Samáj, in 1840. In 1820, Rammohun Roy had published the *Precepts of Jesus* and the *Guide to Peace and Happiness*: he had studied the New Testament.

Keshab Chander Sen broke away from the old conservative party, and went further in his zeal for religious purity; he was ready to give up caste, to select the best from all the sacred Codes of the world, and form a Sacred Code. Socially he condemned polygamy and early marriages. He laid down that there was one true God, that we must love Him, and do the works which He loves; that His only temple is in our hearts; that the only ceremonies are good works, the only sacrifice self-renunciation, the only pilgrimage the company of the good, the only Veda, Divine Knowledge; the most sacred formula, "Do good and be good;" the only true Brahmin was, he who knew Brahma. In one of his speeches he thus states his case:—

"The Brahmo Samáj was originally established for the propagation of Theistic worship, and, after a time, the movement spread through the length and breadth

of Bengal. Wherever there were English schools, Brahma Samájes were established, as a necessary consequence of English education. After twenty years it was found that there was a defect in the foundation, for the Veda upon which their faith was based taught, along with some truth, many errors, Nature-Worship, Transmigration, and absurd rites and ceremonies. Abandoning the infallibility of the Veda, the Brahma appealed to nature, to their own hearts, to their own religious intuitions, in order to establish themselves upon a purely Theistic basis. But the Society, though it attained doctrinal and devotional purity, was not practical. Hence lately there has been a secession of the progressive party, which protests against caste and all social evils."

In 1865 he started the Brahma Samáj of India, and proclaimed a New Dispensation in 1880. He had visited England in 1870, and he died in 1884. Now the real test of his sincerity was not the eloquent expounding of theistic opinions, as that is compatible with being a thorough-going Hindu, but the abandoning of domestic ceremonies and Caste customs. Any one, who does not do that, is not a real theistic reformer; and Keshab Chander actually permitted his daughter under fourteen to be betrothed to the Raja of Kúch Bahár, aged sixteen, who was not one of their society; and the marriage was solemnized with idolatrous rites to make it legal. This led, in 1878, to a further disruption, and the founding of the Sadháran (or Universal) Brahma Samáj by the dissentients.

It is clear from the above, that Brahmoism is a place of refuge, temporary or permanent, for the educated Hindu. The movement has lasted seventy years, has advanced in the right direction socially and religiously, is in consonance with the spirit of the age and with the tendency of the Hindu intellect to speculate on Monotheism, is free from all social defilement, and all spiritual transcendentalism, and is one of the most dangerous enemies of the Christian faith.

In Exeter Hall, this year, in my presence, an ex-Lieutenant-Governor in Northern India, who had full knowledge of the subject, thus expressed himself:—

"There was being rapidly raised up a class of men in India as educated and cultured as those who left the schools and colleges of England. It was a small but very influential class, for they were the men of the press and of literature, and had the control of the destinies of the many in the future. They had no difficulty in procuring books to read, for all the resources of English literature were open to them; but the great question with them was that of choice: what should they read? He thought that the Brahma Samáj was doing a splendid service in this direction. He regretted that that system stopped short of Christianity, but it was opposed to infidelity, materialism, and immorality. He knew that differences of opinion existed amongst Christian people as to that system, many regarding it as a hindrance to the spread of Christianity; but he believed it to be a help, in that it was preparing the way for a great Christian work in India."

In 1882, P. C. Moozumdar published in Calcutta a book intended to give a tolerably complete idea of the principles of the movement, called the *Faith and Progress of the Brahma Samáj*. It appears that it sent out missionaries, who had travelled far and wide. In 1884 there were 150 branches all over India; and missionary work was a part of their system. They had prevailed on the Legislature of British India to pass an Act to legalize civil marriages, so as to save them

from even a formal conformity to idolatrous ceremonies. There are other interesting features of this new development, which recall the so-called heresy of Gnosticism in the second century of the Christian era, which was, in fact, of purely Pagan origin, assimilating certain conceptions from Christianity. This gave it its vital force, and procured it an interest long after it had died away. We must not be surprised to witness similar combinations, as the life-giving touch of even imperfect Christian development comes into contact with the decaying embers of moribund Pagan ideas. A combination of Neo-Buddhism and the Romish degradation of Christian worship is not impossible, and the uncontrolled transcendentalism of the Salvation Army might possibly incorporate elements of Neo-Hinduism. The questions, on which the Gnostics speculated were precisely those which at all times, and in all ages, have agitated the hearts of men, viz. the origin of Life, the origin of Evil, and the hopeless corruption of the world, though created by a God perfectly wise, holy, and powerful. The Hindu intellect revels in such subtle and profitless questions.

(b) *Theosophism*.—This phenomenon could not be passed by, yet in fact it seems to amount to nothing, and may even be called an imposture. It has no connection whatsoever, in its modern shape, with the Theosophy spoken of by early writers. This is an entirely modern development, and chiefly confined to India; the persons connected with it being an American, Colonel Olcott, and a Russian, Madame Blavaski. Colonel Olcott defines the word Theosophy as "Divine wisdom," "an all-pervading eternal principle in Nature, with which the interior intuitive faculty in man is akin." The objects of the Society are—

(1) To form a nucleus of a universal brotherhood of humanity without distinction of race, creed, and colour.

(2) To promote the study of Eastern literature, religions, and sciences, and indicate their importance.

(3) To investigate the hidden mysteries of Nature, and the psychical power in man.

These are bold words. The society has been in existence since 1875, and its headquarters are chiefly at Madras. It has a periodical literature of its own, and the whole of India, Ceylon, and Japan have been visited. It is not my object to enter into controversy. I can only record that the results are little or nothing, and that very hard judgments have been openly passed on those concerned with the movement. Truth can only triumph after thoughts have been stirred. We may rejoice at any wind which breaks the hopeless calm of ignorant Paganism.

(c) *Hau-Hau, Te Whiti, Te Kooti*. This is a remarkable religious development among the Maori in New Zealand. In 1864 they rebelled against the British Government; a party of the 57th Regiment fell into their hands, were killed, and their heads cut off. In their hatred to the British Government they invented a new religion, and made the head of Captain Lloyd, who commanded the party killed, the symbol and centre of the system. They had been nominal

Christians. Their new religion was called *Pai Marire*, and a high priest was appointed, who professed to receive inspiration from the Angel Gabriel through the medium of Captain Lloyd's head. They believed themselves to be under the protection of the Angel Gabriel and the Virgin Mary, that the Christian religion was false, that all Scriptures ought to be burnt, no Sundays to be kept, the sexes to live promiscuously so as to secure increase of population. Their priest claimed to have superhuman powers, and could secure victory by shouting "*Hau-Hau!*" Hence their name.

Te Whiti was a chief in the Northern Island at *Parihaka*, near Mount Egmont. He rebelled, and was defeated and imprisoned at Christ Church and Nelson, and has since been allowed to return to his home. He called himself a prophet, but was really only a patriot. He read the Bible, and no other book; he pretended to have divine power, but his real object was to save his lands from the white settlers. He secured an influence over his countrymen in this way, preaching passive resistance; but when things became extreme, he declared that he had a divine message (*Atua*) put into his mouth, ordering his people to fight for their land.

Te Kooti was another of the insurgent chiefs, who, after rebellion and murder, assumed the rôle of a teacher, and founded a religious system which attracted many followers, including Native Christians. With an outward show of reverence for spiritual things, it served as a cloak for licentiousness. Most of the pervert Christians returned to their old faith. Of late years a change has come over Te Kooti's followers, and the cause of temperance has rapidly increased, and a few have become Christians. Mission-work is carried out among them; the majority still retain their separate position.

(d) *Mormonism*: "The Church of Jesus of Latter-day Saints." In all the reports from New Zealand I read of the Mormons being very active among the Maori. Their missionaries go about among the ignorant people, and the Book of Mormon has been translated into Maori, and printed and put into circulation. They have also appeared in India. The history of this sect is well known. It was only in 1830, that the prophet Joseph Smith produced the book, and made known the new dispensation communicated to him by Angels. The Christian Scriptures are accepted, but the Book of Mormon was added. The Mormons cannot claim to be a Christian sect any more than the Mohammedans. The form of government is a strict theocracy maintained by the elders. A kind of polytheism has come into existence, including Adam, Christ, Joseph Smith, and Brigham Young. They are total abstinents from the use of liquors or tobacco, and practise total immersion. They prosecute their missionary work with great zeal all over Europe, in America, and in Oceania. Their numbers are small, still they represent a disturbing agency, which has to be reckoned with, and their inveterate custom of polygamy may prove attractive in Africa.

(e) *Positivism*.—Forty years ago Auguste Comte, a Frenchman, developed a system of Positive Philosophy, which, for a time, had a

wide influence, as indeed there were certain incontestable truths in his method. He had a school which followed him, and Mr. Frederick Harrison is now the representative teacher, who propounds his views on the first day in each year, called the Day of Humanity. A few weeks ago there was a function of the Positivist community in London on the occasion of the death of a respected citizen. Before he was cremated his friends assembled round his coffin, covered with white flowers and surrounded by palms. Mr. Harrison reminded the mourners "that there was no open grave, no religious service of any kind, but merely an expression of personal affection and farewell, and he claimed for the deceased that immortality which comes of well-doing and good example. Of immortality beyond this Mr. Harrison knew nothing and asserted nothing." This form of worship, accompanied by his familiar cremation, may be an acceptable retreat for the devout and educated Hindu. At any rate it has the great recommendation of tolerance, respect for the religious views of others, and morality.

(f) *Christian Buddhism*.—This combination might be expected, and instances are reported in Burmah among the Karen. The initiatory rite consists of swallowing a portion of rice, paying a fee to the spiritual chief, keeping the Christian Sabbath, and having a service in imitation of Christians. The adherents of this new form of worship are said to number thousands. No information is given as to the doctrine taught, but the facts stated show the readiness of ignorant people to accept new teachings.

(g) *Scepticism and Agnosticism*.—There is no necessity to do more than write the two words, which represent so much in the present age. Those who profess them have not concealed their light under a bushel, and their tenets are as old as the book of Job, "Oh! that I knew where I might find Him!" They represent a resting-place, or rather a place of unrest, which must be taken account of in considering the subject which I am now discussing. The enlightened ones, the Buddhas of the school, know, or at least have tried to fathom, the depths of their system, as beautifully described by a modern English poet with regard to Lucretius:—

"Who dropped his plummet down the broad
Deep universe, and said, 'No God,'
Finding no bottom, who denied
Divinely the Divine, and died
Chief poet by the Tiber's side."

But for the poor sheep, who have followed them in the wilderness, scientific Scepticism resolves itself into mere doubt, and intellectual Agnosticism into an ignorance as deep as that of the South Sea Islander. The last state of the Hindu and Chinese, when they have left their ancient moorings, which at least gave some guarantee to morality, will be worse than the first. The tendency of the works of one of the greatest of the school is to display humanity passing through one after the other of the world's historic religions, the conception of the Deity and of Divine Government becoming at each step more and

more abstract and indefinite. The ultimate goal is philosophic Atheism, for though the existence of a First Cause is not denied, it is declared, and proved, to be unknowable. The Hindu is better off with his Brahma, the Buddhist with his Buddha, the Chinese with his Confucius, than the hapless heir of all the ages, who has followed the "will of a wisp" of a God, till it finally disappears.

(h) *Unitarianism*.—This is something better than the last. A Unitarian magazine has been started in Japan. The Christian missionary thinks fondly, that by the end of the nineteenth century the progressive Japanese will have cast off their old faith, but what will they have adopted from Europe? Some think that Unitarianism will do for the common people, and may meet the perplexity of the educated Hindu mind. When Miss Carpenter visited India, no difficulty was found in securing her a platform. It is as well to know what Unitarianism is, and one distinguished leader has lately, at the age of eighty-five, after an honoured and exemplary life, put forth his final manifesto :—

"A conclusion is forced upon me, on which I cannot dwell without pain and dismay, that Christianity, as defined and understood by *all* the Churches which formulate it, has been mainly evolved from what is transient and perishable in its sources, from what is unhistorical in its traditions, mythological in its pre-conceptions, and misapprehended in the oracles of its prophets. From the fable of Eden to the imagination of the last trumpet, the whole story of divine order of the world is dislocated and deformed. The blight of birth-sin, with its involuntary perdition; the scheme of expiatory redemption, with its vicarious salvation; the incarnation, with its low postulates of the relation between God and man, and its unworkable doctrine of two natures in one person; the official transmission of grace through material elements in the keeping of a consecrated corporation; the second coming of Christ to summon the dead, and part the sheep from the goats at the general judgment;—*all* are the growth of a mythical literature, or Messianic dreams, or Pharisaic theology, or sacramental literature, or popular apotheosis. And so nearly do these vain imaginations pre-occupy the creeds, that not a moral or spiritual element finds entrance there except 'the forgiveness of sins.' To consecrate and diffuse, under the name of 'Christianity,' a theory of the world's economy thus made up of illusions from obsolete stages of civilization, immense resources, material and moral, are expended, with effects no less deplorable in the promise of religion than would be in that of Science's hierarchies, and missions for propagating the Ptolemaic astronomy, and inculcating the rules of necromancy and exorcising. The spreading alienation of the intellectual classes of European society from Christendom, and the detention of the rest in their spiritual culture at a level not much above that of the Salvation Army, are social phenomena, which ought to bring home a very solemn appeal to the conscience of stationary Churches. For their long arrear of debt to the intelligence of mankind, they adroitly seek to make amends by *elaborate beauty of Ritual Art*. The apology soothes for a time, but it will not last for ever." (*Seat of Authority in Religion*, p. 650. Longmans, 1890.)

This will go out to India, Japan, China, Africa, and the Isles of the Sea, and be gladly circulated by an infidel press in all the languages of the world; it will do infinite mischief to the young and inquiring soul, just budding into a perception of Christian truth. But what of the author? We dare not sit in judgment on a fellow-creature soon about to stand, with this roll of writing in his hand, before the white throne. Unless indeed the Gospel of our salvation be really false, it will be better in the day of judgment for the ignorant pagan, who felt

after God if haply he could find Him, than for the great philosopher who deliberately rejected Him.

III.

I now pass to Section III., "Departures from the orthodox Christian Faith" as accepted by the Protestant Churches of all recognized denominations. In order to keep myself clear from personal controversy as far as possible, I quote the words of others from printed matter before me.

(a) *Conditional Immortality*, called otherwise, "Life in Christ." We have the recorded opinions of (1) a missionary in Japan, who had the strength of his convictions; (2) a missionary in China; (3) a missionary in Calcutta; and (4) a missionary among the non-Aryan races of India. It so happens that they all belong to different denominations of Protestant Churches. One of them writes, representing the opinion of all :—

"It is astonishing how the view of divine truth (set forth in the 'Life in Christ') commends itself to the almost instant apprehension and appreciation of the unprejudiced Native Christian mind. I never thrust it to the front, but *nevertheless it is silently and rapidly spreading.*"

It is the last sentence on which, for the purposes of this essay, I lay stress. I have formed no opinion on the doctrine, which is too high for me. I quote a passage from a distinguished author :—

"Man was not *created* an immortal being, though designed for and endowed with powers adapting him for an endless existence. His actual possession of immortality was contingent on his obedience. When he fell from innocence, he fell from immortality. He was driven from the Tree of Life lest he should be immortal, though a sinner. That there should be a future life at all does not depend on anything innate in man's original nature, but is part and parcel of the plan of redemption. Through the Incarnation, Atonement, and Resurrection, provision was made for man's ultimate restoration to a state of innocence, and a restitution to him of his forfeited immortality. Not to all will be a resurrection to eternal life. To the wicked the resurrection will only be to judgment; they will be punished *with everlasting destruction from the presence of the Lord.*"

This is the doctrine. It is supposed to be a comfort to nations, who have had instilled in them an exaggerated reverence for parents and ancestors, and who, as shown above, under the head Neo-Confucianism, have a fear of their ancestors taking offence at their descendants adopting a religion which, under strict and mistaken views of the Gospel, condemns all non-Christians to everlasting torture. This terrible alternative is no new dogma; it is fully developed in a volume lately published, called *John Ward, Preacher*, but there is a story quoted by Kingsley in *Hypatia* of a Goth, who had been persuaded to receive baptism because his walk was holy and his soul noble and righteous. As he was stepping down into the baptistery he asked the Bishop, where were the souls of his heathen ancestors. "In hell," replied the Bishop. The Goth drew back at once from the baptismal waters, and preferred to remain with his own people, and die unbaptized. This aptly illustrates the mistaken view of Christian theology, which has induced this equally mistaken departure from orthodox Christianity to relieve the feelings of converts. A

missionary of the C.M.S. was lately withdrawn from Japan for entertaining such views.

(b) *Future Probation*, or the dogma of a probation between death and the general judgment. Those, who put forth this doctrine maintain "that the present life is not the decisive test for the heathen, and that the decisions of the final judgment are not to be made in view of the deeds done in the body;" or, in other words, "An offer can be made, in the place of departed spirits, of Christ to all who have had no adequate presentation of Him in this life." The subject has been brought to my notice in the Reports of Missionary Committees in the United States. It is obvious how, in countries where worship of ancestors has been part of the life of the people, such doctrines would be very soothing to converts. It looks like a revival of a modified Purgatory.

(c) *Millennium*.*—A few years ago, some Native Christians in South India conceived the idea that the world was coming to an end on September 29th, 1881. It was in vain that Bishop Caldwell and his clergy, English and Native, remonstrated with them; false prophets rose up in their midst and encouraged them. They were treated with great kindness and judgment, but a considerable number, male and female, left their homes and gathered together at a solitary seaside place to wait for the coming of the Lord. They passed their time in fasting, mutual exhortation, and prayer. They had sold all things, and lived in common. Some of the leaders lost their balance, and pretended to administer the Lord's Supper, though laymen; but there was no immorality. When the day passed by, and all went on as usual, they returned to their homes greatly humbled, and craved forgiveness of the Bishop, and there were no evil consequences. Still, this is an instance of the excitable character of the lower classes in India, and such delusions may end in lamentable disorder. We may hear of such things again. The heart goes out in tender pity to such poor, loving, uninstructed souls. To those, who have loved much, much will be forgiven.

(d) *Faith-healing*.†

(e) *Plymouthite-ism*.‡

(f) *Pagan elements in the Papal System*.—I could have wished to have kept clear from discussing the merits of Christian Churches, but there are features in the Romish system, which cannot be passed over. Nature-Worship consists of the belief in the existence of spirits,

* This section is not accurately headed. Thousands of Christians, including, we suppose, the great majority of C.M.S. members, believe in the "millennium." This is quite a different thing from fixing the date of the Second Coming.—Ed.

† We take the liberty of omitting this section. If the subject were discussed at all as a "cloud on the horizon," it would need fuller treatment than Dr. Caut gives to it.—Ed.

‡ This section also we venture to omit. We feel bound to say that what is known as "Plymouthism" is very partially described in the omitted paragraph; and as the "Brethren" hold the essentials of the Christian faith, and moreover live exemplary Christian lives, we do not think their system can fairly be included among the "departures" from orthodox Christianity.—Ed.

who are objects of worship, move through the air, either of their own accord or conjured by some spell. The apparitions of the Virgin and Saints, which are vouched by the Romish Church, belong to this category. Such spirits take up their abode in some object, lifeless or living, and are deemed to possess power and deserving worship. Such are the relics, and images, and pictures in Romish churches. Priests of every kind arrogate power to propitiate and control these spirits, and to work miracles by pretending to change the substances of ordinary articles of food. This also is the practice of the Roman Church: the use of beads, crosses, and other fetishes are of Pagan origin. Already, both in India and China, in former centuries, dangerous blendings have taken place of Native and Romish usages, and it is impossible not to anticipate their recurrence, when the Native priesthood becomes numerous and the Churches assert their independence of foreign control. No doubt these practices in the Church of Rome are survivals of old Italian Paganism, and unconsciously were grafted upon the Christian system, and it is a mournful prospect for the nascent Christian Churches in Asia and Africa to be exposed to the identical forms of delusion, which troubled them while they were Pagans, after they have entered the Christian fold. This is no idle fear: the Romish Missions in Kongo were utterly destroyed, but to this day the Africans are found with the crosses and beads of the old Romish faith, reconverted to analogous Pagan uses. So little is required of a convert to the Church of Rome: a repetition of prayers in a language not understood; the attendance at services, in which the worshippers only take the part of a spectator at a theatre; the keeping of certain days; and a credulous belief in visions, miracles, and relics. Thus a soil is prepared for the fabrication of new doctrines, the admission into the churches of images of heathen deities, and the maintenance of local heathen worships, and pilgrimages to their old high-places and tombs of deceased ancestors, as the early Christians of the fourth century were reported to have done, until it was made penal, which is impossible now.

The Roman Catholic missionaries make no secret in East Africa of their possessing the almighty power of God to change bread into flesh and wine into blood. In their printed Reports sold in the shops, I read the following:—

“ En prononçant à l'autel les divines paroles qui transsubstantient le pain et le vin au corps et au sang du Christ, à ce moment ineffable le pretre participe à la toute-puissance de Dieu.”

And again—

“ Je leur ai donné le bon Dieu a domicile.”

To be credited with the possession of such awful powers in the midst of a population in a low state of civilization is a great danger to the Native priest. As a rule, the French or Spanish priests never clear out of a country, though entirely Christian in name, but it must happen soon, that weak Churches will be left to themselves.

A Roman Catholic once in conversation with me dwelt upon the consolation given to sufferers by pilgrimage to shrines of the Virgin :

they believed, and they had the comfort of their belief. In vain I argued that it was of importance that they should have faith in a true thing. "Not at all," said he; "what right have we to judge them?" In that case the Hindu, full of his ancient faith, though nominally a Christian, will go on a pilgrimage to the Ganges, or a shrine, and the change of religion will be but in name.

(g) *Nominal Christianity and Indifference.*—This requires no remark; the nature of the evil will be understood by all, and may probably, as in Europe so in every other part of the world, be the refuge of the individuals or tribes, which have outgrown their national or local form of worship, in which they did to a certain extent believe. Where there is no State-Church, and entire toleration, it may happen that the religious instinct may cease to exist altogether; the domestic events of birth, marriage, and sepulture being recorded by a purely civil, non-religious ceremony. The education of the young has necessarily in all civilized countries passed away from under the control of religion into the hands of the State, which is impartial to all. There are no idols now to break, but there is philosophy, uncontrolled literature, and an overweening pride in human intellect. Thoughtless souls put out to sea without a pilot, without a knowledge of the dangers of the navigation, without a chart or compass, to seek the unknown way of salvation. Quotations from every class of writer, ancient or modern, flow glibly from the lips of those, who have not the remotest conception of the lines of thought along which the utterer of the opinions quoted was led gradually from point to point. Not that a word can be said against a calm, thoughtful, humble consideration of such awful topics; but it requires a variety of gifts and a long period of study to come to a conclusion. The conduct of many is like that of a gamester playing at dice with the knuckle-bones of saints. Let us shut our eyes for a moment, and imagine, if it were possible, that the story of Jesus had vanished away into the category of the legends of King Arthur, and the tale of Troy, that there was no great hereafter, no precious promises, no Fatherhood of God, and that the only certain facts were pain, sickness, and death, and that the choice lay betwixt nominal belief or total indifferentness. Let us open our eyes again, and be thankful that it is not so.

ROBERT CUST.

(To be concluded.)

[*.* In inserting these interesting articles kindly contributed by Dr. Cust, we must not be understood as endorsing all his remarks. Dr. Cust, as is well known, is an active member of the C.M.S. Committee, who has done the Society important service; but his independent mind refuses to be bound by the limits with which most of us are content, and it is rarely that we find ourselves in entire agreement with him. A letter from Dr. Koelle, printed on another page, illustrates the dissent which Dr. Cust is sure to provoke. Nevertheless, all will acknowledge that his warnings regarding "clouds on the horizon" are greatly needed. The question which most of us would ask is Ought not the warnings to be given with less qualification?—Ed.]

THE SHANGHAI MISSIONARY CONFERENCE.

I. LETTER FROM THE REV. ARTHUR ELWIN, HANG-CHOW.



THE Shanghai General Missionary Conference being now a thing of the past, I think perhaps a few words concerning it will interest you. For months the Conference had been mentioned in prayer by many in China, and doubtless by others in other parts of the world. We met, I believe, expecting God's blessing, but the result proved that our Heavenly Father, as He is wont, gave us more than either we had asked or thought. It was known that many difficult questions would be discussed at the Conference, questions upon which many held very decided opinions, and it was felt that much grace would be needed if these questions were to be discussed in that spirit which becomes God's servants. It must be remembered that the Shanghai Conference was not called like, say, the Mildmay Conference, or the Keswick Convention, to discuss questions about which there is at least a general agreement among God's people; but it was called to discuss questions, some of which had been before the missionary body in China for thirty or forty years, upon which the most opposite views were held, and yet questions which it was felt by all ought to be settled with as little delay as possible.

The first meeting was held Wednesday, May 7th, and the closing meeting Tuesday evening, May 20th. When the roll was called the first day, about 420 missionaries answered to their names; there were also about twenty English and American visitors. The opening sermon was preached in the Lyceum Theatre by the Rev. J. Hudson Taylor. The Committee were most anxious that this service should have been held in the Cathedral, and that the sermon should have been preached by the Bishop of Mid China, but Bishop Moule did not find himself able to accede to their request. The C.M.S. was rather poorly represented. Bishop and Mrs. Burdon, I am thankful to say, were both there. Only *two* out of the *sixty* papers read before the Conference were prepared by C.M.S. missionaries, one by Bishop Burdon on "Colloquial versions of the Bible," and the other, by the Ven. Archdeacon Moule, on "The relation of Christian Missions to foreign residents," which was read, in the Archdeacon's absence, by Mr. Hodges, chaplain at Shanghai. Messrs. Ost, Shaw, Elwin, and Dr. Main were the only C.M.S. missionaries who spoke at the meetings, but Messrs. Harvey, Wheatley, and Collins were also present. On the first day Dr. Nevius (American) and the Rev. D Hill (English) were elected presidents by ballot. There were many inquiries for Bishop Moule, and I have little doubt but that he would have been elected, if present.

And now a word or two about the Conference generally. The sixty papers were printed beforehand, and sold for a few cents each to all who cared to have them. These papers were roughly classified under nine heads or subjects, and it was originally proposed that the Conference should last ten days only, viz. the first day for business, and then the papers. I may say the papers treated missionary work from almost every conceivable point of view. The nine general divisions were as follows:—1. The Scriptures. 2. The missionary. 3. Women's work. 4. Medical work and charitable institutions. 5. The Native Church. 6. Education. 7. Literature. 8. Comity in Mission work, and Ancestral Worship. 9. Results of Mission work. It is to be hoped that all interested in Mission work will get the book that is to be published containing all the papers and the discussions thereon. I am sure it will well

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repay perusal. The book will be published in Shanghai at as low a price as possible.

Not the least interesting part of the Conference was the evening meetings. At one Archdeacon Moule's paper was read, followed by speeches from others on the same subject. One was devoted to addresses from Dr. Wright, of the British and Foreign Bible Society, and Mr. L. D. Wishard, College Sec. of the Young Men's Christian Association, U.S.A. One evening there was a large meeting of ladies only, that they might discuss their work among the women of China. Another evening was given up to social gatherings of the various societies. Mr. and Mrs. Hodges kindly invited all C.M.S. and C.E.Z.M.S. missionaries to the Deanery, where a particularly pleasant evening was spent. One evening was given up to a discussion on ancestral worship, speeches limited to five minutes each. Other evenings were filled up with prayer-meetings, or in some other way. I ought to have mentioned that from half-past nine to ten every morning was given up to prayer and a short address. The prayer-meetings were conducted by various members of Conference, but by some strange oversight no C.M.S. missionary nor American Episcopal missionary was asked to conduct one of them.

I am sorry to say the S.P.G. held aloof from the Conference altogether; every other society was represented.

Several of the visitors from England and America told me they had attended a good many Conferences, but not one where the spirit of brotherly love and unity were so marked, nor one where more business had been got through or definite results attained.

The closing meeting will certainly never be forgotten by any who were present at it. Many spoke for not more than five minutes. I know I expressed the feelings of many present when I said that the Conference would mark an epoch in my life in China. I came to the Conference knowing very few, but I should go back to Hangchow knowing that from Canton in the south to Peking in the north I now had friends in every part of China; those of whom I had heard or read in time past, I had now met face to face; and although we must wait until all the mists had rolled away before we should know one another perfectly, yet during the Conference the mists had been gradually rolling back, and we should all go home feeling that we knew each other better than we had ever done before.

Now the question will be asked, What were the practical results of the Shanghai Missionary Conference? Was it worth the money spent on it? Is it likely that permanent good will result? I think from what I have already said it may be gathered that the Conference was worth all the money and trouble spent on it. With regard to results, I propose now to mention a few facts, that readers may judge for themselves.

1. *The Holy Scriptures*.—One of the first things that the missionaries endeavoured to do years ago when they came to China, was to translate God's Word into Chinese. But difficulties of many kinds arose, which difficulties have continually increased until the present time, when we have versions of almost every kind and style in use in the Churches. The evil of having so many translations has been universally felt and acknowledged. But although the evil was acknowledged, it seemed almost impossible to suggest a remedy. What was wanted was a "Union Version" that all would use and which alone the Bible Societies would recognize and print. Very many felt that if the action taken by Conference should result in a union version of the Holy

Scriptures and nothing else, there would be ample cause to thank God that it had been called together. The "Scriptures" was the subject for the first day, and no less than six papers were read on this subject by six representative men. After the papers there was much discussion as to the best plan to adopt. Ultimately a Committee of twenty-five, carefully chosen, was unanimously elected to consider the whole matter. This Committee met again and again to discuss the subject in all its bearings. It was not until the ninth day of Conference that its anxiously awaited report was presented. It is impossible to give the report here, I will only say that it was of such a nature, that after it was read Dr. Nevius, the President for the day, rose and said: "Dear Friends, after hearing that Report there is only one thing that we can do, let us all rise and sing the Doxology." At once all rose, and with hearts full of thankfulness united in praising God from whom all blessings flowed. During the discussion that followed Dr. Wright said that after hearing the report his heart was too full to sing, he could only with bowed head thank God that that which for more than forty years had been longed and prayed for seemed now about to be accomplished. Those who desire further information must read the Report of Conference when it is published, now I will simply state that it has been definitely decided to bring out a "Union Version" of the Holy Scriptures in three forms, viz. one in what is known in China as High Wen-li, one in easy Wen-li, and one in Mandarin. Three Executive Committees have been elected to choose the translators for the three versions. In order to make this subject plainer, I must quote just one paragraph from the report of the Committee:—"That in order to secure one Bible in three versions, the Executive Committee is instructed to enjoin upon the translators, that in settling upon the text, and in all questions of interpretation, they act in conjunction with the Committee on Mandarin revision and the Committee on simple Wen-li, and for these purposes they constitute one Committee." The Executive Committees, which were chosen by ballot, are now at work appointing translators. Let us all earnestly pray that much wisdom may be given to all concerned, that this work may be successfully accomplished to the glory of God and for the good of this vast nation. I have dwelt thus long on this first result of the Conference, because I am sure that in importance it is second to none.

2. An Executive Committee was elected to choose suitable persons to prepare a "Union" annotated Bible. Many missionaries have felt that there is very great need for such a Bible in China.

3. A Committee was chosen with reference to rendering the Scriptures into the various local dialects, and to consult as to the best methods to be adopted in the production of such books; also to consider the various systems in force for bringing God's Word to the knowledge of the blind, the deaf and the dumb.

4. The present state of the opium question was fully discussed in Conference, and a Committee appointed to promote the formation of anti-opium societies to check the growth and sale of opium.

5. The very serious increase in the use of alcoholic liquors among the Chinese Christians in some parts of the Empire was brought to the notice of Conference, and a Committee was appointed to consult as to the best steps to be taken in this matter.

6. An educational association was formed of practical teachers to consult as to the preparation of school-books, scientific terminology, and all matters concerning the education of the young.

7. A most important permanent Committee was appointed to inquire what books had already been published in various parts of China, and to arrange for the establishment of depôts at important centres, where such books could be obtained. Also to publish a classified catalogue of books for the convenience of missionaries.

8. A very influential Committee was appointed to present a statement to the Chinese Government, making it clear to the minds of those in authority in China what Christianity really is, and at what it aims. Many of the best informed members of the Conference felt it was very important that some such step as this should be taken.

9. Many missionary ladies were present at the Conference, more than two hundred in all. These ladies held several meetings to discuss various matters concerning their work. They also drew up an appeal for more workers, which has been circulated by thousands in all parts of the world.

10. After the reading of the papers on comity in Mission work a Committee was appointed which presented a very important report on the "division of the field," and the best way to promote harmonious working between the different missionary societies. The report was unanimously adopted, and the Committee made permanent. If this report is acted upon, it can only lead to the very best results.

11. A permanent Committee was appointed of missionaries resident in Shanghai, to be called the Union Committee of Correspondence. Any matters affecting the common interests of the missionary body in China will be brought before this Committee, who will have power to take action as occasion may require. This Committee will also make provision for the next Conference, which it is proposed to hold ten years hence.

12. Statistics of Mission work in China were most carefully collected and presented to Conference. Perhaps the following may be here referred to. There are at present forty-two different missionary organizations at work in China. On January 1st, 1890, there were probably 1295 missionaries in China. There were about 37,287 Native communicants, while the contributions of the Native Christians for the year 1889 amounted to \$36,884; probably in English money this would average about three shillings for each Church member; but it must not be forgotten that a contribution of three shillings in China would mean really a considerably larger sum than three shillings contributed in England. There were 209 ordained ministers and 1440 unordained male and female helpers. There were 61 hospitals; 43 dispensaries; while the patients attended to during the past year amounted to 348,439. There were 16,816 pupils in Christian schools; 1454 Bibles, 22,402 New Testaments, and 642,131 portions were distributed during the year.

13. Appeals for both ordained and unordained men were carefully prepared. These appeals will be extensively circulated both in England and America, and it is hoped that they will be carefully read, and the arguments contained therein thoughtfully considered.

But I must not write more. I think I have said enough to show that the Conference justified its existence. Certainly all present felt that it was a grand gathering.

And now the members are scattered once more in their various fields of labour, many probably never to meet again until they stand in the presence of the King. In the meantime many a lonely worker in many a distant city or district, will often think of happy days spent at Shanghai,

and be cheered by the remembrance of friendly greetings exchanged with many a Christian brother at the Shanghai General Missionary Conference of 1890.

ARTHUR ELWIN.

Hangchow, June, 1890.

II. BRIEF REVIEW OF THE PROCEEDINGS.

*By the Rev. J. P. Hobson.**

THE writer of the present article was born in Shanghai only a month or two before the beginning of 1850. In that year there were in China 77, or including missionaries' wives 122, Protestant missionaries of all societies. Three years later there were in all China only 350 Native Protestant Christians. Forty years later, on May 7th, 1890, there assembled in Shanghai 430 missionaries, some of them being independent of any missionary society, the remainder representing forty-two missionary organizations. Fourteen of these missionaries have resided in China for periods ranging from forty-six to thirty years. At the close of 1889 the number of missionaries in China was 1295, but has been increased since then. The number of Native communicants at the close of 1889 was 37,287. There are 520 organized Churches, of which 94 are wholly self-supporting, and 49 others partly so. In the 61 hospitals, and in many dispensaries, were treated in 1889, 348,439 patients. The Native contributions in 1889 was \$36,884.54, an average of about a dollar a member for all the communicants in the empire. Such is the Christian body in China in reference to which over 400 missionaries met in conference on May 7th.

The Conference began with a prayer-meeting on the evening of Tuesday, May 6th. The first day of the Conference, also, was opened with a prayer-meeting, followed by a sermon by the Rev. J. Hudson Taylor, from Matt. xv. 32—39. After some preliminary business had taken place, among which was the election of Chairmen, viz. the Rev. J. L. Nevius, D.D. (American), and the Rev. David Hill (English), an address of welcome was given by the local Secretary, the Rev. G. F. Fitch, and a suitable response was made by Dr. Nevius. A paper was then read by the Rev. Y. J. Allen, D.D., on "The changed aspect of China." This he treated under the headings of compulsory changes, semi-compulsory, spontaneous, and imperial changes.

At the meeting on the evening of May 7th, the subject taken up was, "The relation of Christian Missions to the foreign residents," Dr. Happer, of Canton, being in the chair. The first paper was by Archdeacon Moule, read for him by the Rev. H. C. Hodges, and addresses were given by Professor Thwing, M.D., of New York, and Dr. Ashmore, of Swatow. Mr. Muirhead closed the meeting.

The subject of the second day's conference was, "The Scriptures." It was discussed under four headings: (1) Historical summary of the different versions, with their terminology, and the feasibility of securing a single standard version in Wen-li, with a corresponding version in the Mandarin colloquial. This subject was treated of by the Rev. W. Muirhead, the Right Rev. Bishop Schereschewsky (his paper being read by the Rev. G. L. Mason), and the Rev. J. Wherry, of Peking. The discussion was taken up by Mr. Archibald, of the Scotch National Bible Society, and Dr. Wright, of the British and Foreign Bible Society. (2) Review of the various colloquial

* This article was kindly contributed before we received Mr. Elwin's letter above. Mr. Hobson has a hereditary interest in China, his father having been chaplain at Shanghai.—Ed.

versions and the comparative advantage of Roman letters and Chinese characters. Discussed by the Rev. J. C. Gibson, the Right Rev. Bishop Burdon (whose paper was read by the Rev. J. B. Ost), and the Rev. S. F. Woodin. (3) The need of brief introductions, headings, maps, and philological, historical, geographical, and ethnological notes. This was strongly urged by the Rev. A. Williamson, D.D. (4) Bible distribution in China, its methods and results, was taken up by Mr. S. Dyer. The discussion on the last two subjects was very animated, and was carried on by Mr. Archibald, Dr. Nevius, the Rev. H. C. Dubose, Mr. Leaman, the Rev. Dr. Graves, Mr. Stevenson, the Rev. C. G. Sparham, Dr. Mateer, Dr. Wright, the Rev. J. N. B. Smith, and the Rev. Evan Bryant. In the evening of this second day a meeting was held, when addresses were given by the Rev. Dr. Wright, Editorial Secretary of the Bible Society, and Mr. L. D. Wishard, College Secretary of the Y.M.C.A., America.

The third day of the Conference was devoted to "The Missionary." (1) A paper on "The missionary: his qualifications, introduction to his work, and mode of life," was read by the Rev. J. Hudson Taylor. (2) "Lay agency in Chinese Missions; to what extent desirable, and on what conditions," was reviewed by the Rev. D. Hill. The discussion was continued by the Rev. A. Elwin, of Hangchow, the Rev. T. Richard, Mr. E. Evans, the Rev. C. Goodrich, the Rev. J. Edkins, and the Rev. W. Ashmore. The Rev. Dr. Wright said he should bring the subject of Mr. Hill's paper before the British and Foreign Bible Society, and considered that colporteurs should be connected with some society and be under an ordained missionary. (3) "The historical review of missionary methods, past and present, in China, and how far satisfactory," was made by the Rev. J. L. Nevius, D.D. (4) "Preaching to the heathen in chapels, in the open air, and during itineration," was treated by the Rev. B. C. Henry, D.D., and the Rev. H. H. Lowry. The Rev. F. H. James also read a paper on "The religious sects of Shantung." The discussion of this subject was carried on by the Rev. F. Ohlinger, of Corea, the Rev. Y. K. Yen, of Shanghai, the Rev. A. Elwin, the Rev. W. Muirhead (who bore testimony to the great influence of Mr. Yen), the Rev. W. H. Watson, the Rev. W. Bridge, the Rev. J. Hudson Taylor, and the Rev. J. N. B. Smith, of Shanghai. On the evening of this day an address on "The relation of Christianity to universal progress" was given by the Rev. A. H. Smith, who occupied an hour and a half in an exhaustive and eloquent discourse.

On the fourth day (Saturday, May 10th) Women's work was taken up. (1) "General view of women's work in China, and its results," was given by Miss A. C. Stafford, in a paper read by Mr. A. L. Stuart. (2) "Girls' schools" were discussed by Miss Hattie Noyes and Miss Haygood. (3) "The best methods of reaching the women" were put forth by Miss C. M. Cushman and Miss C. M. Ricketts. (4) "The feasibility of unmarried ladies engaging in general evangelistic work in new fields" was opened by Miss M. Murray. (5) "The training and work of female evangelists" was described by Miss A. M. Fielde; while (6) the subject of "The Christian training of the women of the Church" was assigned to Mrs. A. H. Smith. The discussion on the papers was opened by the Rev. A. Williamson, D.D., and carried on by Dr. Nevius, the Rev. J. Hudson Taylor, Dr. Y. J. Allen, Dr. Edkins, the Rev. D. Hill, the Rev. H. C. Hodges, Dr. C. W. Mateer, the Rev. J. B. Ost, the Rev. D. N. Lyon, and Dr. Ashmore. The ladies also held a meeting in reference to a women's magazine.

Saturday evening was devoted to a prayer-meeting.

On Sunday morning the Lord's Supper was administered at the Methodist Episcopal Church, presided over by the Rev. Dr. Faber.

"Medical work and charitable institutions" was the subject for the fifth day's discussion. (1) "Medical work as an Evangelizing agency" was opened by the Rev. A. W. Douthwaite, D.D. (2) "Medical missionary work in China by lady physicians" was given by Dr. Mary Miles. After prayer, the discussion on these papers was opened by the Rev. F. Ohlinger, of Corea, and joined in by the Rev. J. C. Gibson, Professor Thwing, Dr. W. H. Boone, the Rev. R. M. Ross, the Rev. J. Lees, and Dr. Douthwaite. (3) "Orphanages, asylums for the blind, deaf and dumb, and other charitable institutions." This was discussed by the Rev. F. Hartmann and the Rev. W. H. Murray. Mr. Murray brought with him a blind Pekinese, who gave evidence to the Conference of the facility with which he could read. (4) "The value and methods of opium refuges" was opened by Dr. H. T. Whitney. (5) "Statistics and resolutions on the evils of the use of opium" was entrusted to Dr. J. Dudgeon. Dr. Boone carried on the discussion. He was followed by Dr. Lyall. A letter of greeting was read from Dr. Lockhart (of London), the oldest surviving medical missionary to China. Dr. Main followed, and also Dr. Mateer, Dr. Ashmore, Dr. Kerr, Dr. Williamson, and Dr. Happer.

The sixth day began with a long debate on the issue of annotated Bibles, after which, "Service of Song in China" was opened by the Rev. C. Goodrich. "Relation of Chinese Missions to the Chinese Government" was discussed by the Rev. T. Richard. A paper on "The best methods of self-support and voluntary effort" was read by the Rev. G. L. Mason. The Rev. R. Lechler took up the subject of "Methods of dealing with inquirers, conditions of admission to Church fellowship, and best methods of discipline." The discussion was carried on by the Rev. Y. K. Yen and the Rev. J. G. Jones. Short addresses giving missionary information and experience were delivered on the Tuesday evening.

Wednesday, the seventh day, was given up to education. (1) "History and present condition of Mission schools, and that further plans are desirable." This was led by the Rev. N. J. Plumb. (2a) The question of "How educational work may be made most to advance the cause of Christianity in China" was answered by the Rev. C. W. Mateer, D.D. (2b) "The relation of Christian education to the present condition and needs of China" was discussed by the Rev. D. Z. Sheffield. (3) "The best method of selecting and training efficient Native assistants (preachers, school-teachers, &c.)" was taken up by the Rev. M. Schaub, and discussed by the Rev. F. H. L. Pott, the Rev. W. H. Lacy, and the Rev. J. Lees. (4) "The place of the Chinese classics in Christian schools and colleges" was treated of by the Rev. A. P. Parker, D.D. The discussion was taken up by the Rev. F. Hartmann, the Rev. Mr. Barber, Mr. Ohlinger, Mr. Silsby, Dr. Kip, Rev. A. Elwin, Rev. W. Bridie, Rev. T. W. Pearce, Mr. Herring, Rev. J. Ross, of Moukden, Rev. J. B. Ost, Mr. Abbey, Rev. C. Shaw, of Foochow, Mr. Muirhead, Dr. Nevius, Dr. Mateer, Mr. Plumb, Rev. D. Z. Sheffield, and Mr. Lees.

On May 15th, the eighth day, the first business was to hear the report of the Committee on the Wen-li version of the Bible. On the conclusion of the report the Doxology was sung. The rest of the day was devoted to Literature. (1) Reports of the School and Text-Book Committee were presented by the Rev. W. Muirhead, and the subject of "What books are still needed" was discussed by the Rev. A. Williamson, D.D. (2) The subject of "Scientific terminology: present discrepancies and means of securing uniformity," was assigned to J. Fryer, Esq., and Mr. Yen and others spoke. (3) Under the

heading of "Christian literature in China: its business management," a discussion, opened by the Rev E. Faber, D.D., took place upon the report of the Rev. J. Murdoch, published in 1882. (4) "Chinese periodical literature," with a paper by the Rev. J. M. W. Farnham, D.D., came next. And (5) "Current Chinese literature: how far it is antagonistic to Christianity," was discussed by the Rev. J. Edkins, D.D., Dr. Williamson, Mr. Elwin, and others. In the evening of this day an address was given, among others, by Miss Jessie Ackerman, of the Women's Christian Temperance Union.

The morning and afternoon sessions of the ninth day were devoted to considering the reports of various Committees, and in the evening the Conference went to a lawn meeting on the new premises of the China Inland Mission in the Woosung Road.

The morning of the tenth day, Saturday, May 17th, was taken up with the consideration of the reports of various Committees, and with an interesting farewell given by the Conference to Dr. Happer, the oldest member of their body, who has been working in China for forty-six years. On the afternoon of this day, the Rev. J. W. Stevenson read his paper on "The division of the field," and the Rev. J. McCarthy's paper on "Co-operation" was read by the Rev. W. W. Cassels. The discussion upon the papers was begun by the Rev. A. Elwin, and taken up by the Rev. W. J. Hunner, Dr. Williamson, the Rev. J. Hudson Taylor, the Rev. F. W. Buller, and the Rev. J. N. B. Smith.

On Monday, May 19th, the eleventh day of the Conference, after business, the Rev. F. Ohlinger opened the subject of "How far Christians should be required to abandon Native customs." He was followed by the Rev. H. V. Noyes. Following these came a paper by Dr. Martin, entitled, "The worship of ancestors: a plea for toleration;" after which Dr. Gilbert took up the subject of "The attitude of Christianity towards ancestral worship." A long discussion, carried on by Dr. Faber, the Rev. M. Schaub, the Rev. W. Muirhead, Dr. Thwing, the Rev. J. Ross, the Rev. Gilbert Reid, and the Rev. J. Hudson Taylor, ensued. The majority of the Conference appeared to dissent from Dr. Martin's plea for toleration.

On Monday afternoon, after formal business, the Rev. J. W. Davis, D.D., presented a brief abstract of his paper on "Direct results of missionary work in China;" the Rev. J. Ross read a brief extract from his paper on "Manchuria;" the Rev. T. Barclay of his on "The aboriginal tribes of Formosa;" the Rev. Mr. Gibson read extracts of the Rev. J. B. A. Cook's paper on "The Chinese in Singapore;" the Rev. F. A. Stevens presented a paper on "Missionary effort among the Chinese in Burma," and another by the Rev. G. W. Clark on "The Miao-tzu and other tribes of Western China."

Thus ended the work as set down on the programme; but the Conference was not yet over. Another session was held in the evening, when the important discussion upon ancestral worship was continued. The Rev. Y. K. Yen was the first speaker. He was followed by the Rev. J. Ross, the Rev. D. N. Lyon, Dr. Williamson, Mr. James, Mr. Gibson, Dr. Edkins, the Rev. A. Elwin, the Rev. W. T. A. Barber, the Rev. C. F. Reid, the Rev. J. N. B. Smith, Mr. Pigott, Mr. Bryant, and the Rev. G. Reid.

On Tuesday, May 20th, the twelfth day, a motion was proposed protesting against Dr. Martin's paper tolerating ancestral worship, and carried by a large majority, after some discussion. The rest of the morning and the afternoon was spent in receiving various reports, appointing committees, and proposing votes of thanks. The Conference closed in the evening with a meeting of prayer and praise, when the minutes were signed by the two chairmen and six secretaries.

Thus we have given a rapid survey of the Conference as gathered from the programme and from such reports as we have seen. The results of the Conference next claim our attention; they are well summed up in the *North China Daily News*. The most important conclusions arrived at seem to be those connected with the translation of the Bible. At the beginning of this paper a comparison of increase in the work during forty years was made. It is for that long period of time that a controversy has raged around the proper Chinese equivalents for "God," "Spirit," and "baptize," particularly about the word "God." Into this controversy a good deal of personal feeling has been thrown, which has added greatly to the difficulty of its settlement. When the Conference met, it appointed committees of able men to consider and report upon each branch of this great subject. After discussion, the committees were able unanimously to agree to reports which were presented to the Conference. The Conference chose by printed ballots three "executive committees"—one for a revised version in the high Classical style, another for a revised version in the easy Classical style, and a third for a revised version in Mandarin. It is the duty of these committees to choose the translators, and, when the versions shall have been completed, to superintend their publication. Two of these committees were to be composed of twelve persons—five English, five American, and two German. The committee for the Mandarin version, however, was to be chosen without reference to nationality. When the ballots for the last-named committee were counted, it was found, as the Chinese proverb runs—we quote from the *North China Daily News*—"The voice of the multitude is the voice of the sage;" for the wholly unanticipated result was the selection of five Englishmen, four Americans, and one German, and these ten persons represented ten different societies. Archdeacon Wolfe was chosen upon one, and the Rev. A. Elwin upon two of these committees. Thus did the Conference show its hearty acquiescence in a reasonable plan by which Bible translation in China may be simplified and perfected. Another committee was chosen with reference to the rendering of the Scriptures into the various vernacular dialects of the empire; and other committees reported upon the best methods of reproducing the Bible and other books in styles adapted to the blind and to the deaf and dumb. The Rev. Dr. Happer, the senior member of the Conference, characterized the action taken in regard to a version of the Scriptures uniform for all China as "the crowning work of the Conference." Practical steps were taken by the Conference towards preparing a Bible in Chinese, with summaries, chapter headings, and brief explanations, in the hope that the fruits of this labour will be accepted and published by the Bible Societies.

Another subject, upon which difference of opinion will probably run higher, was the preparation of an edition of the Bible with annotations, for general circulation. An experienced layman, after some thirty years' residence in China, thus expresses himself to the writer of this paper:—"I wish they could only decide that the Scriptures should no longer be distributed in China without marginal notes and explanations. To go on putting the Old Testament in particular in the hands of Natives who have no one to appeal to for explanation is simply absurd, and gives the "literati" the very handle they want to use when showing up the failings and shortcomings of the false religion, as they call it." This is the one side strongly expressed; while there are others who think that God can take care of His Word, and that it can be sent forth broadcast with no other commentator than the Holy Ghost. However, amidst differences of opinion the majority of the Conference expressed itself in choosing by ballot a committee whose business it is to choose suitable persons

to prepare the needful annotations. The annotators, who are chosen from all denominations, are to be unanimous in their acceptance of the annotations, so as to guard against the introduction of unsuitable notes.

Another important decision of the Conference was the adoption of a resolution protesting against the growth and sale of opium, and calling upon the Christian Church to make more earnest efforts against this great evil.

A committee was appointed to inquire into the use of alcoholic liquors by the Native Christians, and to report to the next Conference.

Another practical outcome was the organization of an educational association of teachers, with a view to the promotion of educational interests in China.

A Permanent Committee has also been formed to further harmonious working in literary effort, by looking after the unification, the classification, the storage and sale of standard books at important centres.

Another important move made by the Conference was the appointment of a committee with the duty of presenting a statement to the Chinese Government, making it clear to the minds of those in authority in China what Christianity is, and what it aims at; and while thanking the Government for protection in the past, asking for the immediate and effectual suppression of libellous charges against Christian Missions. It is hoped that a representation proceeding from all the missionaries in China may receive from the Chinese Government considerable attention.

In addition to these more formal decisions, earnest appeals were put forth by the Conference for additional helpers. Two hundred lady members of the Conference drew up an appeal, which was adopted by the Conference itself, asking their Christian sisters to send more lady missionaries to China. The Conference also asked for more lay-workers. A large reinforcement of ordained workers was also pleaded for. These two last appeals, prepared by different committees, after being adopted by the Conference, were referred to a special committee, which combined them into the grand appeal for 1000 more brethren during the next five years which appeared in the August number of the *Intelligencer*. This appeal is said to have been voted, not under the pressure of a transient enthusiasm, but as a sober business measure in view of what has been actually accomplished in the past, and what seems likely to be needed for the future.

We have thus rapidly surveyed the actual business results of the Conference; but our survey would be incomplete without a reference to the brotherly intercourse, and the refreshment of spirit, and the enlargement of view which those who were present testify that they enjoyed, and which they valued as not the least important of the benefits of this important gathering.

For the sake of completeness, we would allude to the manifest manner in which the good hand of God was upon the members of the Conference, in the happily slight results of what might have been a very serious accident in the collapse of a stage upon which more than 300 members of the Conference were gathered for the purpose of being photographed. It is very touching to read that they were able to rise up from what seemed to be certain death and join together in singing the Doxology. Not only the marvellous escape of so many with so small a list of injuries, but the whole result of the Conference, might well be summed up in the grand old words, "Praise God, from whom all blessings flow."

JOHN P. HOBSON.

LAY EVANGELISTS IN BENGAL.

REPORTS OF THE REV. C. H. GILL AND MESSRS. S. W. DONNE, A. LE FEUVRE,
AND P. H. SHAUL.



ANY readers of the *Intelligencer* will remember that in January, 1888, the General Committee adopted Resolutions on the employment of European Lay Evangelists in India. The Resolutions drew attention to "the hundreds of thousands of villages" in India lying absolutely "outside the range of existing missionary agencies," the great preparedness from a variety of causes for the more effective carrying of the Gospel to them, the marked happy increase of missionary zeal among all classes of Christian people in the British Islands at the present time, the obligation in the view of these considerations resting on the Society to devise measures for a more extended evangelization of the masses of our Indian empire, and the Committee's readiness to entertain offers in the lay-evangelist direction. And the Resolutions directed communication to be held with Corresponding Committees and senior missionaries in India as to districts where lay evangelists might with special advantage be employed, and ways in which they might best go to work. In response to this communication a hearty concurrence was received from many quarters in India, and applications received for lay evangelists to be sent out.

The first missionaries set apart for this purpose were Messrs. Sidney W. Donne, Arthur Le Feuvre, and Percy H. Shaul, the two latter having been students in their third year in the C.M. College, but who spontaneously offered to go out in this capacity in preference to being ordained and coming under the usual arrangements with ordained missionaries, and sailed in January, 1889. It had been arranged that the Rev. C. H. Gill, of Bengal, who had been visiting Australia for his health's sake, should superintend the itinerating work of this small band, and for some months last year he did this; but we regret that his state of health makes it necessary that he should work in a healthier part of India.

All four of the missionaries send Annual Letters, which contain an outline of their first year's work. We give them below.

It will be noticed that each of them writes from Shikarpur, in the Krishnagar district. The Mission buildings at this place, which is chosen as the "home" of the associated evangelists, have been generously presented by an anonymous friend of the Mission. They were taken possession of in December last. Previously the party had resided at Bollobhpur and at Chupra.

Annual Letter of the Rev. C. H. Gill.

Shikarpur, Feb., 1890.

The Community.—On my return from Australia I took over charge of the building work from Mr. Williams, and remained at headquarters, sometimes visiting the camps. As far as I can judge at present, the "community" plan seems likely to work admirably. It is my aim, by a judicious division of the work amongst us, to bring out the capabilities and resources of each man, with a view to his becoming a fully-equipped and self-contained missionary, and to use our opportunities of social and religious intercourse to the end of independence

rather than of inter-dependence, in order that we may have preaching carried on in three or four different directions at the same time. As long as love rules in the hearts of the members all is sure to work well. As regards our finances, we find the sum fixed is quite enough to keep us in health and comfort. Hitherto the community has been in existence only one year, but already the experience gained points to the perfect feasibility of the plan, and more—to great benefits likely to accrue both to the Native Church and to the heathen. I am sure I am the mouth-

piece both of European and Bengali brethren when I write this; and I take this opportunity of earnestly urging the Committee at home to give a prominent place to this scheme, and to post it up before the eyes of the many young men in our Y.M.C.A.'s, Church Institutes, and parish churches, as well as in colleges, who are just longing for some such opening as this in connection with their own Church of England.

Preaching Work.—It is premature to say much about this part of our work. We have no baptisms to report; everything is in its initial stage. But we can speak of the attitude of the people, and the encouragement we receive. In the parts which have been previously worked by Mr. Williams, and from which some converts have been already gathered, we find some who have truly believed, but are afraid of baptism; but also others who openly denounce the Gospel, and turn our preaching into

controversy. This surely shows that the harvest is ripening and the crisis approaching. But, on the other hand, in parts where the Gospel has never been preached (and there are such not ten miles off), the people drink in with quiet respect, and often earnestness, the simple story of the love and work of Christ, and we have many real inquirers. It remains to be seen what the attitude will be when some baptisms have taken place. Caste is our greatest obstacle. It is refreshing to meet men in our journeys who are secret believers; they give us the certain hope that, though our baptisms are few, the souls who will be saved in the day of the Lord are many. But one does pray that the terrors of caste may be scattered by the power of the Spirit of God. For this part of our work I must refer to the more detailed reports from my three brethren.

Annual Letter of Mr. S. W. Donne.

In Camp, February, 1890.

In writing our first Annual Letters as members of the Associated Evangelists' Community of Shikarpur, Bengal, it has been suggested that we should each consider a different aspect of the work, so that our home friends may have presented to them with rather more detail the different sides which our work presents. To my lot it has fallen to give some idea of the outward surroundings of places and people, and events which have happened to us during this our first year of missionary life. "He leadeth me," is a phrase which has been often upon our lips, and it is one which very aptly embodies and expresses the experience of the whole year, as I think will be very evident from the short account which follows.

Upon arriving at Calcutta we were warmly welcomed by Mr. Clifford and the other missionaries resident in the city, and after a three days' stay took our departure for Bollobhpur, the station where we were to reside while learning the language.

Bollobhpur, being a Christian village, was a very nice place for us to be located at first, as we were able to feel that the sympathies of the people were with us, and, indeed, both the place itself and the people we have learned to love, and although it is not intended

that Bollobhpur should be our home in India, yet we shall all regard it with very homelike feelings, as it was our residence for so large a part of our first year of Indian life.

I am afraid I was the first to break in upon the happy weeks which followed our arrival, for about the middle of May I contracted fever. I am afraid it was the result of an indiscretion, swimming a river in chase of a babu's pony which had gone astray, and running about to catch it in my wet things; but I suppose the knowledge of how little you are able to stray from the prescribed lines in India only comes to you by bitter experience. As the fever was rather bad, I was sent down to Calcutta to be nursed and doctored. During my illness I experienced much kindness at the hands of my brother-missionaries, the conviction being borne upon me that the word brother out here is no unmeaning sound, but a practical reality; but, especially, I must record my thanks to my indefatigable and long-suffering host and hostess, Mr. and Mrs. Clifford, who nursed me night and day for twenty-five days, in addition to their other multifarious duties.

The fever still continuing, I was ordered off to Ceylon, in order to have the benefit of the sea-breezes, which, I

am thankful to say, blew away the fever in three days. I spent a very happy time in Ceylon, being most kindly received and looked after by the missionaries in Colombo and neighbourhood, and in Kandy, and at the end of five weeks had recovered sufficient strength to be able to return to my work.

No sooner had I reached "home" than some of my recent experiences had to be put into use, as my two companions, one after the other, were laid low with fever, and had to go down to Calcutta to see a doctor. Shaul was not well enough to go alone, so I travelled with him, and it was very fortunate I did, as the rough roads, and the bullock-cart without springs, quite upset him, so that we were forced to break the journey half-way to the railway-station, and wait four days to allow him to recover sufficiently to continue the journey. Here, again, the good hand of our God was upon us, and we have to thank the ladies resident at Kapasdanga for their hospitable reception and care. On the fourth day I considered the patient strong enough to bear the rest of the journey, and we arrived at Calcutta without further mishap, and I was very glad to be able to hand over my charge into more competent care; but, I must say I felt very much as if I were impersonating the dog in the story, who, after having been cured himself, the next morning was found at the door of his benefactor's house, having brought another of his tribe in need of similar assistance.

The next few months brought considerable changes, as we were sent to Chupra for a couple of months while the rains were about, and then had to return to Bollobhpur. As the distance is only ten miles, it would appear no great matter, but as the floods were out all over the country, it made a considerable difference, the road being under water. We performed the journey by water, boating across country, and experienced the novelty of seeing Natives reaping their rice-crops standing in water up to their necks. On our way back, seven weeks later, we experienced

another novelty; the road having been broken in two places by the late floods, we had to cross the gaps on our ponies. In these gaps the water still remained to the depth of several feet, and in the second, our ponies floundering in the mud rolled over and gave us both a ducking in water up to our necks. However, we managed to get out in safety, and by riding quickly home, and dosing ourselves with quinine for several days, we were able, by God's blessing, to ward off fever, which, after our late experiences, we were not anxious to have a second time.

Our ways now parted for a time; Le Feuvre going to Calcutta to take charge of the boys' boarding-school, while Bradburn attended the Conference. After Conference I went to Shikarpur with Mr. Williams, and Shaul joined Mr. Jones's camp for the cold-weather itineration; but since Christmas we have been together again in camp, learning the duties, which, we hope, will be specially ours, of carrying the blessed Gospel of God's love in Jesus Christ to those yet lying in ignorance and sin.

The itinerating work is certainly the nearest to one's ideal missionary work—preaching the Gospel to the heathen,—and this our first tour has opened our eyes to the extent of the "land to be possessed," the "whiteness of the field unto the harvest," and the "paucity of labourers;" the whole tour of this camp having encompassed about 250 to 300 villages, with a population of something like 30,000 inhabitants, in about three months. There has been much to encourage us, and there is every reason to believe that the good seed has been sown on good ground in very many instances; and besides that, we have sold about 600 Gospels, thirty Testaments, and a few Bibles.

So, although our way has been varied, and not quite all smooth sailing, yet the Everlasting Arms have been beneath us, and His presence has been with us, and, looking back upon the year, the small inconveniences fade out of sight, or are swallowed up in the much clearer memory of green pastures and still waters.

Annual Letter of Mr. A. Le Feuvre.

Shikarpur, February, 1890.

Appointed by the Committee in January of last year to be a member of

the band of evangelists to be stationed at Shikarpur, or more correctly Shantirajpur, I came out with my brethren,

Messrs. Shaul and Donne. We arrived in Calcutta on March 12th, very nearly a year ago, and proceeded at once to Ballabhpur, one of the largest Christian villages in the Nuddea, where we settled down to learn the language.

I have been told that those who have small minds seek, and even prefer, the society of children. If so, my mind is exceedingly small, for to the daily chats, games, &c., with the Ballabhpur children, I attribute most of my knowledge of Bengali, which though limited, is sufficient to make me feel much encouraged. This smallness of mind I heartily recommend to all, who like myself, are desirous of telling a foreign race, in their own tongue, what great things the Lord hath done for their souls.

Bengal fever laid hold of all three of us while at Ballabhpur, sending our brother Donne to learn some precious lessons in the beautiful island of Ceylon; Shaul and myself to Calcutta.

Early in September we were all comfortably settled at Chupra, in the bungalow of the Rev. G. H. Parsons, who had gone with his family to Cashmere. In this village we have a large and well-worked middle English school with a hostel for Christian boys attached. There is also a night-school for *rakhals* (shepherd boys) and a truly well-organized work among our children by means of a large Sunday-school, a children's service every Sunday, and a service for our Christian *rakhals* every Sunday evening.

At the end of October I had the privilege of accompanying Rev. E. T. Butler on a week's crusade in the town of Nadiya—a stronghold of Hinduism. A few extracts taken from a diary written at the time may interest you:—

"October 30th.—Early this morning we woke to hear the priests ringing their bells (5 a.m.), and half an hour later we were up and about. We had Bengali prayers at about six, and after *chota-hazri* we went in two bands. . . . Butler's party had a nice time, having three opportunities of preaching; one of these near the Hindu school was a very happy one. We, too, could testify to the Master's presence, though the adversary was raging. After leaving the school we passed several signs of the coming *pūja*—bamboo frameworks, and freshly-made images of Krishna and Chaitanya,

others, too, in course of preparation. Arriving at cross roads, about a quarter of a mile from home, we came across several big guns, and here we made our first stand. One of the Brahmins sported a Government title, a second was a pensioner of Government, while a third was Sanskrit pundit of a large college near by. We had our work cut out for us, as they took every opportunity of treating us with contempt. No. 1 said, 'Each country has its own religion, and that religion is best suited to the wants of that country.' He also referred to our beef-eating, to which I replied with Matt. xv. 11. He declared he was sinless, that he had a holy spirit, and did not need a Saviour, to which we replied with the words of the Master, 'I came not to call the righteous, but sinners to repentance.' . . . He retreated in a temper, which he declared was righteous anger, and we repaired to the house of No. 2. Here we had a happy meeting, and sold some books. . . . About a mile further on we came to a *kamat*, or open space, where men were making cart-wheels. Here we had an attentive though fluctuating audience—no fist-shaking or beetel-breathing in one's face as in the case of the titled holy one! Inodeen spoke very nicely. I followed with 'Blind Bartimæus,' my first attempt! The great argument seems to be that they have their own Incarnations, Saviour, washings from sin, &c. They explain away all the absurdities and sinfulness of their Avatars. . . .

"At four o'clock, after commending ourselves and the work to the guidance and protection of a loving Father, we repaired to the Shiva Linga temple, about one hundred yards off, and had two and a half hours' preaching. As we came up we saw an old fakir surrounded by boys, whom he was almost killing with laughter by his antics. As I approached, a man asked me for a tract, and I handed him one on 'Idol Worship.' He began to read it aloud, and at first in rather a jocular manner. The boys, over thirty in number, and anxious for some new thing to laugh at, came trooping over and surrounded us. Our readers sobered down as he went on, and men coming up shut the youthful element in. . . .

"November 1st.—. . . Had a glorious time in the evening. Went to one of Krishna's chief shrines and found a

grandly decorated temple, with an upper storey where the images of Krishna as the boy (Gopal) were placed. Keyal first spoke on 'God is a Spirit.' I then said a few words on 'sin and its cure,' illustrated by the healing of the leper. Darik followed. The crowd was deeply interested and orderly. After Darik had spoken, Inodeen read out the Ten Commandments, and said a few words to the boys."

I had the great privilege of staying at the boarding-school on three successive occasions, and there seeing the admirable work carried on among our Bengali Christian boys, by Rev. C. H. Bradburn, the Principal.

Owing to Mr. Bradburn's ill-health, my last stay at the school was prolonged for over a month. At the end of that time I joined the Rev. Ireland Jones's party, who were encamped at Barodee. I continued with him till about January 20th, when I had to take charge of the band of preachers working the villages east of Shikarpur.

In the work here I have learnt a good deal about the people, but I feel that there is much more to learn before I can be said to understand them, even on the surface. It is easy enough to love the children, for they are bright, happy, pretty little things; but the older people are so hard, so steeped in sin, so thoroughly self-satisfied, that nothing but the love that brought Christ from His throne to the agony of that time on the Cross when His Father had turned His face away—nothing but the love of God can bring a fellow into sympathetic touch with such hearts.

We have met several men, both educated and uneducated, Hindu and Mussulman, who more or less openly confess that they believe in Jesus as the Son of God and only Saviour, but for various reasons are still holding back from public profession. One such, who is a Bible student from love of the book, came to me rejoicing because his boy had been reproducing to his mother all that he had heard from me about Jesus and His love. Often we are met with the inquiry, "If you love us, why do you go so soon? Your words are

true, but you must come again." Again, "We are Bengalis. We do everything slowly. We believe your words, but we must act by degrees."

One little fellow used to bring eight to ten boys every day to my tent, and as I was quite alone, these lads, just out of school, would come in and listen to, ask, and answer questions about religion and what it meant; sin and its punishment, Jesus and His life, works, and death,—until it was time to go out for our evening preaching. Needless to say, the boys reproached us for leaving so soon, at every station. Two little fellows took to arguing with me and proving conclusively to themselves that I ought to stay. "Look, Sahib, I take one week to remember things. If you stop, I shall remember what you have taught me. If you go I shall forget it all. You must stop." A case of *Q.E.D.*!

The work is very real, the enemy strong and in full possession; but, thank God, we wield no mean weapons, and already we see that the Word of God is like a hammer breaking the stony hearts and revealing what is left of the image of God to welcome back that blessed Spirit who alone can reveal Christ as a personal Saviour.

Mr. Ball, who worked this district last year, sold a great number of New Testaments, tracts, Gospels, &c., and in several instances we have met men who have read and re-read their books, and who are very near the kingdom—satisfied as to the unsatisfactoriness of their own religions and much attached already to the simplicity and truth of the Gospel.

On the other hand, there are educated men ready to die hard for Hinduism, explaining away or spiritualizing all the inconsistencies of their books, and declaring that they have in them all and more than the Gospel has to offer. After all, it is amongst the poor that we have the real heart-welcome; the open confession that sin is their enemy and that their religion has proved quite powerless to help them. It is here that we sit for two, three, and more hours at night, and at the end are asked to go on.

Annual Letter of Mr. P. H. Shaul.

Shikarpur, Nuddea, Feb., 1890.

The district in which our work lies contains a dense population of husband-

men, and some parts are so overcrowded that the inhabitants can with difficulty find land to cultivate.

Here God has set before us "an open door;" the people, whether Mussulmans or Hindus, receive you with kindness, and in nearly every place will listen to the Word spoken. The harvest truly is plenteous, but the labourers are so few that God's husbandmen can with difficulty reach this promising land once a year, or once in two years. And then the field is so wide that in addition to sowing a few grains of fresh seed, they can only stop to pluck up a few weeds or remove some stones which are hindering the precious growth.

We endeavour to extend the kingdom of our Lord and Master by the following methods:—

1. *Morning Preachings*.—We took advantage of the early dawn to reach all villages within a radius of four miles from our camp. Arriving before the men had left for work in the fields, we were speedily surrounded by a crowd, and then, seated in a central place by the roadside, under the shade of a tree, or in an open courtyard, our preachers would earnestly and faithfully speak of our religion. The interest aroused by these meetings was plainly shown by the purchase of gospels after the preaching in nearly every place.

2. *Evening Preachings*.—It was often hard to tear ourselves away from our evening congregation, so manifest was the real seeking of many after truth. One meeting I well remember, when, after we had sung many hymns and all our preachers had spoken, the cry, "Tell us more about Jesus," led us to begin the meeting again; and after all our men had spoken a second time, the people were still anxious to hear more, and many accompanied us in our walk back to the tents.

3. *Colportage*.—Although many portions of Scripture were sold after our morning and evening preachings, the great bulk of our stock was dispersed at the *hats*. The *hat* answers as nearly as possible to the weekly market of a country town in England; and here people come from miles round to buy food, clothing, and other necessities of life. These we endeavoured

to attend, and while mixing freely with the people, selling our books, found abundant scope for tract distribution and personal talks.

4. *Personal Dealing*.—Inquirers, and those who desired conversation on religious subjects, were invited to meet us at our tents in the afternoon, and not a few availed themselves of the opportunity given. The medical knowledge gained at Islington has enabled me to carry about a portable dispensary, and by its means in some measure to relieve the needs of the many sick folk who came to our camp for help. The assistance thus given has proved in many cases a handmaid to the Gospel by assuring us a hearty welcome, and also giving our Native brethren many opportunities of speaking of the terrible disease of sin, and the love and healing power of the Great Physician.

5. *Controversy*.—This we did not seek, but where it was forced upon us, we were ready always to give an answer to every man—a reason of the hope that is in us, in meekness and fear. At our first camping-place there was no need to go out evening by evening to seek a congregation, for we always had an audience of two or three hundred people gathered at our tent doors. They assembled to hear their religious teachers attack our religion and prove that Mohammed was the true prophet of God; but as they listened hour after hour, they heard the attacks repelled by the sword of the Spirit, and the vast superiority of the teaching and life of Christ clearly brought out by comparison of the Koran with the Gospel.

In looking back over the past year, I can indeed raise my Ebenezer, and say, "Hitherto hath the Lord helped me," and am thankful God has graciously allowed me to become a member of a band of "associated evangelists," over whom it could be written, "And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following."


An interesting letter from Mr. Le Feuvre is printed in this month's *C.M. Gleaner*. All these communications will be an encouragement to the many friends who have the extension of lay-agency in the mission-field upon their hearts. Let us only get the right men, and a great blessing will be vouchsafed.

THE BHIL MISSION.

[In the *Intelligencer* for October, 1889, an interesting report appeared from the Rev. A. Clifford, our Secretary at Calcutta, on the Mission to the Bhils in Rajputana, after a visit he made to that part of India in 1838. That report should be read in conjunction with the following from the Rev. C. S. Thompson, who has been labouring in the Bhil country since 1881. It will be seen that Mr. Thompson refers at length to the gathering in of the first-fruits from the Mission in December last year, which have already been briefly reported.]

Annual Letter of the Rev. C. S. Thompson.

Kherwara, January 31st, 1890.

 AM sure your hearts will be greatly gladdened to know that the firstfruits of the soul-harvest in the Bhil Mission have been gathered in. On Sunday, December 15th, six Bhils were received into the Church of Christ by baptism. It was a day of great joy to the reapers. The glad tidings are causing many sympathizing friends to rejoice with us here in India, and I am sure that all at home who have watched the growth of the work among the Bhils, will share with us the gladness. It has taken nine long years for the "good seed" to take root, spring up, and bear fruit. There have been four clearly-marked stages in the Mission. First, 1880 to 1882, the difficulty of getting the confidence of the hillmen; second, 1883 to 1887, the convicting of sin as an offence against a Personal, Holy God, and Righteous Moral Governor; third, 1888 and 1889, believing in Jesus secretly; and fourth, at the end of last year, public confession by baptism. You now have a Bhil Christian Church—small, young, and dependent. It needs much prayer. The converts are a man, his wife, and four children. The man is about forty-five years of age; his wife is some years younger: the youngest child is five and the eldest ten years of age. Their names are Sukha, Hirki (his wife), Teza, Badha, Lalu (their sons), and Mangli (their daughter). Sukha was a *bhagat*, or devotee. It was touching to see him give up his *mala*, or string of beads, when he was being baptized. He was one of the first to come near me when I arrived in Kherwara nine years ago, and he has been with me every year since then in some of my itinerating tours. Sukha is a fine old man, commands respect, and is, I believe, a true disciple. Before

his baptism, the Bhils said to him: "If you become a Christian your fellow-countrymen will disown you, and the Padri Sahib may leave India." The old man replied: "My friends must do just as they please. The Padri Sahib will never cease to be my friend so long as I live the Gospel. But even if he does, I shall still have all I really need—my Saviour." Then they tried to frighten him by saying that he would be persecuted. He answered: "I have made up my mind once and for all to confess Christ publicly," and, drawing his hand across his throat, added, "you may kill me after that if you like." It will interest you to know that when the late Bishop Parker visited this station, as secretary, in 1882, he, Sukha, and myself ascended a high hill some three miles from Kherwara to get a good view of the "Hill Tracts." When we were ascending the steep, rough path, Sukha gave Mr. Parker his walking-stick to steady himself with. This little attention led us to talk about our companion. How well I remember the words of our late friend. "Thompson," he said, "I hope Sukha may be your first convert."

Inquirers.—(a) Pema, one of our boarders—a young man about twenty years of age—has asked four times to be received into the Church of Christ. He is a good young fellow. We call him "the musician." His musical talent was discovered in this way. One day he was seen sitting, near the door of his room, on a kerosine-oil tin, playing a sort of flute, which was simply a piece of bamboo with a hole in it, covered with a bit of something like tissue paper. He was playing a march on the flute, which he held with his left hand—while, with his right, he was furiously beating his drum—the old kerosine-oil tin. He is now the proud owner of a concertina, and can play

many of our English and Hindustani hymn tunes. As there is a danger of the parents and friends of the boarders misunderstanding the meaning of baptism, it has been explained to Pema that it is advisable for him to wait a little while. He has been sent home, in order that his connection with the school may cease, and that he may apply as an outsider for baptism a month hence. The Bhils thought there was some magic about what they called "making Christians." When the high wall of the compound of the girls' school was being built, the boarders and our servants averred that as soon as it was completed they were to be taken into the courtyard, and—well, they could not imagine what the result might be from the mysterious proceeding of "making Christians." Again, when Mr. Clifford, our Calcutta Secretary, was here for a couple of days in 1888, they said, among themselves, that he had come to make them disciples. Plans were at once made to escape the magician's designs. It was arranged that the servants should watch very closely the development of the plot in the mission-house, and, when the final move was about to be made, to sound the alarm, so that all might run away to their homes.

(b) One of the *gametis*, or head-men, is coming in daily for religious instruction. He came with Sukha to me in 1881, and very often accompanied me in my visits to the pals. Whilst holding a little service in the bungalow in 1882, I detected him trying to make the half-dozen Bhils present treat with indifference what I was saying. In sending him to his home after the service, I told him that God would certainly punish him for attempting to hinder His work. The poor fellow has had a sad experience since that day. The saddest part of it all has been the death of his only son. He seems now to be broken in spirit, but I cannot yet believe that his only motive in coming in here for daily instruction is to have Jesus as his Saviour.

A Contrast.—The conditions under which work has been carried on in this Mission are very different from those in the Santhal and Gond Missions. Whereas among the Santhals there is no caste, the Bhils are great sticklers for it. They are the more particular

because they can rightly claim to have so little. The other day I stepped into one of our out-houses at Lusaria when my Bhil servants were baking some cakes. I did not go anywhere near the food, yet they threw it all away, and did a march of ten miles on empty stomachs. Again, Santhalia and the districts in which the Gonds live are British territory, while, on the contrary, the hill tracts are in native states. This makes a great difference, especially when some of the chiefs are painfully conservative and determined to keep light out of their states as long as they possibly can. One more contrast is that, whereas the Santhals and Gonds are quiet, inexcitable aborigines, the Bhils are a wild, turbulent, mongrel race.

Bhagatism.—With regard to Bhagatism, or the apeing of Brahminism among the Bhils, there is a steady waning. The bhagats are not satisfied with what it has done for them, and they are demanding of their *gurus*, or teachers, an answer to the question, "How can we have everlasting salvation?" The gurus are extremely ignorant, and seem to almost despair of retaining their hold on their followers. I have twice asked the devotee, Shurmal Das, to tell me what prayer is, and how he prays. His reply on both occasions was: "He Parmeshwar! He Bhagwan!" (O God! O God!) "He Parmeshwar! He Bhagwan!" (O God! O God!) He kept on repeating this formula over and over again: he knew no more. Another instance of the ignorance of the teachers is the following:—Mr. Nathabhai, whom you will remember as a "fellow-labourer," when riding past a Bhil hut, one day last month, overheard somebody reading aloud. He drew up his horse and listened. Then he rode round to the entrance into the hut, and there saw a Brahmin apparently reading, with a furious energy, to a Bhil woman. The Brahmin took no notice of my friend's presence. Mr. Nathabhai, growing inquisitive, went up to the man, and found him feigning to read a treatise on "The Fortunate Conjunction of the Planets," with the book upside down! Shurmal Das, with a last faint hope of not losing his position altogether, has resumed his life of severe penance. The last time I saw the old man he was breathing

with difficulty, emaciated, and resolved never again to give up his life of fasting and voluntary suffering. By remaining out in the open in the rainy and cold seasons, and by sitting over a fire during the hot weather, he aims at being credited with that divinity that doth hedge a successful guru. His followers, however, are leaving the preposterous business of dethroning God. They are going to send for a leading guru from Kathiawar, and for another from Meywar, to ask them to point out plainly the road to heaven. If the two men fail to do this, some of the disciples say they will seek light and help from the Christian teachers. Two bhagats were taught to read the Hindi New Testament in our boarding-school. They are now gurus, and are trading on the education they received. From the 6th verse of the 14th chapter of St. John's Gospel, they have coined a new name for the Almighty. When asked whom they worship, they reply, "Satya Sahib." "Satya" is the Hindi translation of "the truth." With regard to worship, as we understand it, they have none. For many years I was under the impression that they propitiated an angry goddess by sacrificing a goat or a buffalo in the usual way. They do nothing of the sort. The Bhils carry their creed, with respect to distrusting everybody, into higher relations. If the rains fail, or there is a great deal of sickness in the villages, they do not try to pacify the irate goddess by at once offering a sacrifice. To keep on the safe side, they negotiate terms with Davi. They say, in effect, to her, "If you send us the rain this week, we will give you the blood of a buffalo to drink on Sunday morning." The indispensable condition is—the rain first. And the climax of the business shows the Bhil to be a very economical man; the place of sacrifice is turned into a butcher's shop, and all the meat sold in pieces costing from a penny to sixpence each. Davi's share is—the blood.

The Khandesh Bhils.—I have visited their camps and treated the sick. Caste appears to have no place among them. This conclusion is drawn from the following incident. There is nothing that those who observe caste rules are more particular about than their drinking water. It is

not necessary for a Christian to touch the water to pollute it—the mere fact of his going near it renders it ceremonially unclean. I was preparing a dose of medicine for a "naga" woman. A man sitting near her wished to pour some water, with which to mix the drug, into the palm of my hand. For various reasons, I objected. The Khandesh Bhil then acted as compounder, and just to show, I suppose, that he wished to be on the best of terms with me, drank quite the half of the medicine before my patient had a chance of it. Their dialect is totally different to that spoken by our Bhils. Some of the men were drunk. They are a very uncleanly people, and I was informed, eat carrion and monkeys. What does the great Hanuman think of such an end befalling his brave soldiers!

Kherwara.—At the end of the year there were twenty-six boys in the boarding-school. This week, ten of them, having finished their course of study, were sent to their homes. If they succeed in starting schools, they will receive the pay of the schoolmaster. The vacancies in the boarding-school are already filled up. The behaviour of the boys has been good; their ages vary from ten to twenty-four. The youngest are, as a rule, the sons of men of influence, whose goodwill we wish to secure. Last hot weather the prices of the staple food of the Bhils were so high that it was necessary to increase the boys' monthly allowance from Rs. 2:6 to Rs. 3:2. Almost daily young fellows come in to request to be admitted into the school. This year a change has been made with regard to the means of imparting instruction. Formerly Hindi was the medium by which Hindi words and sentences were explained. This plan was not a success. Hindi is now explained in Bhil dialect. A curious thing found out during the year was that the scholars who could read Hindi, and in conversation use the tenses correctly, were unable to translate them into their own patois.

Religious Services.—The English services are the Holy Communion fortnightly, and evening service every Sunday. A change has been made with respect to the Native services. Instead of there being two for mixed

congregations, there are now one for Christians only, one for non-Christians, and one for all who care to come. The attendance at the one for non-Christians is about sixty. The daily prayer-meeting in the mission-house at noon is still kept up. Every Saturday evening we have a meeting in the girls' school to ask God to prepare His people to do His will on the coming day, and to pray for the extension of the Master's kingdom.

Out-Stations.—No. 1. *Lusaria.*—The number of boys in the school at this station is not so great as it might be. It is so difficult to get a schoolmaster who is a good teacher, and at the same time interested in the Bhils.

No. 2. *Bilaria.*—Dita, one of our trained boys, is schoolmaster here. He keeps up the numbers remarkably well. The average number on the rolls for the year is 55; and the average daily attendance 47. The plan of the school-house is like a fan. The object of this is that the master, sitting at his desk at the handle-part of the fan, may have all the scholars under his eyes. Some of the boys are very eager to learn. Though the school is not opened till ten o'clock, some of the little fellows may frequently be seen reading their books in the verandah at 6.30 a.m.

Village Schools.—At the end of 1888 there were six schools with an aggregate daily attendance of eighty-six scholars.

Literary Work.—In the hot weather I revised the Bhil grammar and vocabu-

Associated with Mr. Thompson in the work is the Rev. W. B. Collins, who joined the Mission in 1888. He sends a short Annual Letter for 1889, from which we take the following:—

Annual Letter of the Rev. W. B. Collins.

Kherwara, Feb. 2nd, 1890.

Praise.—The good hand of our God has indeed been upon us in our journey and our dwelling. We can give thanks that no serious illness has come to hinder; that the new and untried surroundings have proved to be less trying than we anticipated; that we have met with very much kindness from our few European neighbours; that the people, in the depths of their ignorance and in spite of their timidity, are so attractive and lovable; that the boys and girls show much greater intelligence and willingness to learn

lary. I have, of course, no intention of having them printed for general use. Hindi and Gujerati must take the place of the patois of the Bhils in the Hill Tracts. The dialect of almost every district is a local patois, full of words and expressions not known beyond the local confines. The manuscripts will, I hope, be of some service to those who have to work in this Mission.

Extension.—Kotra cantonments, where there is a company of the Meywar Bhil corps and a British officer, are situated on the northern bank of the Pamri River, fifty miles to the north-west of Kherwara. On the south bank of the river there is a large Bhil pal, which is also called "Kotra." In this pal H.H. the Maharaja Sahib of Idar has, with his customary generosity, given a grant of a piece of land for a Mission station, and Rs. 1500 towards the erection of suitable buildings. On Sunday last I received a nice kind letter from his Highness, in which he said, "I fully recognize the usefulness of your charitable work, and hope that it will bring on excellent results in the long run." There ought to be a European missionary stationed at Kotra. The site has been selected and measured off. It is 608 yards in circumference.

Help and Sympathy.—The prayers, the money, and the sympathy of numerous friends have enabled me to go forward through another year. Sincerest thanks to them all! Mr. Nathabhai, assistant to the Political Agent of the Mahikantha, has been, as in past years, a true "fellow-labourer."

than we expected from them;—but most of all, that in our first year we have been allowed to see the firstfruits of the harvest which we trust is coming from the seed sown during the last ten years.

Patience.—Very much patience is needed in this Mission, though we are not more tried than the pioneers of most of our great Missions were. My colleague, in his ten years' work, has gained great influence, and the good opinion of all who know him. Still, at the thought of a school being planted anywhere, some agent of a local (Raj-

put) chief will stir up the otherwise most willing Bhils, and make them refuse what they had before asked for, it may be. Or a rumour, started by some one of their oppressors, will keep all the children from a school which was well attended for months. The difficulty of making them understand things so far above their ordinary thoughts: the ignorance fostered by their alien governors (Rajput nobles and chiefs) that they may remain in semi-slavery; and the shyness which generations of oppression have induced;—all these make them very difficult to approach. And besides, of

course, we meet with disappointments in those who have been months under teaching, and who had often expressed themselves as almost Christians.

Prayer.—I have always felt that one of the chief blessings of direct work for the Lord, is the continual need to look to Him for power; and with the difficulties of a new language, new modes of thought, and differences of race and education, we feel that need of His power more than ever; so the prayer which moves the hand which moves the world comes daily to be more thought of, and the prayers of the workers at home to be more valued.

SEVEN YEARS ON THE GODAVARI.

REPORT OF THE REV. J. CAIN.



THE following extracts are from the Annual Letter of the Rev. J. Cain, of Dummagudem (Koi Mission), Telugu Country, South India. Mr. Cain and his wife, who have been labouring in the trying climate of that part of India since 1873, with only one furlough, are now in Australia in search of health, and Mr. Cain takes the opportunity of reviewing the work in his district during the past seven years. It will be remembered that this is the Mission started thirty years ago at the instance of Sir Arthur Cotton and General Haig. In 1860, Sir A. Cotton, who had been sent by the Government with an engineering party to open up the Godavari to navigation, wrote to the Society urging that efforts be made to evangelize the Kois. Meanwhile Captain (now General) Haig, who was in command of the engineer staff at Dummagudem, had begun a prayer-meeting for the express purpose of pleading with God on behalf of the Kois; and an evangelist had been provided in the person of a Rājput named Indukuri Vencātarama Rāzu, at that time the head of the Commissariat department of the newly-established works, who had been converted through reading a Bible Captain Haig had given him.

Dummagudem, Jan. 26th, 1890.

As we are now leaving our work for a time in search of renewed health and vigour, it may be well to let this letter partake more of the nature of a review of the events of the past seven years than that of a purely Annual Letter. And in reviewing the history of this Mission during the years 1883-1889, I will take, as far as possible, each department of the work separately.

Extension.—Perhaps this is the most remarkable feature. As will be remembered, the result of a tour of three illiterate evangelists sent to the Malkanagiri Taluq by General Haig in 1882, was a visit from Nadigotla Lin-

gaya to Dummagudem for further instruction. Early in 1884 he came again, but was not baptized until Easter Sunday that same year, when he paid the third visit. In February, 1885, we travelled out to Bejjikavada, in the Malkanagiri Taluq, and there were privileged to receive twenty-four into the Christian Church. In 1886 we reached Chitrakonda, 100 miles from Dummagudem, and admitted twenty-six into Christ's fold. Thus the Church in that taluq has steadily grown, until it now numbers more than 100. But, alas! the first congregation has been greatly scattered, as in 1887 the ravages of one or more tigers compelled all the

Bejjikavada people to forsake that pretty site and seek fresh homes and fresh work. As some of the Christians are now far away from Christian surroundings, we fear that the love in some instances has grown cold, more especially as it is impossible for M. Gnanasigamani Pillai [the Tamil catechist from Tinnevely] to visit them all more than once a year. But in one far-off village they have so well spoken the Word that a family is ready for baptism. For some time the heathen relatives of the Christians in this taluq were neutral, if not friendly, to the new religion; but the great Enemy of souls would not allow that very long, and early in 1889 he stirred up the bitterest opposition in Chitrakonda. A few women, whose husbands were heathen, and a young man and his wife, succumbed to the threats and entreaties of their relations, but the leading men and women remained firm and steadfast, and we were encouraged by the sight of four adults, who had hitherto remained neutral, coming forward and enlisting under Christ's banner. Since then the persecution has greatly subsided, and we are sure that ere long there will be fresh trophies of divine grace in that outlying region. The work in that taluq is superintended by M. Gnanasigamani Pillai, who lives at Malkanagiri itself, and has won the favour of many officials, and remains devoted to his work in spite of the sad loss of his eldest little boy and the serious illness of his wife. If ever any one had reasons for retiring from the front of the battle this good brother has had; but his courage has not failed him, and, we trust, will not. His wife is highly respected there, and during our stay last February was enabled to take Mrs. Cain to the leading men's houses, and thus secure grand opportunities for preaching the Gospel to the women. We did hope that M. Gnanasigamani Pillai would be ordained before we left, but, unfortunately, this has not proved feasible.

Four months after Lingayya was baptized, P. Baleshudu, from Pullangi, in the Rampa Taluq, arrived, and asked for baptism. He had been led to a knowledge of the truth simply from reading a few Christian tracts; but he had thoroughly grasped their teaching. He was baptized, and after a time a

nephew of his, and then his mother. As Baleshudu was a widower, he sought a bride here, and one of our girls bravely resolved to accompany him to the unknown regions of Rampa, and a younger one gladly consented to become the wife of the nephew. Thus the foundations of a small Church were laid in the Rampa Hills. The journey there is a very rough one, and we have only been able to accomplish it once; and it is not pleasant to have to record that Baleshudu's relations with the Reddis, the lords of the soil there, are not of the most agreeable nature, nor do we think that he has been as accommodating as he ought to have been. But still the work has spread. At the Christmas of 1889 he came in with a few friends, three of whom received baptism, and then two were married. A month ago the woman fell from a platform and died from severe injuries received. This last Christmas (1889) P. Baleshudu came again with some friends and sought a bride for one of those baptized last year (1888), and the young man's proposals were most favourably received by one of the elder girls. So the bonds between Dummagudem and Rampa are increasing steadily. One of the visitors was an old man who has for some two years past been carefully reading the life of our Lord, and last year made up his mind to accept Him as his Saviour. His younger son determined to follow his example, but his elder son resolutely refused to become a Christian. They arrived on a Saturday afternoon, and were present at the Sunday services. In the afternoon Mrs. Cain (as I was down with fever) was speaking to the small congregation, gathered together in our large room, on the gifts of the Magi to the infant Lord at Bethlehem, when something or other touched the heart of the elder son, and he left the room resolving to enter Christ's Church with his father and brother. The three were baptized the following Friday, and no one could think that I acted hastily when I yielded to the pleadings of the old father and admitted him, two days later, to share the privileges of those who gathered around the table of the Lord. Thus there is now a small Church of fifteen in Rampa, without any resident teacher, and only visited once or twice a year by an

evangelist. But they can nearly all read the New Testament and carry on religious worship amongst themselves.

The work nearer home has also extended, and would have done so far more than it has if we were not so anxious to do all that lies in our power to keep the work thoroughly spiritual. Openings have not been availed of because of the uncertainty attached to the motives of the applicants. Baptism has been refused to those of whose thorough sincerity we were doubtful; but, alas! some of those who seemed thoroughly in earnest have shown by their conduct after baptism that their hearts were not altogether right before God. However, five months ago we had the privilege of admitting twelve adults and eleven children at a small village six miles farther up the river, close to the celebrated Parnasala, the supposed site of Ravana's carrying off Sita, and hence visited by many pilgrims. The evangelist stationed there had carefully prepared the candidates, and their clear, decided answers greatly cheered and encouraged him. Their steady, consistent walk has attracted the attention of many, and thus, far and near, rich sheaves are being gathered by God's workers in this district. Fifty miles further down the river are several families waiting for baptism, whom no threats and abuse have frightened in the least. We are only waiting for the erection of a school-room to start work there, and we know it will spread to the neighbouring villages. A Native official not long ago remarked to one of our catechists respecting a poor old woman there, "She prays the most wonderful prayers. We were astonished to hear an ignorant old woman like that pray as good as our Sanskrit prayers." And so there has been a steady increase in most of our older congregations. Of the baptisms among the Kois I will speak further on.

Pastoral.—The building up of our Native Christians is a most important yet most difficult task. How to carefully tend them, and yet not make them dependent, helpless adherents, is a difficult problem. If greater regularity in attendance at all the services is a sign of progress, we have much, very much, to be thankful for. We have now to enlarge the Nallapalli

school-church for the second time after our return, in spite of a few very sad cases of sin amongst some of the elder Christians, who were baptized when living in the Raghavapuram district in 1870. At the time they fell into sin there was no resident catechist at Nallapalli, although this does not excuse them in the least. But some of those Christians, who are not so highly favoured as those living near Dummagudem, have shown by their apt quotations of Scripture in conversation that they are diligent students of the New Testament. Hence it is most important that the missionary, in going over his district, should not be in a hurry, but should spend sufficient time in each place with the teachers and elder Christians, reading the Word of Life with them, and thus endeavouring to admonish every one, and to teach every one, that he may present every one perfect in Christ.

Schools.—When we returned in 1882 we found that the schools in and around Dummagudem had been deprived of nearly all their best teachers to supply four new schools in the Rēkapalli Taluq, which were dragging on a most miserable existence. It was some time before we could make more satisfactory arrangements, but the far-off feeble ones died a natural death, and the teachers were transferred elsewhere. The great improvement here has been in the Dummagudem Girls' Day-school, which is attended now, not only by the Christian boarding girls, but also by twenty-four caste girls. This is the only school in the Telugu Mission thus attended. Another great improvement is in the Nallapalli School. The promising school which I left in 1880 had ceased to exist in 1882. Now we are thankful to say that it has been revived, and is the largest school outside Dummagudem and Bhadrachellam in the whole taluq. It is taught by three Christian Kois. Out of the fifty children who attend the school there are fifteen Koi girls and sixteen Koi boys. The success of this school has encouraged the Kois in other parts of this taluq to send their children to the nearest school, whether Mission or Government. The labour spent on the old school (1876-1880) was not in vain, as it furnished the teachers of the new school, and two of the lads, since grown

up, have been baptized as adults into the Christian Church. If we only had good young men ready to take up the work, and full of love to the Kois, and well acquainted with their language, we might open out many more schools. Our Boys' Boarding-school has again assumed its old character as a nursery for agents. Whenever we are at home, we endeavour to cultivate the closest relations with them, so that we may thoroughly know them and influence them. And we can certainly say that we have seen signs of the Spirit's working in the hearts of more than one. As most of those in from the Malkanagiri Taluq come rather for the general instruction they receive than with a view of being afterwards employed as agents, their time here is a most important one. And as a rule they are far superior in tone and bearing to those drawn from parts nearer Dummagudem. The Girls' Boarding-school has well repaid the loving labour spent upon it. Anxious to come as much as possible in contact with each child, Mrs. Cain has from the first determinedly kept the numbers down to twenty. All have not turned out as we hoped, but there has been a number who have led the most consistent lives, and are exercising a most wholesome influence around them. We are still mourning the loss of one who was lately called to her rest, after labouring for three years in a village close by, and winning the affection of all who came in contact with her. When she first came to the school, on the death of her father, she was apparently the most unimpressible and unget-at-able child, but her character gradually unfolded, and all the children lovingly looked up to her as their elder sister, and when she married and went out to Jumelagudem, her quiet influence over the uneducated Christian women there was most marked. We did hope that she would be spared long enough there to raise the love of that small congregation, and by her bright example help them to set their affections on things above. This year we have lost many more by death than in any previous year, even more than when cholera and small-pox were carrying off victims all around us.

Kois.—If the work from the very first could have been carried on exclu-

sively amongst the Kois, and in their own language, we may well believe that there would have been by this time a fairly strong Koi Church. But, by force of circumstances, the work was carried on in Telugu, the language of so many officials, whose visits the Kois regarded with anything but pleasure, more especially as the country up to 1861 was in a state of rude chronic warfare. Thus Mission work amongst them began with this dead weight, and the conduct of some of the early evangelists did not commend the Gospel to their hearers. After a time the Telugu-speaking Malas of the Koi villages, many of whom are servants to the Kois, began to accept the Gospel and receive baptism. Thus another hindrance arose. In 1869 occurred the first Koi baptisms, but as Razu Garu has more than once confessed to me, his great anxiety to bring the Kois into the Christian Church caused him to press baptism on many who did not realize what a solemn step they were taking, and who therefore soon fell back. They were quite willing to obtain the privileges of a Christian, but not to fulfil his duties, and then, with the restlessness which characterizes so many Kois, many of them removed far away, and thus became scattered, and the work amongst them seemed a total failure. As the Koi women were untouched, they brought all their influence to bear against the Gospel.

When we returned in 1882, Mrs. Cain resolutely determined to do her best to get hold of the Koi women, and she has done so to a great extent, and her labours have been blessed to both men and women, and now in the neighbouring villages where there are Christians there has sprung up a desire in the hearts of some of the Koi women to enter the Christian Church. Three months ago we had the privilege of baptizing three Koi women, and there are others almost ready. One of the three earnestly begged for baptism when Mr. Fox was here, but we held her back until she was better instructed. They all need teaching in the Koi language, and their knowledge of Telugu is so limited that they do not profit as we would wish by attending the services, which are necessarily conducted in the Telugu language. But what can we do? The Telugu work absorbs so much

of our energies. As many young Kois now know well how to read the Telugu character, Mrs. Cain and some Christian Kois have thoroughly revised the Koi translation (by Gen. Haig) of the Gospel of St. Luke, and the Madras Bible Society are now printing it in the Telugu character. The new school which we have at Virapuram, on the banks of the Sabari, is not a large one, but it is most important, as the Kois there are some of the most superstitious and unenlightened in the whole of the district. Even the small work among the Kois around here seems more encouraging to us all than it has ever been since I first came here in December, 1873. Their customs, and habits, and manners of life are so thoroughly different to those of the Hindus around them that the question of marriage is a most difficult one. I do not know of any of our Native Christians who would be willing to give their daughters in marriage to any Koi Christian of any standing, and the Koi Christians are not to be wondered at if they do not care to seek brides from their own social inferiors in their midst. There is no friction between the two classes, although at times unpleasantness has arisen between them and some of the Native Christians who came here in 1877. It arises, I am sorry to say, chiefly from jealousy, the latter being envious of the superior social position of the Kois, and being ever ready to carp and criticize the conduct of those who are not of so long standing in the faith. As nearly all the wives of the Koi Christians are still heathen, I have felt it best to adhere to my old rule of not baptizing their infant children.

Medical Work.—This gradually sprang up from there being no dispensary nearer than Bhadrachellam. The work grew and grew, and became too much for Mrs. Cain. Our good friend and helper, General Haig, perceiving this, and meeting with Miss Graham in Edinburgh in 1885, and finding her ready and willing to come out, persuaded the C.E.Z.M.S. to send her, and it has marvellously prospered under her hands. In 1889, there were 4650 visits to the dispensary. The establishment of the dispensary has given us a wonderful hold on the affections of the people far and wide, and it affords a splendid

opportunity of preaching the Gospel to many who come from very long distances, perhaps eighty or 100 miles, and who carry back the glad tidings with them. When travelling, we often meet with a welcome from some one or other who has received benefit from our dispensary. This year two merchants gave us donations, amounting to Rs. 60, in appreciation of help received. Thus it is one of the most powerful instruments of helping forward Christ's work in these parts. The medicines we carry with us in our tours have frequently been blessed, and secured a favourable hearing of the Gospel on the part of many who otherwise would turn away, and in more than one instance has tended to cause the caste-people to treat with more consideration the poorer Christian women we were about to visit. We cannot but be thankful that Miss Graham has been enabled to carry on her work so steadily and successfully.

Co-workers.—In 1885, Mr. Peate came, full of zeal and vigour, to help us in our work, but a sunstroke compelled his retreat after six months' promising study of Telugu. Mr. Davies came in November, 1887, but he, too, soon found that he could not stand the exposure to the sun necessary in district work. Mrs. Dowling came at the same time, and is still with us, helpful to us in every way possible, and winning golden opinions from all.

Our dear brother Razu Garu has been getting weaker and weaker as age crept on. He is not allowed to mount either horse or bandy, so that he cannot stir outside Dummagudem. There, however, he can and does find abundance of quiet work to do.

I cannot conclude without expressing our most heartfelt thanks to our Heavenly Father for His many mercies to us, and for so graciously permitting us to labour so long in this outlying part of His vineyard. Over and over again, when we have been saddened by disappointment or weakness, He has cheered us by tokens of His presence, and by manifest signs of His wonderful power working in the hearts of His chosen people; and we feel sure that the blessings we have received are only the first drops of a rich and glorious shower.

LETTERS FROM UGANDA.



VERY graphic are the letters of the Rev. R. H. Walker which we now present. They carry on the narrative of events from Christmas, up to which date, or nearly so, the letters printed in our June number gave full accounts; and they give a vivid idea of the position in Uganda, both before and after the victories of the Christian party in February. Some of them are to one or other of the Secretaries, and some to Mr. Walker's own family. The latter have been kindly placed at our disposal.

It will be remembered that Mwanga was restored to the throne of Uganda, after an exile of about a year, in October last; that at the end of November he was again driven out, and took refuge on the island of Burungugi in Murchison Creek, where he had been encamped before; and that in February he was again restored. These letters cover part of the time spent on the island, and the restoration to Uganda. The first letter begins on December 23rd, and, as will be seen, finishes on January 22nd. It describes the position, and the life, on the island during that period:—

From the Rev. R. H. Walker.

To-day is 23rd December, 1889. The position and condition of the Christian party at this time are as follows:—On this island are Mwanga, the Katikiro, one or two other chiefs, and the four missionaries. This island may be considered the headquarters of the Christian party. Here all news is brought, and from here all orders to the various companies of Christians go forth.

This island is in Murchison Creek, only 400 yards from the mainland, and about ten miles from Rubaga. It is quite a small place, not more than one mile and a half in circumference, and rising to a hill of some 300 feet in the centre. The lower slopes of this hill have a few trees on them, and at one time were cultivated in parts, but now, owing to the fact that people have been crowded together here, no part of the island is cultivated at all. We are dependent for food and firewood on the supplies the canoes bring us. Parties go out every day to collect food on the mainland, or to buy from the Basese on the other islands. Food was once very scarce, and the number of people here so great that plague and other sickness broke out. Now many of the people have moved off, and have joined the other parties of Christians who have retired before the Arab forces.

In Budu, the extreme south-west of Buganda, the Christians are now collected in considerable numbers, and also in Chagwe, the extreme east of Buganda, there are large bodies of

Christians. The Christians tell us they are tired of fighting. We point out to them the folly of saying this, and of expecting the Europeans to come and do all the fighting for them. Still, however, as no attack or advance has been made on Budu, this island, or Chagwe, I fancy the other side must be tired of fighting too. As the canoes and the Basese remain faithful to Mwanga, the Christians situated in the three above-mentioned places have free communication with each other by water, and so have not to encounter the enemy, of whom they seem to know very little.

I ask for information as to the Islam party's whereabouts, strength, numbers in Arabs and coastmen, but we can get no satisfactory answers. It is not even known whether they have reached Mengo yet, or whether they have brought Kalema from Bunyoro, where he appears to have been living with Kaberega, and some half dozen or so of his followers.

The condition of the Christians cannot be looked upon as permanent; we cannot remain much longer on this island, as in the event of no help coming from the Europeans, but only a promise of help in about a year's time, the Basese and their canoes could not be relied upon to supply us with food. To say nothing of the fact that the confinement and cramping we have to endure on this small island begins to tell very unfavourably on every one's health and spirits. The wounds of

those who have been shot do not heal quickly here, and a good many have already died of the plague, which is still spreading amongst us. If Mwanga cannot take up his position at the capital, the surrounding nations tributary to Buganda will fall away from his side, and make the danger much greater.

The position of the Christians in Budu and Chagwe cannot be regarded as permanent either, for it must be known to the Mohammedan party that they are only resting and buying up ammunition to renew the struggle as soon as a favourable opportunity shall offer. What will be resolved upon as the line of action I cannot say, but we sometimes fancy that if no outside help can be got by the Christians *now*, they will consider the promise of British protection and help in a year's time too remote to be worth waiting for, and that in that case Mwanga will go to Usukuma, and the Christians will no longer be a party in Buganda, but will be gradually absorbed by the surrounding nations.

The facts that have made our coming to Buganda under such circumstances as I have related are briefly these:—As regards the Christians themselves, we have thus shown them that we care for them no less than the French priests care for their converts. We have been able to advise the Christians to forget personal likes and dislikes, and to labour for the common good of their country, and so a collision with the Roman Catholic Christians has been avoided. Again, we have exhorted them to show mercy in the time of victory, and whenever we have heard that the murder of Mohammedan prisoners has been contemplated, we have shown the Christians how wrong such acts are, and have begged the lives of the captives. We have tended the sick and wounded, and in some cases have been the means of relieving their sufferings, and in many more I hope we have practically shown our feelings towards them.

Mr. Gordon has been able to hold services every Sunday, to which large numbers have come, and almost every day has had a class attended by some ten or so for more individual instruction.

Also coming as we have done as the guests of the Christians, we have been

supported by them, and have lived entirely on what they could give us. Thus we have come amongst them in our right capacity, not as those who can give them this world's goods, but as people that they are bound to provide for as far as they can. The Christian chiefs have put us up houses wherever we have stopped. And it is only the difficulties of the case that have prevented the food they have sent us, and the houses they have built us, from being as good as we could have wished for. I will not dwell on the roughness of the life we have been compelled to live; this you will easily picture when you remember that we are in a country that has been devastated by war, and are the guests of those who have not always been the victorious party.

To-day is Christmas Day, and I must just branch off from my subject to illustrate the kind of life we live. Yesterday our Christmas cheer was plantains and salt three times in the day, and tea, without sugar or milk, which had been under water in Mr. Stokes's boat. Last night (Christmas Eve) one Christian sent us a fat goat, and another sent us a cow with a calf, so to-day we have mutton, and milk in the tea. These may seem trifles to you, but they are of much importance to me; they come under the head of "daily bread," for which we pray, and coming as they do, I feel He hath "so done His marvelous works that they ought to be had in remembrance."

Then as regards the king (Mwanga) himself. Our coming at this time shows him we wish to help him when he is in trouble; but more especially we get to know him now, and he gets to have full confidence in us. He can demand nothing from us now; he humbly begs, and we give him what we can, to show him we do not want to take undue advantage of our present position. Mwanga has no power at all in the country. He once wrote to us begging us to ask the Christian chiefs to do him a favour. We did not do this for him, as it was purely a political matter, and one in which the chiefs were the best judges of the policy to be followed. As we are thus entirely free from Mwanga, and not in any sense dependent upon him (on his will and pleasure), but rather he dependent upon us, we have an opportunity, such as has

never been granted to missionaries in Buganda before, to establish the Mission on its proper basis. At last Mwanga treats us with respect, and looks to us as his best friends. Now, for the first time, he begins to see that we are not political agents of a European Government, and that we have no desire to eat his country. I hope by our respectful treatment of Mwanga in the day when he is of so little importance in the land, he will learn that we shall always show him honour, even when we are not compelled to. We do not anticipate that Mwanga will ever be king as once he was, for the Christians (Roman Catholic and Protestant) have all determined never again to have a bloodthirsty tyrant with absolute authority on the throne of Buganda.

Then, again, as regards the Imperial British East Africa Company. Our coming to Buganda just at this time has been of great use to them. We have been able to send them the first news they got of Mr. Stanley and Emin Pasha's abandonment of Wadelai. And this news has been very timely for them, for their agents were actually in Busoga, and were intending to push their way on to get news of Stanley. We hope, too, that we may have been of some use in explaining the letters written in English (which no one else could have read), which they have sent to Mwanga, and also in showing Mwanga the advantages he is likely to gain by accepting the Company's offer of British protection for his country. We have not, I think, departed from our proper calling in this last matter; we have simply told Mwanga the truth as far as we knew it, and have explained the meaning of the Company's offer, and their flag which they have sent. We have done this, not as "political agents," but merely as Mwanga's and the Christian party's friends, being moreover the only people in the land who could have done it. We have also been Mwanga's mouthpiece in writing to the Company's agents, and we have done our best to give them a true account of the present state of the country.

I have not written the above to show

Next we give extracts from a private letter to Mr. Walker's father, which supplements the foregoing:—

Murchison Creek, Jan. 4th, 1890.

I told you how a man called Paulo had been shot in the mouth. I was

how much good we are doing, and what useful missionaries we are, nor, again, to persuade myself that we did quite right in coming to Buganda last September, but to assure you, or any one who might question the advisability of coming to a country plunged in war and under no settled government, that the after-results have fully justified Mackay in the opinion he held and the advice he gave us when he packed us off in the canoes for Buganda.

I do not say much about Mr. Gordon's and my personal feelings during these eventful times; but I think I may thankfully say the unpleasantnesses have been overcome by a large gift of health and good spirits. I hope I may include Mr. Gordon when I say we have learnt to know each other better by these varied experiences, and have the more confidence in each other, and derive more comfort and pleasure from each other's society than we otherwise might have done.

Time has moved on since I wrote the above. To-day is January 22nd. We are told that a man is going to Usukuma to-morrow on business for Mwanga, so we hope to send off a letter or two by him. The Arabs at Magu have sent the ransom for Halfan, who was captured on the dhow. This ransom, together with a few private presents to the chiefs, amounts to 500 lbs. of gunpowder, seventy muzzle-loading rifles, and ten bales of calico. On the strength of this, the Christians talk of collecting together again and making another attack on Kalema. We have had no news of the Imperial British East Africa Company in Busoga since our last letters to them. It is nearly two months now since we heard from them. The position on this island remains much the same, and at times it is difficult to believe that there is an enemy on the mainland. We keep out of the political questions of the country as much as possible. Mwanga, we fancy, is a good deal influenced by the French priests in all the orders he gives. The Katikiro, being a Protestant Christian, is naturally looked upon as the head of our section of the Christian party.

sent for to see him, and failed to discover the exact position of the bullet. The Native doctor cut a pit under the

man's chin and hunted about, but had no success. This happened two months ago. Since then the patient has sent for me many times. The patient complained of much pain, and though I oftentimes examined his mouth I could find no bullet. I fancied he must have swallowed the bullet and pieces of broken teeth. A few days ago we were sent for, as the man was said to be much worse. We prescribed poulticing. Yesterday he came to see me and said he thought he could feel the bullet. I felt his gums and thought I could feel it too. I offered to cut a hole and look for it. He said he would come again. He feared the knife. To this I would not agree, and then and there cut a hole which reached something hard. After a time I got hold of it and hauled out a large piece of iron. It was not quite so thick as some bullets are made, but was longer—a full inch, if not more, in length. I am very glad I got it out eventually and not the Native doctor. . . . Yesterday Stokes's boat came here from Usukuma, bringing ransom for one of the Arabs, who was captured by the Christians . . . sixty-nine muzzle-loading rifles, and fifty barrels (10 lbs. each) of powder. The poor missionary is supposed to have come here out of love to the blacks, and that he will give them anything they ask for. They are beginning to think that the European will do everything for them; they will fight for them, they will govern their country for them, and bring them all sorts of nice things to play with. . . . I do not know whether human life had much value before these wars, but now it seems to have no value at all. A man fell ill in the canoes coming from Usambiro. To get the man out of the way he was put ashore at a place where the people are friendly to the Christians. These people saw no reason why they should be bothered with a sick man, and therefore the poor chap was "put out of his end." We should call this murder, but here it is only getting rid of a nuisance. A canoe taking men over to the mainland was upset and four of the men were drowned. Four Sniders were lost; no one said anything about the poor men. I have got Deekes to send me a revolver, because when one is sitting quietly reading who is to say that a man may

not come in armed with only a spear and make a formidable enemy? There are large numbers of Bakopi, as they are called; they take no further interest in the struggle between Christians and Mohammedans than to get what they can out of the business. These men are on either side, just as the fortune of war seems to declare itself. . . . A man at Mengo was discovered by the Christians and immediately was speared and his body left by the roadside. Now we hear that thirty Arabs have been killed in Buganda during the struggle. Only a few of these were killed in the rush on Kalema's capital. The majority hid in the long grass, and on being found by the Bakopi, who followed Mwanga's side, were all of them speared. Two only were found by the Christians and were saved. The Arabs themselves told me this, and I find now that such was the case. In these days of civil war, when men's passions have been roused, they seem to take a real pleasure in killing people. A defenceless man seems a lawful prey. We are trying to obtain the release of three Arabs who are prisoners on this island. The difficulty in the way is that Mwanga, having got such a good price for the release of one man, thinks he may make something out of the others, and more especially as one is brother of Tippoo Tib. The objection to our Arab is that he is a teacher, not a merchant, and has in years past done all he could to injure the Christians and Europeans by telling lies about them to the King of Buganda. Nikodemo, who is a Christian elder and a member of the Church Council, strongly advocated that this man should be put to death, if for no other reason than that he had practised witchcraft against the Christians. We have begged this man's life, and I do not think that he will be killed now. The poor wretch is in great fear. The Katikiro always asks us, when we plead for the release of the Arabs, if we include this man. When we say we do, then comes the difficulty of heartily and frankly forgiving an enemy. We have seen a canoe for sale. It is a poor, leaky craft, but about as good as the people here are accustomed to. When we have a canoe of our own I want to go up to the end of this creek, for the Frenchmen tell us that it goes inland very

much farther than we can see from here, and that in no map is it at all fairly represented. . . . The Christians and Mohammedans have been in the scales of Fortune's balance. We have been up high, then down low, and now are rising again. In a few days the Christians are to collect and make another attempt to drive out the Mohammedans.

January 9th.

Some of our things will have been at Zanzibar eighteen months before they set off on their journey up country, and how many months they will spend on the heads of black men or tossing about on the road, who can say? We have sufficient for many a day to come at present, and this time we have come as guests of the Christians; therefore they will, to their utmost, provide for us. If we have health and strength we have more than many in England enjoy. . . . As far as I have any voice in the matter the future mission-house in Buganda will be entirely Native work. I am not criticizing the former house-building, for when it was built Native labour could not have been obtained, I daresay. Now the chiefs are Christians, and it is only right that they should build their own church and mission-houses, just as formerly they would have built for their heathen gods. A difficulty that arises amongst our Christians is that of Church and State. Nicodemo Sebato is an old man, a church elder, and now Pokino. He is much looked up to and respected by Christians generally. Apollo Kagwa is a young man of no authority in the Church, but he is Katikiro, the mightiest chief in the land. Apollo

issues an order that Nicodemo is to furnish a certain number of troops at once. Nicodemo comes and complains to us that Apollo does not respect the Church Council, and that he, a man of no importance in the Church, fines Nicodemo, a member of the Church Council. We think the Katikiro was quite right, but the Christians don't seem to think so. Nicodemo refuses to obey the order of the Katikiro to collect his men in Budu, over which he rules. . . . [Arguments follow as to holding on at this island or retreating to some more distant place.]

January 22nd.

A change has come over the scene. To-day is January 22nd. A rich Arab was taken prisoner. His wealth was at Magu, and a messenger was sent in Stokes's boat to say he should be released on ransom being sent. A few days ago the boat returned, bringing the ransom, 500 lbs. powder, and seventy muzzle-loading rifles, and nine bales of calico. Now that the Christians have powder they mean to collect their forces and make another attempt to drive the Mohammedans from the land. . . . I think the general appearance of things is better than it has been. Food is more plentiful, and the supply more regular. There are cases of plague on the island, but not very many, and some of those who have been ill have got better, showing that it is not such a deadly kind as sometimes. All our party are wonderfully well and fat, and Gordon and myself have been for months, and still are, in full enjoyment of uninterrupted health and spirits. The last newspaper I have seen was October, 1888.

Then comes another private letter, which brings the narrative up to the decisive battle, on February 11th:—

Burungugi, an island in Murchison Creek, Feb. 2nd, 1890.

Once again this island has become a camp. Since Stokes's boat brought a load of ammunition the appearance of things is altogether altered. Now drums are heard all day and far into the night. In the morning the soldiers drill, parade, rush about, and squeal. In the evening they more especially blow off their guns and pursue imaginary enemies. A few days ago a letter was sent to Nicodemo Sebato, the Pokino, to ask if he would come and

join a general attack on the enemy. When the good man heard that it was the wish of Gordon and myself that he should look to the leaders on this island for instructions, instead of acting entirely on his own fancy, he at once sent back to say he would bring his men up to the general meeting-place. This good man, as much as or more than any of the other chiefs, considers our comfort and welfare. His messengers always bring us presents, and he, when with us, looks after us in quite a fatherly way. His district is

Budu, on the south-west of Buganda. A large force has come over to this island from Chagwe on their way to the meeting-place, near Eutebe, some twenty miles from the capital, Mengo. All day long the canoes have been busy crossing people over from the Chagwe mainland, and to-morrow they will convey the army, of about 2000, across to Buganda mainland. A few men are drowned and a few guns lost in most of the journeys across. A hippo struck a canoe a few days ago, and seventeen men were drowned and six guns lost. The enemy is in force about five miles north of Mengo, i.e. fifteen miles from here. The Christians on this island have just finished putting up a very comfortable little house for us. It has four rooms, so that we each have two, and can enter by separate doorways. Its shape is long and low with a pitched roof. The only fault it has is that it is all made of grass and is in no sense fireproof. Being all in one building, there is the double risk of fire from Gordon's candle and mine. As I have now 20 lbs. of powder under my bed, I consider the subject of fire anxiously.

February 3rd.

This morning we were called up to see the king. We found the French priests and all the chiefs there. The old difficulty has been started again. [Then follows account of dispute between Roman Catholics and Protestants.] After much arguing it was finally arranged to make each party write down their promise not to quarrel with the other, and when in power not to make war on each other. The French priests taught their chiefs to end the agreement with these words: "Whosoever shall break this promise and kill or fight their friends who read, may God burn him in the fire." I advised Gordon to modify this clause in our agreement as being an expression we are not warranted in making. The Roman Catholics call their party, "Those who read the Catholic religion." We call ours, "Those who read the religion of Jesus Christ and the Ten Commandments." The two parties have gone off to the war now in harmony, and feel satisfied that these written promises will be more binding than verbal ones. . . . A chief called Isaiah Mianga (whom Ashe once

called, The jolly giant) has sent all his women down here. The plague has broken out in his household, and this morning all his people ran away and came here for refuge. . . . Our chiefs are a curious mixture of Christian conscientiousness and heathen cruelty. They believe that God will not give them the victory if they do anything wrong, and therefore they do not like to take any advantage of their enemy. They thought it necessary to write and tell the enemy that they were coming to attack them, lest they should be taken off their guard. Yet when they are victorious they have more than once speared the leader of the opposite side when he was taken prisoner. They complain of the unfair advantage the Mohammedans take by lying in wait in the long grass and attacking the Christians on the march. This is a sort of twilight Christianity. They are anxious to do what is right, and when they get more light and see plainly I believe they will walk in the light. Quite recently the last of our party who was in Buganda has come back. [This accounts for the six boys they had with them, when first expelled only two being allowed to go with them.] The lads know the interest I take in birds and animals, and always bring me anything they find. When they go out to get grass for building with, or firewood, they go in a canoe that we have, and generally come back laden with the luxuries of the land. One day each of them has a large lump at the corners of his cloth which contains ants, which are eaten alive; and it does look funny to see them eating them. They pull off the wings and swallow them down; they are also eaten, after they have been boiled, with salt. Grasshoppers are a great treat to them. I can understand how they are relished by those who are used to such meat. They are very oily. Rats devour them with great pleasure.

February 11th.

A great fight has come off to-day, in which our party has been victorious. Mwanga wants to send letters and canoes to report this latest news, as he fears former reports prevent his people from sending powder and presents. The Christians are all full of spirit and joy again. Some have come back here to-day carrying their wounded. One

man I have been to wash and tie up has been shot through the mouth and jaw, and then through the arm. Another man I have been to see has been shot through the body. . . . Oh that I had some one to advise me! I shall be sorry to leave this island for many reasons. I have always been well and happy here. Still this could never be our permanent home, and therefore the sooner we get to our final rest the better. One comfort is that we are not the general to give the orders, but merely soldiers to pack up and move on when we are told. Many of our things will be left here for the present, lest we should have to make another hasty retreat. I have not full particulars of the last engagement. I understand that our forces—of whom 3000 had guns and 1000 had spears—landed and marched to Kalema's capital, about twenty miles from here. The two armies faced each other for some days, and sent messages of defiance. This morning the fight took place very early, and became a victory. The allies of Kalema from Bunyoro have suffered great loss, and are being

followed up and killed, as they do not know the roads in Buganda. I am grieved, as you are, that there is all this fighting, though glad our party is victorious. No mercy is shown, and all the worst results from war must follow. The worst passions are called out. Entire disregard of human suffering is encouraged, and the value of human life is lost sight of. [Further remarks on this and the prospect of moving.] This morning we heard a splashing and roaring in the water close to our house. Two hippos were fighting. They pursued each other in the water close to land, and exposed their bulky bodies very frequently. Many ran for their guns, and a smart fire was opened on them. One hippo stood for some seconds on a rock well out of the water. But though many of the bullets struck them, neither was killed. With more splashing and roaring they made off into deeper water to think about bullets and guns. Affairs here are quite exciting; we seem to be in the world again. Just fancy being in a hurry to-night for the first time for nearly three years!

The next private letter, a month later, is from the capital of Uganda :—

March 14th.

Just now things look rather better for the establishment of peace in the land. The two parties in the country, the Roman Catholic and the Protestant, have arranged matters so that no very immediate difficulty is anticipated. The coming of Dr. Peters has done good; the enemy has heard of it and the amount of men he has, and the powder and guns he has brought are probably much exaggerated. The news, also, of other Europeans coming is reported to the Islam party. The common people are becoming each day more and more firm in their favour of Mwanga, as they want peace, and any fresh war will only make their chance of food the less. Each day Kalema is losing strength. Mwanga is on the throne, and Kalema a fugitive, and cannot regain his position without more fighting, and of fighting every one is tired; and so strong is the desire for peace, and the hope that it will be granted, that people are coming back from places of hiding, and cultivation, house-building, and road-clearing are going on apace.

One of the first acts the Christians have done is to make arrangements for the erection of a church. A few days ago witnessed a remarkable sight. The first pole was set up of the first public Christian building in Buganda. In the heart of the Dark Continent a Native building is being erected for the sole use of worshipping God. It requires no very deep spiritual impressions, no extensive poetical imagination, to feel considerably moved by the sight of this building. The building is only a temporary one, and we hope some day to see Christians engaged in building a church worthy of the place and builders. Still, this that is now rising is no mean affair, considering the hovels that the chiefs themselves live in and the general poverty of the land. I have measured the length and find it twenty-seven yards (eighty-one feet), and the breadth eight yards (twenty-four feet). I cannot give you the height at present. At last some of the very poles of Buganda "praise the Lord." There they stand pointing up to the sky because man recognizes his Creator. The branches of palm-

trees once were strewed for the honour of Jerusalem's King; now palm-trees again lift up their slender stems to support a house to the glory of the same King. I believe March 11th was the day on which the first pole was set up for this more than interesting building. I have particularly called

Lastly, we give Mr. Walker's letter to the Society, summarizing the later events :—

*Kitesa, Buganda,
March 15th, 1890.*

The arrival of Mr. Stokes's boat in January was the signal for the Christians to collect together again, in order to make another attempt to drive the Mohammedans out of Buganda. Mr. Stokes's boat brought the ransom for one of the Arabs who had been taken prisoners; this ransom consisted of guns and powder. With this fresh supply of material, and with iron bullets, the Christians made an attack on Kalema's camp at a place ten miles due west of Natete. On the island the news reached us of the victory the Christians had gained, but as once before we had been compelled to retire again after having come to the mainland, it was thought best to wait for a time before going there again.

The plague, which had always been bad, spread so quickly that every one was obliged to run away from Burungugi. Most of the people went to the mainland; the king, ourselves, and a few others went to another island (called Namulusu) still further up the creek. We had heard that a caravan of Europeans had arrived in Busoga, and when letters came from Dr. Carl Peters we learnt that it was a German "Emin Pasha Relief Expedition." Mwanga sent letters to invite him to come to Buganda, so we all left Namulusu to meet the distinguished stranger at Mengo. On Tuesday, February 24th,* he arrived, and was interviewed by Mwanga and the chiefs. We walked home with the two Germans, Dr. Peters and Mr. Tidemann, and in the afternoon they honoured us by coming to see us. We entertained them as well as we could, but I fear it was in a very uncivilized style. When we came from Usambiro we brought only a very slen-

der outfit, and the thought of having the pleasure of entertaining guests did not occur to us.

When we were on Burungugi, and the Islam party was in possession of the mainland, Mr. Jackson, of the Imperial British East Africa Company, sent one of his flags to Mwanga and a letter, in which he said that if Mwanga accepted the flag he put himself under British protection. Mwanga accepted the flag, and asked us to write and tell Mr. Jackson that he now claimed his help.

The French priests, we fancy, never really wished for the English to come and reside here, and therefore, when the Germans came they proposed that a treaty should be made between the Germans and Mwanga, by which the Germans were invited to come and trade, and the articles of the "Congo Act" were to be agreed to. The king signed this paper, drawn up by Dr. Peters, and the Roman Catholic chiefs, instructed by Père Lourdel, signed it too. The Protestant chiefs, following the advice of the Katikiro, refused to sign it because Mr. Gordon and myself had not been asked to be present, and they said they did not know how far the king was at liberty to accept the German's treaty, owing to the large promises he had made to Mr. Jackson. When we heard about all this, we felt that the Katikiro had acted quite rightly, and that Mwanga was not in a position to sign treaties or make fresh promises until he had seen Mr. Jackson.

The king the next day called his court together and publicly declared that all his promises to Mr. Jackson were dead, because he had not come to help him when he asked him to. However, he has not sent back the flag. This he keeps as a safeguard in case of future need. The chiefs belonging to the Protestant party refused to sign the paper drawn up by Dr. Peters until they had seen Mr. Jack-

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* Sic. in MS. Feb. 24th was Monday.
—ED.

son. The Roman Catholic chiefs then said that we wanted to wait till the English came, and then we were going to turn all the Roman Catholics out of the country. As the French priests took no pains to contradict these reports, and the two parties were actually collecting guns to defend themselves in case of an attack, we asked the Katikiro to sign the paper in order to produce peace.

Things have quieted down very much during the last ten days. Dr. Carl Peters has done much by his coming to give everybody the feeling that this occupation of Buganda by the Christians is a permanent one. I am only sorry that the Doctor's stay is so soon to come to an end; now he is only waiting for canoes, and then he goes to Usukuma. Owing to the feelings of security and the prospect of peace, people are building their houses, cultivating gardens, and repairing fences and roads.

One of the first acts of the Christian chiefs has been to undertake the building of a church. The work has begun; many men are at work, and a building about eighty feet by twenty-four feet is being put up. It is only to be a temporary building, but is good of its kind. Some of the poles take six men to lift them. The site chosen is on this piece of ground (Kitesa), near the high road. Mwanga's palace on Mengo, the Christian church on Kitesa, and Mutesa's tomb on Kasubi are all in a straight line.

No heathen are allowed to hold any office in the newly-organized government of the land. Many of them have been allowed to remain in the land, but none of them are chiefs. The great positions, of which there are about six very big ones, have been equally divided between the two Christian parties. The inferior positions have been given to these men's followers, who are mostly Christian, so that now

the whole land is absolutely in the hands of the Christians. Even the very spot on which Kalema's camp stands has been gladly accepted as a promising garden by Thomas, one of the church elders, which will remind you of Caleb's choice of a piece of land; and then of the sale of the site of Hannibal's camp near Rome.

I fancy the Mohammedan party is quite done for now. We hear that Kalema has only 500 guns with him, and no large supply of powder. He might, of course, obtain help from Bunyoro to the north, or Buziba to the south, but that he has nothing to buy such help with. And the former attempt to help him on the part of the Banyoro has now proved a failure.

All the people want peace, as the food supply for the present and future depends on this. Kalema is a fugitive, and Mwanga is on the throne. Every day that this continues to be the case makes Mwanga stronger and the other weaker. It is known, too, that the Europeans are on the side of Mwanga, and the reports of their arrival in Buganda, and more coming, gives as much strength to the Christians as it weakens the Islam party. We therefore hope the new day that has just dawned upon Buganda will not be broken up by clouds and darkness, as it has been on former occasions.

Many of our things are in store down on the Lake shore. This may look like a want of faith on our part, that whilst we pray for the peace of Buganda, we make all preparations in case of having to run away again. I do not offer it as an excuse, but merely state it as a fact, that it is most trying to lose one's things, and then to meet them again being worn as ornaments when to us they would be comforts, if not necessities.

I am thankful to say that Gordon and I are both very well, and have been so now for a very long time.

Other private letters from Mr. Walker are promised us, and will be published when we receive them. We shall also print a remarkable letter from Sembera Mackay, who was Alexander Mackay's first convert in Uganda. Meanwhile the foregoing letters will emphasize our appeal for Uganda in the first article in this number. It is a tremendous responsibility for the Church Missionary Society to be the one representative of Protestant Christianity in so wide and inviting a field as Equatorial Africa now presents. May God enable, not the Committee only, but the whole Society, to rise to this responsibility, and take possession of the whole land for Him.

“ARE WE REALLY AWAKE? AN APPEAL TO THE HINDU COMMUNITY.”



HINDU tract with the above title is being largely circulated in Calcutta and other places in North India. It is interesting, as showing what orthodox Hindus think of missionary effort. Partial observers of missionary work in India are fond of pointing out the small results of missionary effort. To such no better reply could be given than the following extracts from the tract in question :—


The life-blood of our Society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the surface, we find the mischief under which we Hindus at present labour is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. . . . The countless Christian Missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion, as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. Any family man who lives in town will, on examining his household, discover unmistakable evidence of the absence of that domestic simplicity and spiritual integrity that marked the ways of our women only a decade or two back. . . . Late as it is, unless we now shake off our lethargy and be upon our guard against the hard blows to which our society is daily exposed, it will surely be turned topsy-turvy in a few generations hence. It is impossible to hold our own long against so powerful a body, if we do not at once rise up as one man and make a determined opposition to their repeated onslaughts. Whoever has eyes to see will find that, repulsed at one point, they never give up their attempt, but assail us at another with renewed and redoubled vigour. They have failed, indeed, to do much with our young men at school, notwithstanding the untiring zeal with which they have hitherto tried to persuade them to swallow the crudities of the Bible, some of which are more absurd than the grossest teachings of any religion, yet they have never lost heart.

They are, on the contrary, very sanguine of success now that they have changed their *modus operandi*, and attacked us at the back door. From their reports, and the movements of their innumerable agents, we find that they now obtain free access to our households, where their female emissaries ply our ladies systematically till they succeed in upsetting their long-cherished ideas and destroying their peace of mind. They have regular establishments of Native women, called “Bible-women,” with their own ladies to guide them, whom they send on house-to-house visits, chiefly into the houses of the middle and lower classes of our community. Then, again, the missionaries have their schools for our little girls, to which, as there are no schools for them conducted strictly according to Hindu principles, we send our daughters without a moment's hesitation. Now, has any one taken the trouble of inquiring as to what they teach there? The absurdest Bible stories, to be sure! They teach our little girls to believe in Jesus, to renounce the faith of their parents, and to set at defiance the time-honoured ways and customs of our society; and strange to say, we suffer them without a murmur to impart this sort of iconoclastic education to those by whom our domestic piety will be upheld in the generations to come! Surely we are sound asleep, or we would open our eyes to this deplorable state of things. Now, can we not set up our own schools for girls, as we have in many places successfully established schools for boys? It is high time we should ourselves undertake to educate our little daughters, instilling nothing but the purest Hindu principles into their tender minds, instead of allowing them to be filled with destructive and disturbing ideas of foreign importation.

We conclude, therefore, by appealing to our society, and exhorting them to awake, arise, and act as men.

THE MISSION-FIELD.

WEST AFRICA.

N May much excitement was created in Abeokuta by reports of the approach of a Dahomian army. After the defeat of the Dahomians by the French at Port Novo on April 20th, they entered the Yoruba Country and slew and captured a large number of the inhabitants of Itibo, and of other towns nearer to Abeokuta, but they did not venture to attack Abeokuta itself. The Rev. J. B. Wood gives a pleasing account of the noble conduct of the chiefs and people of Abeokuta towards the numerous refugees who have sought asylum in their midst. Most of these are Yorubans with whom the Egbas of Abeokuta have been at variance for many years, and some of the townspeople thought it a legitimate retaliation for past wrongs, real and supposed, to capture and enslave the fugitives in their helplessness. The chiefs, however, made a stringent law prohibiting such treatment, and threatening the punishment of death to any who should sell one of these refugees. "This law," Mr. Wood says, "was confirmed and proclaimed on several successive days, so that all might know about it. In addition to this the chiefs made contributions in money to meet the immediate needs of the refugees, and gave them land on which to put up sheds for the present, and eventually to build proper houses on when their means will allow of it." Mr. Wood proceeds, "This may not seem anything wonderful according to European ideas, but it is wonderful here, and it is matter for heartfelt gratitude to God who has directed the Egba chiefs to act in this way. It is not too much to claim that indirectly Christianity deserves the credit for much that has occurred of a humane character." One of the chiefs, on being congratulated by Mr. Wood on the course which had been pursued, remarked, "It is the result of what you did to me the other day."

Letters from Lokoja, written early in June, tell of a hopeful commencement of work on the part of the several members of the European party, Mr. Robinson had preached his first sermon in Hausa on his fourth Sunday in Lokoja; Mr. Lewis was making good progress with Nupe, and his sister was already able to give a simple statement of the Gospel in Hausa, and Mr. Wilmot Brooke could preach with facility and fluency without notes or an interpreter. Dr. Harford-Battersby had received five in-patients to the hospital, representing four different races, Hausa, Nupe, Yoruba, and Igbira. Amongst the out-patients there had been people from Kano, Sokoto, Bida, Ilorin, and several less remote places. In visiting the houses of the out-patients, Dr. Harford-Battersby finds invariably a welcome, even in some of the most influential Mohammedan households. We hope in our next to give several most interesting letters from the party, and also from the Rev. F. N. Eden on the Lower Niger.

EASTERN EQUATORIAL AFRICA.

On July 10th, Bishop Tucker and his party, having assembled at Zanzibar, crossed to Saadani, on the mainland, being conveyed thither in H.M.S. *Redbreast*. There they were detained ten days while Mr. Stokes's caravan, with which they were to travel, was being organized. The Bishop's party then consisted of the Revs. Douglas Hooper, J. W. Dunn, J. V. Dermott, and J. W. H. Hill, and Messrs. Baskerville, Pilkington, and F. C. Smith; also Mr. Horace James Hunt, an employé of the Imperial British East Africa Company, who has resigned his position to join the Mission, and who is spoken of in warm terms in private

letters. Mr. Hill was not well when he crossed over, and as he became worse he was sent back to Zanzibar. We append the Bishop's letters:—

*The Consulate-General, Zanzibar,
June 30th, 1890.*

I. Feeling that it was of the utmost importance that our Nyanza reinforcements should be as strong as possible, I asked Sir Francis de Winton to allow Hunt to join us at once, instead of waiting for the expiration of his three months' notice. With some of my own surplus outfit, together with what we may get here, there will be no difficulty in getting him ready. Is it, I wonder, too much to expect that such a reinforcement as twenty priests for the Romanist Mission at Uganda will be the means of stirring up Protestant England to a sense of its responsibility with respect to a people and country which have never, I suppose, been recognized by Europe as belonging solely to its sphere of influence? Surely not.

II. This seems the day originally fixed upon as the day for our leaving Saadani for the Lake. But I am afraid we shall not be able to start for another week or ten days. Mr. Stokes's arrangements are not yet complete. His caravan will number at least 2500 men; and it is scarcely to be wondered at that there should be some little delay in the matter of accumulating stores and preparing loads.

III. Thinking it was of consequence to have some one down here, I determined to precede my party, and availed myself of the offer of a passage on the part of Captain Henderson, of H.M.S. *Conquest*. Mr. Hooper, I am sorry to say, has had a sharp attack of fever. He is now, however, better, and with the rest of his party will, I hope, join me in a few days. We shall then cross to Saadani, and in all probability start about the 10th or 12th.

IV. The political events of the last few days as affecting Zanzibar and the Nyanza have, as you can readily understand, been the one topic of conversation and interest here. I feel thankful that all doubt as to Uganda remaining within the sphere of British influence is at an end. Will Christians at home realize the increase of responsibility laid upon them? God grant that it may be so.

V. I hear that Arab feeling has been

greatly stirred by the Germans having hanged four of their number for the murder of a German six years ago. They were tried by drum-head (or other) court-martial. The Arabs contend that these men ought to have been tried in the Sultan's court. They deny that justice has been done, and are in consequence greatly excited. The Germans added (quite unnecessarily) fuel to the flame by hanging the men on the Mohammedan Sunday. The Consul-General thinks that this event will not affect our missionary party prejudicially anywhere near the coast, but that some way up the country, where Englishmen are not so easily distinguished from Germans, we may have some little difficulty.

July 1st, 1890.

In looking back over the time which has elapsed since I landed at Mombasa on May 14th, I am filled with thankfulness and gratitude to God. With the exception of Mr. Steggall at Chagga, I have seen every missionary, male and female, working in that part of the field of which Frere Town is the base. We have taken counsel together. We have praised God together, and together we have asked His blessing on the work in which we are engaged. Four deacons and two priests have been ordained. Two hundred and seven candidates have been confirmed. And now, in health and strength, and under the most favourable circumstances possible, God is sending us up to the Nyanza in larger numbers than ever before.

Before leaving Frere Town we had a very solemn farewell service in the church, with the administration of the sacrament of the Lord's Supper. It was a time much to be remembered.

And now, craving earnestly on behalf of those who journey with me the unceasing prayers of God's people at home, I must say good-bye. God be with you.

Saadani, July 19th, 1890.

I am sending you a few lines to tell you of the serious illness of Hill. He has not been thoroughly well since he left England, on May 10th. However, nothing serious seemed to be the matter with him. Dr. Edwards, I believe, saw

him once or twice at Frere Town, and treated him for simple diarrhœa. He came down with the party from Mom-basa to Zanzibar on July 8th. I noticed that he was not looking at all well, and told him so. He pleaded that he had had an uncomfortable voyage, and said he would soon be all right again. On the 10th we all crossed to Saadani in H.M.S. *Redbreast*, and encamped at a pleasant spot within fifty yards of the sea. For some days Hill seemed to be fairly well, but at last gave in to what seemed a severe attack of dysentery accompanied with vomiting. We tried several remedies, but without avail. Mr. Hooper then crossed to Zanzibar, in order, if possible, to bring back Dr. Wolfendale, of the L.M.S., who was waiting there in order to go up country. In this, I am happy to say, he was successful. Dr. Wolfendale most kindly endured the discomforts of a voyage in an Arab dhow in order to come to our assistance.

In this case one thing is quite clear, that Hill's illness is not the result of camping on an unhealthy shore. He

As announced in a P.S. in our last number, it pleased God to take Mr. Hill to Himself the next day, July 20th. Dr. Wolfendale, of the London Missionary Society, who is mentioned by the Bishop as attending him, writes to Mr. Wigram as follows :—

I cannot say how much I sympathize with you all, especially with his dear people at home; but he is not lost, only gone before. He has not been permitted to work for Christ in Africa; he was wanted in heaven. His self-sacrifice will be rewarded, and the souls he was so anxious to bring to the dear Redeemer

had the sickness in his system before he landed here. Dr. Wolfendale thinks that, on account of the extreme healthiness of our camp, he would prefer to keep his patient here; but that for nursing and treatment it is necessary that he should be taken to Zanzibar.

This loss of Hill for the Nyanza party this year is a great blow to us all. We are thankful, however, that God has already supplied his place by giving us Hunt.

We have been delayed here a great deal longer than we anticipated. Mr. Stokes has had a great many difficulties to encounter in organizing his immense caravan of 2500 porters. Although this delay has tried us very much, burning, as we are, with impatience to be off, still we can trace God's providential hand in it. Had we moved up country the day after we landed, we should have had Hill sick in our camp, without a doctor, and without any means of transport to Zanzibar. In the midst of trials, how helpful is it to number up one's mercies.

will be brought by others, while he will be rejoicing in heaven.

Oh, may Africa yet be won! Although so much persecution, tribulation, loss of life, yet I believe the dawn of light is fast spreading, and that the Dark, Dark Continent will be won. God hasten it. Amen.

On August 3rd, the Consul-General, Colonel Euan Smith, telegraphed to Mrs. Tucker that he had received news of the Bishop and his party being sixty-three miles up country, "All well, and increasing in health."

The Rev. E. A. and Miss Fitch have been assigned by Bishop Tucker to labour at Rabai, where Mr. Fitch is placed in charge, and where he will seek especially to train Native young men for work as teachers, catechists, and pastors. We are sorry to say that Mr. and Mrs. Burness, who have been some time at Rabai, have been ordered home by the doctor.

PERSIA.

We regret to learn that Miss Vansittart, who went to Julfa last year in connexion with the Female Education Society, died from consumption in August.

Sad further accounts of the persecution of Jews and Bâbis by the Moham-medans have been sent by Dr. Bruce, and were printed by his request in the *Record* of August 15th.

NORTH INDIA.

The Rev. C. S. Harington, who, with Mrs. Harington (a sister of the late

Bishop Parker), laboured with much devotion for ten years at Calcutta in connexion with the Old Church, has been appointed by the Colonial Secretary to an Acting Civil Chaplaincy in the Seychelles Islands.

We regret to announce the death, on July 1st, of the Rev. Felix Justus de Rozario, aged eighty-four. Mr. de Rozario was one of the Society's Eurasian agents. He was of mixed Portuguese descent, and was originally a Roman Catholic, but joined the Church of England when a young man. He entered C.M.S. service in 1833, as a schoolmaster under Mr. Weitbrecht. From 1843 to 1878 he was at Agarpara. He was ordained by Bishop Cotton in 1863. In 1878 advancing age compelled him to retire from active service.

SOUTH INDIA.

The Rev. T. Kember sends brief but interesting reports for the year ending March 31st, 1890, of the Training Institution and Theological Class in his charge at Palamcottah :—

Palamcottah Training Institution.—The work of the normal classes has been carried on as usual. The average number of students has been thirty. On the whole their health has been good; conduct satisfactory; progress very fair.

There has been no class for the Primary Grade Higher during the year, there being no demand in our schools for teachers of that class, and no candidates sent in for training.

The results of the examinations and inspections were very fair, on the whole. Better results would have been obtained with better material, and a higher degree of ability and qualification in the students under training.

We have taken special care in regard to the spiritual condition of our students, and done our utmost to promote in them reality in religion, and progress in the divine life. Some have given proof of a real work of grace in the heart. With others we are far from satisfied, and have not much confidence in sending them forth to work. Plans are under consideration for helping our teachers to keep up their study—especially of Holy Scripture—and to aim at *growth* in holiness. The position of a village schoolmaster is in some respects peculiarly trying, and he needs all the help we can give him.

Theological Class.—The number of students is fifteen. They are all married men, and have all been engaged—for a longer or shorter time—in Mission work. They are all instructed in one class, and have just completed the second

of the three years' course prescribed for them.

The subjects of instruction, specified in last year's report, have been proceeded with. They are all earnest and diligent in their work, and evidently desirous of making all the progress possible, though the progress made is by no means equal in all. The regular exercise they get in giving addresses, conducting meetings for prayer, and preaching to the heathen, is gradually producing improvement; and more ability, tact, and power are manifest in their execution of this branch of their work. My esteemed assistant in the work of this class (Mr. G. Manikam) reports regarding the religious and moral condition of the students as follows :—

"The behaviour of our students generally has been satisfactory. I am, on the whole, pleased with their demeanour in the class. They obey rules, and submit to discipline, are attentive to all religious duties, and listen respectfully to advice. On Sundays, besides attending the church services, and other general meetings in the Institution, they have a gathering amongst themselves for devotional purposes. They are not without faults. We cannot hide from ourselves the fact that in some there are sinful habits which are as yet unsubdued, and shortcomings which need to be corrected. These are faithfully pointed out, and the need of God's special grace and help prayerfully and constantly urged upon them."

CEYLON.

The Rev. H. P. Napier, who sailed on May 29th, arrived at Colombo on

June 26th. He proceeded at once to Kandy, and assumed the principalship of Trinity College, in succession to the late lamented Rev. E. J. Perry. Since Mr. Perry's death the College has been under the superintendence of the Rev. J. W. Fall, Vice-Principal, assisted by the Rev. A. E. Dibben. The results of the Calcutta Entrance Examination, which were published in May, showed that seven of the Trinity College students passed, out of eight sent up. One of them was placed in the first class. The number of boys on the roll has considerably increased. In the summer of 1889, the number in full attendance was 210, at Christmas it was 233, and when Mr. Napier arrived he found 275 in attendance. Three of the students were more or less earnest inquirers. Seven students, five Singhalese and two Tamils, are being trained in theology. About ninety of the boys have joined a Bible Union.

We regret that the Rev. D. and Mrs. Wood were ill during May and June, and the former was not recovered, but was better, at the date of the last despatches.

SOUTH CHINA.

Bishop Burdon sends an interesting account of a journey made by him and the Rev. J. Grundy overland from Canton to Pakhoi, into the province of Kiang-si, through a country scarcely ever before visited by a missionary :—

Mr. Grundy and I started from Canton 15th January, and after a short delay at Shinhing, in consequence of the Chinese New Year, we proceeded up the West River, entering the province of Kwangsi just before reaching the city of Wu-Chow-foo. Two days' further sail up the West River brought us to the mouth of a narrow stream called the Yung River, up which we sailed slowly, stopping from time to time to speak to the people in the villages and market-towns on the banks. We had provided ourselves with medicines and a Native doctor, and I also brought my Chinese writer, who proved fairly useful on the journey. We were well-received everywhere. The people often crowded to our boat, and were thankful for such relief as could be given to them. It was everywhere told them that an English doctor was coming shortly.

We spent a month on this river, moving on slowly in a south-westerly direction, going against the stream for perhaps about 100 miles. Towards the upper end of the river it is very shallow; the last few miles took us a week to accomplish. Before leaving the boats most of our medicines were exhausted, and we determined to do nothing more in this way on the rest of our journey. We felt that the population on both sides of this river would make a splendid sphere for Dr. Colborne, when once he has obtained the confidence of the people, and has acquired

sufficient of the language to feel at home among them. It will be difficult to secure a place on shore for some time to come, but Dr. Colborne's presence and work will be the best preparation possible for securing a lodgment on shore. The feeling from one end of the river to the other was kindly to us; and the Medical Mission, if no mistakes are made, will make this kindlier still.

After coming to the head—it seemed to us a good way above the head—of navigation on this river, we left our boats, which were to return to Canton, and proceeded overland to strike another river flowing in an exactly opposite direction, but enabling us still to continue our journey towards Pakhoi. I thought as we were to move over to another watershed, we should have to cross a mountain range. To our surprise we had a fine level road among limestone-rocks the whole way, and we reached the second river on the second day out. We slept in a temple in a small town on the way. Our entrance caused great excitement, the whole town apparently turning out to see us. No inn would venture on the responsibility of receiving us, as the crowds could not be kept outside. A friendly Buddhist priest, however, came to the rescue, and we were most thankful to get a shelter for the night. Here, again, our reception was kindly, though unpleasantly uproarious. When we arrived at the river, the usual crowding

and shouting and long bargaining for boats had to be gone through; but at last agreements were come to, and we settled down, each in our own boat. In these we spent a week, but not so comfortably as in our Canton boats. The weather changed, and from great heat we suddenly jumped into great cold. Rain made our boats still more uncomfortable, but we were going rapidly along with the current and should soon arrive at civilization again. The people were as friendly on this river as on the last, although we could not stay to attempt any work among them; our medicines were exhausted and our medical man none of the ablest. At last we landed at Lienchow, distant about sixteen miles from Pakhoi overland. The younger portion of the expedition walked, taking a ride in a wheelbarrow occasionally, I think. I had to submit to the humiliation of a sedan-chair. We were all most hospitably

The Rev. W. Light of Pakhoi has since then, in April, made another journey into the same almost untouched province of Kwang-si, one of the two or three provinces not reached even by the China Inland Mission. He speaks of open doors everywhere, and begs for medical missionaries.

MID CHINA.

The Rev. T. H. Harvey sends an interesting letter about work among the blind in China—a work in which many are interested who have read Miss Gordon-Cumming's papers on the subject:—

*The College, Ningpo,
April 21st, 1890.*

A letter has reached me to-day from the Bishop, with an enclosure for our Ningpo staff with reference to Mr. Murray's work for the blind, with which Miss Gordon Cumming is in such practical sympathy.

I believe it would interest and encourage her to know that God has, as we believe, inclined our hearts to aim, as a staff, at some definite work for the blind here in Ningpo.

Even if I had not come out with an interest (from an old and very sacred friendship) in the blind, I should have been forced sooner or later to think of their state, for here in China they are very numerous and very wretched.

Their needs were specially brought before me by the case of a blind man who came up to our hospital some few months ago. He had heard of the wonderful cure Dr. Daly had effected, under God, for another blind man from his part of the country; and so set off

welcomed and entertained by the missionary party in Pakhoi, and they complimented us by making us sit for our photographs in company. Unhappily, our doctor happened to be out of the way when the operation was gone through, and so, to his lasting regret, he does not form one of the group; but his medicine baskets are there.

Mr. Grundy and Dr. Colborne left Hong-Kong some time ago to commence work on the Yung River, and are, I suppose, already there. I urged the doctor to reserve some hours daily for his own study of the language. He has a teacher with him, and Mr. Grundy will be able to direct his studies.

The second river we passed along needs just such an agency. There, too, there is a large population and an open field. Will no young medical man offer for such a work?

on the long journey of 80 miles on foot and 30 or more by boat, which lay between him and his hopes of a cure.

He was not *only* a blind man seeking his eyesight, but a soul whom the light of the Gospel of Christ had already begun to illumine; and it was very touching to see the strong faith and hope and joy (from the human point of view) which had buoyed him up along a rough and tiring road. This made it all the sadder to hear from the doctor that his eyes were hopelessly ulcerated. It was a dreadful blow to the poor young fellow, and one grieved for him and with him. He had been getting his living by the *son-ming*, or fortune telling, so common here in superstitious China, but intended to throw it all up, if he were only given his sight. Now, either he must go back to the old fraud, or hold on to his new faith, and leave his parents to get themselves money in the best way they could. What could we do?

Well, we first packed him off to

Shanghai, having heard that there was a school there for the blind, in which those who wish it can be taught a trade and kept. The school is under Arch-deacon Moule. But he soon came back on our hands, for there was not enough to be earned at the Shanghai School for him to live on, and to have any reasonable hope of continuing to help his parents. And so we could no longer keep him from going back to his home, or his deceit.

I feel sure his case impressed us all; certainly the converse of it, in a young blind Bible-woman who is full of devotion, and works with one of our ladies in the ablest and most earnest way, is continually before our eyes, stirring us up to look to see others lit up, and renewed in the same way, and so we printed some 120 copies of a long letter home, which I had written to a friend, and sent them through our several home-circles to be distributed among friends who might be willing to interest themselves specially in the blind here. Our plan is to have a small house or "home," where four or more blind men on one side, and four or more women on the other, could come in (for a period,

The Rev. E. P. Wheatley, who has charge of the work at Shaouhing, the station where the Rev. J. D. Valentine laboured for nineteen years until his death in August last year, writes:—

I said when last I wrote that I believed I saw signs of coming blessing in Shaouhing. It has commenced in the church. A Sunday or two after I wrote the two schoolmasters here came with a request on behalf of the Native Christians to hold a prayer-meeting every Saturday night in the preaching-room. They said, "We will defray expenses of lighting, &c." I readily gave consent. At the first meeting great enthusiasm prevailed. One offered to buy new lamps, another to buy straw kneeling mats: all sub-

scribed to general expenses. The general feeling was, "We must all work, God is going to bless us." Since that time, now several months, we have the meetings regularly. All the members are almost always present. They have affiliated themselves with similar prayer-meetings in Fuh-Kien province, and in other parts of this province. They have also formed a preaching company consisting of four members, who got out once a week to preach in the city or country.

say, of six months, or longer if necessary), *learn some simple trade* (such as the weaving of coolies' hats, which is so common here), and have careful teaching in the truths of the Gospel, and in some simple system of reading in use for the blind. It would not be especially for Christian blind, though partly so, but would be a means of bringing a small, but constant stream of blind people within the sound of the Gospel, and within sight of the Saviour. The term of residence could not be fixed, but this was only a detail. We estimated that an annual sum of 40*l.* or 50*l.* would enable our ladies to begin the experiment with four blind women, leaving the men till later. Our excellent blind Bible-woman will make an admirable matron and teacher, if it should please God to incline hearts to give their money at home, and call her to this work.

Our letters by now are we hope, in some 100 different English homes. God grant they may be a hundred clear calls that will arrest attention in a quiet way, and be God's way of sealing our plan with His blessing, and giving us the means to begin with!

JAPAN.

The staff of the Japan Mission has recently been augmented by the addition of the Rev. Arthur F. Chappell and Mr. Charles Nettleship, who have been taken into what is termed "local connexion," by the C.M.S. Japan Missionary Conference, upon authority given by the Committee. Mr. Chappell was ordained by the Archbishop of York in 1887 to the curacy of Skelton-in-Cleveland, Yorks, and went to Japan in the spring of 1888 to engage in school-work under the Rev. A. Lloyd of the S.P.G., although unconnected with that or with any other Society. He has been working since that time at Gifu as a teacher of English at a Japanese school, and has been enabled to start a successful Mission there. Mr. Chappell

was trained at St. Aidan's College, Birkenhead, and before his ordination had been working as an agent of the Manchester City Mission. The Committee has taken over the work at Gifu, which has now become a C.M.S. station. Being the chief town of the province of Mino, and having a population of 25,000, Gifu will prove an important centre for work; it lies about 100 miles north-east of Osaka.

Mr. Charles Nettleship was first brought to the notice of the Society by a letter from the Bishop of Waiapu, New Zealand, in which country he had been teaching in a Government school. He was educated at Peterboro' Grammar School, and after being engaged in engineering work, joined the army and served for six years in India as Regimental Schoolmaster. He left New Zealand for Japan with a view to engaging in missionary work, and since September, 1889, has been employed as a teacher of English in a school at Tokushima, the station where Mr. Buncombe is working. He will probably reside and work for the present at Fukuyama or Matsuye.

NORTH-WEST AMERICA.

The Rev. B. McKenzie has resigned the charge of St. Peter's Parish at Dynevor, and has been succeeded by the Rev. J. G. Anderson, B.A., transferred from Lac Seul; and the Rev. T. Pritchard, who was lately ordained Deacon, has been appointed by the Manitoba Finance Committee to Lac Seul. Mr. Pritchard was a C.M.S. scholar.

The Bishop of Rupert's Land sends an excellent report of the Society's present three Preparandi scholars in St. John's College, Winnipeg. Their names appeared among the first four of the Cowley Prize Examination in the Bible which is open to St. John's College and its affiliated schools. A. T. Norquay was placed the first in the first-class in the College Report for the midsummer term; he gained a first-class scholarship at the University Preliminary Examination, and was adjudged the Governor-General's medal for general proficiency in the school, as well as honourable mention in the examination for the Bishop medal Latin Prose Composition.

NORTH PACIFIC.

The Rev. J. H. and Mrs. Keen, and Miss E. G. Dickenson arrived at Metlakahla on May 27th. Mr. Keen expresses surprise at the size of Metlakahla, of which he says the picture he had seen gives a very inadequate idea. We shall print his interesting letter hereafter.

A Missionary Conference was held at Metlakahla June 11-14, and was "a most happy and successful one," the Bishop writes. On the 11th the Bishop admitted Mr. J. B. McCullagh, of Aiyansh, to Deacon's Orders. On the 13th, a public meeting was held in the schoolroom. Several Indians offered prayer, and an Indian presided at the harmonium, having been taught to play by Mrs. Ridley. A silver inkstand was presented to the Bishop by the missionaries, with addresses to him and Mrs. Ridley, bearing grateful testimony to their labours for over ten years. The Bishop in his reply referred in touching terms to the long and painful struggles of the past, and to the peace that now prevailed in the Mission. On the 15th, the ladies of the Mission met and formed themselves into a Prayer Union, with Mrs. Ridley as President and Miss Dickenson as Secretary. United prayer is to be offered for the Diocese of Caledonia and its Missions on Thursday at 4.30 p.m., corresponding with 9 a.m. on Friday in England, at which hour friends are invited to join.

LETTERS TO THE EDITOR.

CRITICAL REMARKS ON DR. R. CUST'S "RELIGIOUS STUDY."

THE August number of the *Intelligencer* opens with an article by Dr. Cust, which contains so many questionable assertions that it would be a dereliction of duty to leave it unchallenged. I fully agree with him in his opening sentences on page 499, that "the fact of having accepted Christ does not justify the absence of a judicial mind" in considering the different religions. I even think that a good deal more of judicial and judicious mind would have been justifiable. It is hardly judicious to say that "the Gospel incorporated the wisdom of the Greek and the strength of the Latin races." St. Paul purposely dissociated the Gospel from the Greek wisdom (1 Cor. i. and ii.). Only of historic Christianity it might be said that, to some extent, it incorporated Greek wisdom. Still more inappropriate is it to say that "the Gospel incorporated Latin strength." This might be said of Christendom, but not of the Gospel. I also entirely fail to discover the judiciousness of the assertion on the same page, "The power of the Holy Spirit does indeed fall on the Christian races, but they are totally unprepared to receive it, or make a good use of it." How could the Holy Spirit make so egregious a mistake as to fall on men to no purpose whatever? On page 500 we read, "The first form of religion is Fetishism. This leads on to the cult of spirits and of ancestors. Then Polytheism comes into existence," &c. The author bestows praise on the Old Testament; and this makes it all the more surprising that his judicial mind did not ascertain from those Scriptures that, both in Paradise and after the Deluge, religion began with comparatively pure conceptions of God, and that consequently Fetishism cannot be the historical beginning of religion, but must be the result of a long process of degeneration. He, indeed, assures us that in the remote antiquity, when the early cults sprang into existence, the only formula which men knew was, that "God is evil;" but if there ever was such a period, it must have been a very long time after the eight progenitors of the post-diluvian race brought their thankofferings to the benign Deity for having so graciously preserved them from the overwhelming Flood. The phrase on the same page, "There may be a new birth of feelers after truth, like Mani and Mohammed," must either be a faulty expression of what was meant, or it betrays a belief in metempsychosis. Besides, Mohammed is here characterized as a "seeker after truth," whilst on page 502 he is depicted as "false" and as circumstantially describing things of which "he knew nothing," simply to "attract his countrymen." On page 501 we are told, "It is a tremendous error to measure other natures or races by ourselves." But if this is not done to the exclusion of other legitimate standards, it is difficult to see why it should be such a tremendous error. He himself repeatedly measures other natures and races by ourselves. At the close of the same page he assigns the reason of his advice not to judge them harshly, by putting this question: "What should we ourselves have done under similar circumstances?" On that same page we meet with the more than doubtful assertion that in the Old Testament the meaning of the word "man" is restricted to the small nation of the Jews, and in the New, to the subjects of the Roman empire; as if Abraham already had not to look far beyond the borders of Israel when he received the promise, "In thee shall all the families of the earth be blessed;" and as if the Apostles knew nothing of Ethiopia, Arabia, Scythia, Gog and Magog, or confounded "the ends of the earth" with the ends of the Roman empire! He confesses himself puzzled by the idea of a divine plan in history which should require a preparedness in the people for the reception of Christianity. For he finds that there have been civilized people without having received the Gospel, and that in our days it is offered to barbarous races. But who authorizes him to presuppose that the only, or even the best, preparation for receiving the Gospel is what we call "civilization"? The same man who

considers it a "tremendous error" to judge other races by ourselves, speaks of "the barbarous races of Asia, Africa, Oceania, and America," because they do not possess our European civilization, and of their being mere children, intellectually unfit for a religion or, as he calls it, "rules of life" for which *we* have only become fitted "by the discipline of the growth of ages." On p. 502 he informs us that his object in writing the article was to guard weak and infant Churches against the dangers by which they are threatened from certain developments of ancient religions in the nineteenth century. A truly benevolent object this. But how queer the means by which he hopes to accomplish it! He wants to persuade them not to regard the good and bad features of those developments from the point of view of Christian excellence, but from another point of view, which he strangely omits to mention in this place, but describes on the following page as that "of the idolaters and barbarous tribes." On this lower standpoint they will naturally form higher opinions of those developments, and consider them more attractive than from the sublime standpoint of Christianity; and yet this is the method by which Christian Churches are to find security from danger! He professes to speak as a philosopher, and truly his disclosures are so original that he might well have added them to his list of "Chief Forms" as a Neo-Philosophy.

What first stirred me into criticizing this article is that portion of it which refers to Islam. Almost every sentence is provocative of disapprobation. Its heading is "Neo-Mohammedanism." This is defined as a phenomenon of the nineteenth century, and as having two satellites—Sofism and Babiism. But, as a matter of fact, the former of these is many centuries older than Neo-Mohammedanism, and the latter is as distinct from Islam as from Christianity and Judaism. Neo-Mohammedanism is pronounced to be unquestionably the most determined and dangerous foe. But how can this be more dangerous than original Mohammedanism, seeing that he describes it in the next page as "a silent reformation under the influence of contact with Christian civilization"? Perhaps it is a mere inadvertence that he predicates of *Neo-Mohammedanism* what he meant to say of Mohammedanism in general. This Neo-Mohammedanism, he tells us, has "its roots deep in the Jewish and Christian faiths;" and yet, in his classification, he refuses it a place amongst the "modern conceptions formed from the blending of old beliefs with Christian principles." Why? Because "its contact with Christianity was neither with a pure form nor with an open Bible." Grammatically he still speaks here of *Neo-Mohammedanism*, and this mainly as become known to him in India. But is there no open Bible in India? and do the Protestant Churches there present an impure form of Christianity? And in case he has mentally passed from Neo to primitive Mohammedanism, without in any way intimating this to his readers, did not Islam originate centuries before the Popes made the Bible a forbidden book? and had not Mohammed himself intercourse with Bishops of an orthodox Church whose creeds are still the creeds of Christendom? When we expect to be made acquainted with reasons why Neo-Mohammedanism should be dreaded as a danger, we find the author suddenly take it under his ægis by assuring us "it is of no use painting it with dark colours beyond its deserts." Such dark painters must have floated before his mental vision, and he becomes apprehensive lest the world should confound him with them. What a glaring inconsistency! By applying our Lord's words concerning the evil spirits in demoniacs to Mohammedanism, he compares it to a house occupied by an evil demon, and its reform movements to the garnishing of a house, which, in consequence, will attract *eight* evil demons to inhabit it. He further applies to this religion the Latin saying, *Corruptio optimi pessima*. I have never come across any one painting Islam with darker colours. It is difficult to imagine the existence of such a person. Yet our author fancies himself surpassed by other painters in black. This discovery frightens him into the opposite course of painting Islam in bright colours, beyond its deserts. Assuming the character of an advocate, he apodictically declares, "Slavery and slave-trade are no more necessary features of Islam than drunkenness and sensual profligacy are of Christianity." But he is more vulnerable as the champion of Islam than as its antagonist. What a monstrous enterprise to draw a parallel between the relation

of Islam to slavery and the slave-trade and the relation of Christianity to drunkenness and profligacy! It is a mere truism to affirm that drunkenness and sensual profligacy have never been sanctioned by Christianity, but have always been uncompromisingly condemned. If the relation of Islam to slavery and the slave-trade had been of the same nature, the above comparison between the two religions would be no violation of truth and justice. But is it not likewise a truism that slavery and the slave-trade have been a Mohammedan institution, sanctioned and abetted by Islam from its beginning to the present day? If slavery is abolished in India, and even in Turkey, is that the fruit of Islamic philanthropy or the outcome of Christian influence? Surely, the learned author, in the pursuit of his religious studies, must have found out that Mohammed's example is sacred to the Moslems, and an object of imitation. Now he both owned and sold slaves. In the earliest history of Mohammed, written by the Moslem Ibn Ishak, it is recorded that, after having butchered in cold blood all the adult males of a Jewish tribe, amounting to 600 to 700 or 800 to 900, he delivered their wives and children to his followers as slaves, and that he sent the fifth part of them, which he claimed for himself, to Nejd, to be bartered away for horses and arms. It is in undeniable accord with this example that slavery and slave-trade have always remained a recognized feature of Islam. Our author, indeed, only denies their being its "necessary" feature. But did ever any one assert such a necessity in the sense that a man could not be a Mohammedan without *ipso facto* also being a slave-owner and slave-dealer? Surely, no reader of the *C.M. Intelligencer* is so ill-informed as to need being disabused of such an error. The charge to which Islam has laid itself open is not that it absolutely compels its votaries to be slave-owners and slave-dealers, but that it exculpates and abets them in being such. Besides, is it not plainly a moral necessity that Mohammed's example should as much foster slavery and slave-selling in Islam as the example of Christ and His Apostles should oppose drunkenness and profligacy amongst the Christians? The parallel, therefore, which our author draws between Islam and Christianity is in violation of truth and fairness. The very opposite of his assertion corresponds with the facts of the case. To be correct, he ought to have said: "Slavery and slave-trade are as much in keeping with Islam as drunkenness and sexual profligacy are opposed to Christianity." It is hard to understand how painting Islam in bright colours, wholly beyond its deserts, can more effectually guard "weak and infant Churches" from the dangers with which it may threaten them, than teaching them to look upon it "from the point of view of Christian excellence." What has been said about slavery applies also, *mutatis mutandis*, to the commendatory clause, "Nor is Polygamy either a peculiarity or a necessity of their system." In further pointing out the bright side of Islam, the author specifies a number of its doctrines of which he says that they "must ever commend it to favour." But if "weak and infant Churches" take this hint, and begin to regard those doctrines in their Mohammedan aspect, how can this help them to become strong, and to reach maturity? What benefit can it be to them to look upon God in the Coranic light as "so very far off" (p. 508), instead of, as hitherto, believing the Gospel truth that He is "so very near"? What advantage will they derive from accepting the doctrine of the immortality of the soul on the authority of Mohammed, instead of continuing to see it guaranteed by their Lord's resurrection from the dead? What progress would it be to learn from Mohammed the certainty of the day of judgment, with himself as the only effective Intercessor, after having known Christ as both the Judge and the Saviour? What need is there to learn the necessity of prayer five times a day as an imposed tax, after having been taught the Lord's Prayer and that devout communion with the Father in heaven is a privilege to be enjoyed always? Can the denial of every sort of priesthood raise the believers to a higher dignity than the Apostle's word, "Ye are a chosen generation, a royal priesthood"? (1 Pet. ii. 9). Is it correct and fair to credit Islam with "the abolition of all old-world practices, except circumcision," whilst there remain such things as the pilgrimage to Mecca, the veneration of the Black Stone, animal sacrifices, &c.? But it is possible that this bold, though equivocal, advocate of Islamism will say to me in self-defence: "You have no right to ask me these questions, because I have declared

at the outset that I view Islam, not from the high standpoint of Christianity, but from one very much lower." To this my answer is: I admit that there would be consistency in your views, if you proposed to address barbarous heathen nations with the intent of raising them to Christian excellence by first elevating them to a Mohammedan level. But you profess your object to be the protection of "weak and infant Churches," i.e. of *Christians*. It is these Christians you recommend to form their estimate of Islam and other false religions not from a Christian, but a non-Christian, standpoint. You say to them in so many words, "From our own point of view Mohammedanism is false and worthless, but from the point of view of idolaters or barbarous tribes it has another appearance," i.e. it appears true and worthy. And by openly declaring that you deliberately form your own judgment on the subject from a non-Christian standpoint, "not from the point of view of Christian excellence," you practically invite them and all your readers to follow your own example. But where is the wisdom and the sound sense of the philosopher, where the consistency and fidelity of the Christian who undertakes to guide people aright by advising them to look at things, not in the sun-light of day, but in the star-light and moonshine of the night?

I will not further trespass on your space, and, perhaps, weary your readers, but I fear that if trumpets of so uncertain a sound were unsuspectingly and trustfully listened to, this would not greatly tend towards dispersing the "Clouds on the horizon," and that it is a very questionable service to "educated Natives" to facilitate their outward "acceptance of the orthodox Faith" by lowering the barrier which separates the true religion from its counterfeits.

S. W. KOELLE.

[See our remarks at the end of Dr. Cust's second article, page 592.—ED.]

THE NEEDS OF BURDWAN.

I WRITE to explain the great need we have in Burdwan for, at least, one more lady, if not two, to help in the village work. The town of Burdwan has 40,000 inhabitants, and has an outlying district of 2,000,000. The population is scattered over numerous villages and hamlets, some containing no more than 100 inhabitants, while others number 3000 and 4000. Hence the great necessity for increased village work and workers if the Gospel is to reach "every creature."

Within a walk or drive of our own mission-house in Burdwan there are more villages than we can at all reach, even with the help of our three Bible-women. It is a necessity, if the villages are to be visited, to have a lady who can devote herself to this important branch of work. In the cold weather such village work would be carried on by itineration in tents; but in the hot weather, just from our own mission-house to the villages near.

There is a place called Bohar, not far from Burdwan Town, owned by a very old Mohammedan family of great respectability. They have a town house in Burdwan, and upon one occasion, more than two years ago, I was asked to visit the wife of the head of this family, who was dangerously ill. I found they were not at all so bigoted as Mohammedans generally are, and as they asked me to pray for the recovery of the sick lady, I asked if they would object to join me there and then in prayer for her, explaining how we prayed in the name of Jesus Christ. They were evidently catching at every straw which might give hope, so they consented. The prayer was in Bengali, and after rising from my knees, the sick woman grasped my hand affectionately, saying, "That has done me good already." From that time she improved, and afterwards her husband and all acknowledged that they owed it to a Christian prayer. They are now asking us to open a school for girls on their large property—not that they are prepared to be Christians themselves, but they say it will do their Hindu tenantry good, as they find the more they are influenced by Christianity, the less antagonistic they become to them as Mohammedans. A grand testimony to Christianity, is it not?

Unless we have more ladies this year, it will be some time before we are in a position to accede to their request, and this is the reason I am asking and pray-

ing that God may put it into the heart of some lady with means to go at her own expenses to join us, as this year, I fear, our Society (C.E.Z.M.S.) is not in a financial position to take up this claim. G. F. MULVANY.

[*.* Burdwan is a most important field, and C.M.S. has only one missionary at work there. We shall indeed thank God if Miss Mulvany's letter produces a response, and the staff of the C.E.Z.M.S. should be added to.—ED.]

"HINTS TO THE CLERGY."

SIR,—It is of course for the clergy to ascertain what forms of service (if any) are approved by their respective ordinaries, under the Act of 1872, but it is perfectly plain that such services must not contain "anything (except anthems or hymns) which does not form part of the Holy Scriptures or Book of Common Prayer." It is equally plain that the "Missionary Prayers" issued by the C.M.S. (unless there is a new edition which I have not seen) do *not* fulfil this condition. They are indeed stated to have been composed by Archbishop Sumner and Bishop Wordsworth. If it be said that they are framed on the model of collects, or contain many expressions adapted from the Bible, this may well commend their use on proper occasions, but does not bring them within the limits prescribed by law for use *in church*. I may mention that a form of service for the Day of Intercession, fulfilling the above condition, was sanctioned by the late Archbishop of Canterbury, and printed both by the C.M.S. and the S.P.G.

I am sorry to occupy your space with another letter on this subject, but I think there are special reasons at this time why supporters of the C.M.S. should jealously guard its reputation for fidelity to Church order. JOSEPH HARGROVE.

Cambridge, July 21st, 1890.

NOTICES OF BOOKS.

MARY JANE KINNAIRD. *By* DONALD FRASER, M.A., D.D. *London*: J. Nisbet and Co.



N this pleasantly written memoir we have an appreciative outline of a remarkable life. The late Dowager Lady Kinnaird has left an honoured name, and the wide fields of work in which she laboured bear witness to her devotion to the service of God and man. With unusual grasp and steadfastness she forced most of the great questions of her day, and whilst never departing from the proper sphere of her womanhood, her clear opinions and decisive action lay in the background of much not publicly identified with her.

Dr. Fraser's simple and unostentatious record of her service does honour to the highest powers of a cultured Christian woman. We pass with him in and out of that house in Pall Mall East, a place where prayer was wont to be made: we now and again catch glimpses of the inner life of the home; we meet with earnest men discussing Church Reform; with Mrs. Ranyard and the men grouped around her, Bible-Women's Mission; with the leaders of the great revival of 1859; with Monod and Merle D'Aubigné, and the flower of Continental Christianity; we stand at the well-nigh hidden source of the world-wide response to that call from India for a Concert of Prayer, since adopted and developed by the Evangelical Alliance; and we trace the two-fold beginning of the Y.W.C.A., ever since closely identified with Lady Kinnaird and her children.

But it is in connection with the work of the Indian Female Normal School and Instruction Society (now beginning to be better known as the Zenana Bible

and Medical Mission), that we note with interest Lady Kinnaird's enviable familiarity with Indian matters, and the definite outcome of her missionary zeal. The Society, which owed to her its origin in 1851 and afterwards good part of its support, was indebted for its broad basis to Henry Venn, Hon. Secretary of C.M.S. From the first the relations of the two societies have been cordial, and valuable and growing co-operation in the North-West Provinces has been given to us by the I.F.N.S. In 1872 a Female Medical Mission was added to the existing organizations, and the Society has now several fully-qualified lady doctors in the field. The last Report shows an income of over 13,000*l.*, and the work is rapidly developing. It is proposed to found a hospital at Lucknow in memory of Lady Kinnaird. It is only fitting that she who accomplished, by God's grace, so much for India, should have a lasting memorial in the land so deeply on her heart. G. A. G.

THE SUCCESS OF CHRISTIAN MISSIONS. By ROBERT YOUNG, F.R.S.G.S.
London: Hodder and Stoughton.

An interesting book, well-arranged, well-indexed, and well-brought out, useful alike to the general reader, and to the apologist of Christian Missions. There is not much of the author about it. Beyond a brief introduction, an able conclusion, and certain paragraphs needful to connect the testimonies, he lets others speak of "The Success of Christian Missions." But the testimonies, given by those outside missionary and clerical circles, and drawn from Government blue-books, official despatches, books of travel, newspaper reports, &c., are worthy of close attention. Samuel Johnson the lexicographer, and Sir Walter Scott, historian and novelist, appear as the first favourable critics, to be immediately followed by Isaac Taylor, author of *The Natural History of Enthusiasm*, whose expressed opinions vary widely from those of Canon Taylor, his son. The *Saturday Review* of 1861, and the *Spectator* of 1887, furnish useful extracts, less expected than the hearty appreciation shown by quotations from addresses of Mr. Gladstone and the first Earl Cairns. Indian Missions are vindicated or commended by such men as Sir Herbert Edwardes, Lord Lawrence, Viscount Halifax (Secretary of State for India), Lord Napier, Sir William Muir, Sir M. Monier-Williams, Sir Charles Aitchison, Sir Donald McLeod, the Earl of Northbrook, Lord Dufferin, and many others. Chinese Missions have fewer and less distinguished advocates, but there is one extract of great interest (dated 1852) by Sir John Davis, Her Majesty's Plenipotentiary in China. Passing by a valuable American vindication of Japanese missionaries, we find a cloud of witnesses compassing the Dark Continent. Governors, ministers of state, naval and military officers, school inspectors and newspapers are all cited in favour of the cause. The remarkable testimonies of Charles Darwin are given due prominence in connection with the South Sea Islands and Tierra del Fuego; in fact, there is scarcely a mission-field unrepresented amongst the extracts.

In the earlier part of the book a selection of unfavourable opinions is given, which proves amply sufficient to stir one's appreciation of the favourable ones which follow. Most noteworthy is the debate, familiar to many of our readers, in which the General Assembly of the Church of Scotland argued out the expediency of Missions to the heathen, and decided *against* them by a majority of fourteen out of one hundred and twelve votes. The fears expressed, the direful prophetic utterances, the wild extravagances of language, seem preposterous to us now, yet all this was not one hundred years ago! Truly, "What hath God wrought!" We think of Scotch Missions and missionaries;

of what God has done, and does. We look onward to the next hundred years, or such portion of it as the King shall tarry, and confidently expect far greater things than these in the success of Christian Missions.

G. A. G.

Brief Sketches of C.M.S. Missions, by Emily Headland, Part I. (J. Nisbet and Co.), is "designed to provide material for missionary addresses." As it is introduced by a Preface signed by the Editorial Secretary of the C.M.S., it is only needful here to quote the words there used:—"The friend who puts forth this little book has given many addresses herself upon various mission-fields, and has felt the need of a brief and simple summary of the information scattered over many books and magazine volumes; and this need she here essays to supply. Her 'Sketches' will not render further study unnecessary; rather will they stimulate it; but they will make it much easier and more pleasant than if no such guide were in the student's hand. She has spared no pains to be accurate, so far as the scale of the work permits." This First Part takes up the Africa, Palestine, and Persia Missions. Part II. is to take India; and Part III., China, Japan, &c. The profits of the book are for the C.M.S.

In *Daybreak in North Africa* (Partridge and Co.), Mrs. Haig, wife of our friend General Haig, gives "an account of work for Christ begun in Morocco, Algeria, Tunis, and Tripoli," in connection with the North Africa Mission. This is a Mission to Mohammedans in a most difficult field, and calls for much sympathy and prayer. Devoted labourers have fallen in the ranks, but others are "toiling on." Miss Herdman's work at the bigoted interior city of Fez is especially interesting. Mrs. Haig's small book is attractively got up, and we hope it will do much to extend among Christian people a prayerful interest in North Africa.

A new and revised edition of Canon Eden's *Churchman's Theological Dictionary* (Elliot Stock), has been issued, with a short introductory notice by the Rev. H. C. G. Moule. This is a handy and useful book, specially for those who are not possessors of large libraries. In it, the student will find short explanations of theological and ecclesiastical terms, written with competent scholarship, and in full loyalty to Evangelical truth. A few successive topics under A will show the scope of the work:—Aisle, Alb, Albigenes, Alexandrian Church, Alexandrian Codex, All Saints, All Souls, Alleluia, Allenites, Almaricans, Almighty, Alms, Alogians, Altar, Ambo, Amedians, Amen, Amice, Amsdarfians, Amulet, Amyraldism, Anabaptists, Analysis, Anathema, Ancient of Days, Andrew, Angel, Annihilation, Annunciation, Anointing.

Seven Years in Ceylon, by Mary and Margaret W. Leitch (Partridge and Co.), is a pleasantly written and brightly got-up book, by the two ladies whose energetic advocacy has lately aroused so much interest and zeal in the missionary cause in so many Christian circles in England. It is published in the interest of the Jaffna College, an important institution worked by the American Board of Missions.

In *Memorials of Alexander Duff* (Nisbet and Co.), the great missionary's son, Mr. W. P. Duff, has brought together some odds and ends of his memoranda and letters. We have never seen a book so utterly without order or design; but anything about Dr. Duff is interesting, and this justifies a good deal that appears in the little volume. We cannot honestly say that it justifies all.

Verses for my Friends (J. F. Shaw and Co.) are by the late Rev. Frank Nevill, Principal of Fourah Bay College, Sierra Leone. They are graceful pieces, and are illustrated by sketches made by Mr. Nevill himself. His brother, Mr. T. G. Nevill, who edits the book, has prefixed a biographical sketch, which gives an interesting account of our lamented missionary's short but useful career; and the volume is altogether an interesting memorial.

THE MONTH.



THE event of the month is the Letter to the C.M.S. Committee from twenty-one friends who chanced (as we say) to meet at Keswick in the Convention week. We have commented on this Letter in another part of this number, and will only here call attention to the names. The London clergy are represented by Mr. Barlow, Mr. Webb-Peploe, Mr. Nevile Sherbrooke, Mr. Selwyn, Mr. Stuart, and Mr. Scott; those at important provincial centres by Canon McCormick, Mr. Hubert Brooke, Mr. Brass, Mr. Colin Campbell, and Mr. Rogers; the country clergy by Canon Gibbon, Mr. Sampson, Mr. Russell, Mr. Fison, and Mr. West; the two Universities, in a peculiar sense by Canon Girdlestone and Mr. Moule; and the Mission Field by the Bishop of Sierra Leone and Mr. Ireland Jones. Only one layman's name appears, but it is that of an influential and generous friend, Mr. Bousfield. When such men as these are not afraid to call for *One Thousand Additional Missionaries* for the C.M.S. alone, no one can say of the appeal that it is an extravagant one. Our belief is that it is simply a question of faith and prayer. Can we come unitedly to the Lord, and ask Him to do this thing if it be His will? and can we believe that He is able to give us a literal and speedy response? If the appeal should fail, it will be simply because we are not ready for God's bounty: He will pour out a blessing, and there will not be room to receive it. But this will not be so. God will show us how to ask; and then He will show us how He answers.

THE Letter was not the only thing that made the Keswick Convention this year interesting from a missionary point of view. Many C.M.S. men now on furlough were present, Mr. and Mrs. Handley Moule having kindly arranged for their accommodation. The short missionary prayer-meetings at 9 a.m. were largely attended and much appreciated. Mr. Stone, Mr. Hoare, and Mr. Evington advocated the claims of India, China, and Japan, in St. John's Church. The great missionary meeting of Saturday in the tent was as impressive as ever. The supplementary meetings in the evenings of the following week drew hundreds together, and many delightful five and ten minutes' speeches were made by missionaries and others. Among other C.M.S. workers who spoke may be mentioned the Rev. J. Vernal, of Lagos; the Rev. W. E. Taylor and Mr. J. A. Wray, of East Africa; Archdeacons Reeve and Mackay, of North-West America; Mrs. Ireland Jones, of Ceylon; and the Rev. Barclay Buxton and four other new recruits, going out this year. Above all, Mr. George Grubb's most moving account of his recent visits to Ceylon, Tinnevely, and New Zealand will long be remembered by all who heard it. We must give a sentence or two from Mr. Grubb's narrative:—

"I must give one great general thanksgiving to the missionaries of the C.M.S. for their kindness and fraternal fellowship. It was indeed a joy, after a long day's journey, to go into the happy home of the missionary, and get what I may call a good *Irish* handshake. . . . The missionaries are indeed walking and living and abiding in God, and I look back with joy to our fellowship with them in the work."

THE following have been accepted during the past month for missionary work:—The Rev. D. Marshall Lang, M.A., of Corpus Christi College, Cambridge, Curate of St. Mark's, Reigate; the Rev. Martin J. Hall, B.A., of St. John's College and Ridley Hall, Cambridge, Curate of St. Thomas, Birmingham; and the Rev. G. H. V. Greaves, B.A., of Corpus Christi College

and Ridley Hall, Cambridge, Curate of St. Silas, Birmingham. Also the Misses H. K. Cornford, S. J. Thompson, G. Wells, E. G. Reeve, and M. Sander. Messrs. J. W. Jackson and E. Goodwin have been accepted to labour as Lay Evangelists among the Gonds.

ON July 25th, Mr. J. N. Carpenter, B.A., of Corpus Christi, Cambridge, who has been reading divinity at the Islington College, was admitted to Deacon's Orders by the Bishop of Bedford, at St. Augustine's, Highbury.

It has pleased God to call home another of our new recruits for Africa. It is but a month or two since we were mourning the loss of Dudley Cotter, and now Joseph Hill is called away. Out of four new Cambridge men sent to East Africa this year, two dead within ten weeks! Mr. Hill was one of the party of four suddenly despatched in the Anniversary Week under the touching circumstances which all will remember. Truly we are to be taught again and again that the battle is not ours but God's. We commend the bereaved family in England, and the bereaved band in Africa, to the prayerful remembrance of our readers. "Lift up thy prayer for the remnant that is left."

ONE of the members of the C.M.S. Committee, General Hatt Noble, has gone to Canada to attend a meeting of the Evangelical Alliance, and while in the Dominion he will do his utmost to stir up missionary interest among the Canadians.

ON August 1st, 1834, slavery ceased to exist in the British dominions. On August 1st, 1884, a great meeting at the Guildhall, presided over by the Prince of Wales, was held to celebrate the jubilee of Abolition. At that meeting pointed reference was made by several speakers, notably by Mr. Forster, to the slavery still prevailing in Mohammedan lands. And now, on August 1st, 1890, a Mohammedan ruler under British influence issues a decree which strikes the death-knell of slavery in East Africa. We do not now dwell on the important step taken by the Sultan of Zanzibar, as the contributor who supplies our interesting African Notes will do so, probably next month. But let it be noted as a cause of thanksgiving.

Two other matters of great interest we also leave over for our African Notes contributor, viz. the Official Reports of the Royal Niger Company and the Imperial British East Africa Company, and the speeches respectively of Lord Aberdare and Sir W. Mackinnon at the meetings of those companies. With both companies the Society is in friendly relations, and we watch with appreciative interest the progress they are making. Especially is the development of communication in East Africa truly wonderful. A telegraph from Zanzibar to Mombasa, and thence northward along the coast, and preparations to carry it to the Victoria Nyanza; a fortified station at Machakos, 260 miles in the interior, in the Ukambani district first traversed by Dr. Krapf; material for thirty miles of light railway landed; a tram-line across the island of Mombasa; piers, wharves, &c.; a new coinage, postage stamps, &c.; the liberation of over 4000 slaves; and general provision for law and order;—all these are substantial signs of progress. For the present, the shareholders "take out their dividends in philanthropy;" and assuredly they will not suffer in the long run by this sacrifice.

THE Secretary of the Universities' Mission informs us that Bishop Tucker

obtained from the book-store of that Mission at Zanzibar 750 copies of portions of Holy Scripture in Swahili printed and granted by the British and Foreign Bible Society, 1280 copies of Scripture portions printed at the Zanzibar Mission press, and 200 copies of the Swahili edition of the *Pilgrim's Progress* printed for the Mission by the Religious Tract Society. He adds, "We need not assure you what a pleasure it is for the Mission to assist your friends, and how much help and encouragement we derived from Bishop Tucker's visit."

AN interesting List of "Cambridge Clergy on Active Service in the Colonies, India, and Foreign Countries," has been drawn up by Mr. A. Caldecott, of St. John's. The List is made up to the beginning of 1889, and shows a total of 341, not including Chaplains in Europe, or in the Army and Navy, nor the clergy in U.S.A., nor "clergy engaged in work on lay-tenures." In the Colonies there are,—Canada 40, Australasia 103, South Africa 29, West Indies 17, other Colonies 9; total 198. In India, 49 chaplains and 50 missionaries; total, 99. In South America, 5 chaplains. "Missionaries in Foreign Parts," 39. But some of the Colonial clergy are missionaries; for example, Bishop Young of Athabasca, and the Rev. A. F. Williams of New Zealand. The List gives 46 C.M.S. missionaries; but they are "half as many again" now. The numbers from the several Colleges are,—St. John's 75, Trinity 53, Corpus 36, Christ's 25, Jesus 22, Caius 17, Pembroke 15, Emmanuel 14, Clare 13, Queen's 12, St. Catharine's 12, Sidney 9, Magdalen 7, Trinity Hall 6, Peterhouse 5, King's 4, Selwyn 4, others 12.

THE Rev. John Batchelor, of Yezo, Japan, now in England on furlough, has received the highest commendations of the British and Foreign Bible Society for his translation of the Gospel of St. Matthew into the language of the Ainú. Mr. Batchelor has also published a Grammar and a Vocabulary of this hitherto totally unknown language, and has received a commission from the British and Foreign Bible Society to translate another Gospel; and it would be very desirable to go on with the Psalms, or a portion of the prophetic books. The Church Missionary Society has reason to be proud of Mr. Batchelor's attainments.

R. N. C.

WE give from the *Exeter Gazette* our President's speech in the House of Commons on July 24th, in the debate upon the recent Anglo-German Agreement regarding East Africa:—

Sir John Kennaway said they must all congratulate Lord Salisbury upon having succeeded in closing an open sore between this country and Germany. No doubt they might point out various localities in which we might have had something more; but to intimate, as the last speaker had done, that there had been a throwing away of an opportunity and a neglect of the interests of our colonies was very unfair. (Hear.) The feeling of the country would be that there was great cause for satisfaction at the conclusion of this treaty. (Cheers.) It was well to observe how marvellous had been the change of opinion during the past few years with

regard to the acquisition of territorial influence. A short time ago we were anxious to get rid of, or, at all events, there seemed to be a feeling that we cared nothing for, our colonies or colonial possessions, that they were a burden to us, that we had more on our hands than we could manage, and that we might get rid of everything outside our islands. The change from that state of feeling had been most marked—(hear, hear)—and only a few months ago we were oppressed with the fear that Germany had altogether outstepped us in the race, and that we were likely to be crowded out of Africa altogether, our commerce seeking new outlets, and

it was feared that our missionary enterprises, to which we had sent devoted men by tens and hundreds, and upon which we had expended money which might be counted by millions, might be hampered. It must be remembered that it was English enterprise and English zeal which had opened up Africa in the way it had been opened up. English money had been spent to a very large extent, and it was only right that we should have full and free scope for our energies, both in respect to commerce and to Missions. (Hear, hear.) When, therefore, the Agreement came to light, it was agreeable to find that our interests had been safeguarded to a very great extent. The hon. gentleman who had just spoken threw scorn upon Uganda; but it had been proved that the country, as described by Mr. Stanley, was a very rich one and fertile, and he hoped that when opened up by the East Africa Company, as it would be, it might prove a very useful outlet for colonization to develop and promote civilization in those parts. When, too, they remembered the tension which existed a short time ago between this country and Germany, and the good feeling and hearty goodwill which now prevailed, they would feel that great importance should be attached to the present Agreement. (Cheers.) The East Africa Company, which had already done so much, and was competent to do more, and the missionary societies, would now be able to go forward with the sure knowledge that their energies would not be hampered. The House had heard a good deal of high oratory that evening *re* the clause which made the Agreement subject to the assent of the British Parliament, and that high

oratory had come from those who were no doubt well qualified to speak on the matter. They had been told that this was a great blow at the Royal prerogative, and the hon. member for Northampton (Mr. Bradlaugh) had said that he should support the Bill because it was a clear limitation of the Royal prerogative. His right hon. friend the Irish Secretary, always an advocate of a heroic policy, had rushed forward in defence of the clause, and at once wished to take the view that it would have good effect in the future. He (Sir John) hardly knew whether other members of the Government would take exactly that view. (Ironical Opposition cheers.) He himself had regarded it not so much in the light of a precedent, but that this clause was inserted at the request of his Imperial Majesty the German Emperor, who wished this Agreement to be not merely a treaty with the British Government, but one with the British people—(Ministerial cheers)—that he desired the question to be decided in amity between the two nations, and to be regarded as a token of the wish of the two peoples to live in strong friendship. (Renewed cheers.) This being the case, he hoped and trusted that, whatever they might think of the legislative achievements of this Session, they would, at all events, look back upon this Agreement of 1890 as one which formed not only a bond of union between the two peoples, but also a precedent to the settling of such matters in a spirit of mutual concession and conciliation, which would enable them to go forward in the future in the work of civilization in which these two Christian peoples were working together. (Cheers.)

THE Committee have agreed to Dr. Harpur continuing for a while at Souakin, where he is ministering to the famine-stricken people; but they did so with great reluctance, on account of the very open door presented just now at Cairo, and they want two missionaries for Egypt at once. The following letter has been sent to the papers by the Famine Relief Committee:—

"THE FAMINE IN THE EASTERN SOUDAN.

"We ask leave to state briefly the steps that have been taken towards relieving to some extent the distress in the neighbourhood of Suakim consequent on the failure of last season's crops, and to appeal to your readers for help in continuing the work. Since last April the local Famine Relief Committee, established under the presidency of Colonel Hotted Smith, the Governor of Suakim, and with Mr. Consul Barnham as its treasurer, has been carrying on a special hospital, daily distribution of bread, and light relief works for the men able to be employed

on them. . . . The 500*l.* asked for has been collected. . . . Additional and most valuable work is being done, in harmony with that of the official Committee, by Dr. Harpur, the well-known medical missionary at Cairo, whom the Church Missionary Society has sent on a special errand to Suakim, and who, it is hoped, will remain there so long as he can be provided with the money necessary to render his presence serviceable. We are at present supplying Dr. Harpur with 25*l.* a week, and are assured that he can make good use of twice as much or more if it is in our power to let him have it. The total amount thus far placed in our hands is 722*l.* 0*s.* 6*d.* There is hope that the famine will begin to subside in November, but even if there is a satisfactory yield of the now-growing crops there cannot but be considerable distress until the end of the year. . . . The present arrangements keep alive from day to day about two thousand Arabs in Suakim and near it, and afford hospital accommodation to about two hundred patients at a time. There are many other thousands outside whose need is as great, but whom we have no means of reaching. According to trustworthy information, however, the very partial relief given is having most beneficial effects beyond the saving from death of the actual recipients. It is doing more than expenditure a thousand times as large could do to make the hardly used Hadendowas loyal friends to the English, and to rescue them from the thralldom of the dervishes. Contributions towards this work are earnestly invited, and may be paid to the account of the Eastern Soudan Famine Relief Fund, either with Messrs. Cox and Co., 15, Charing Cross, S.W., or with Messrs. Dimsdale, Fowler, and Co., 50, Cornhill, E.C., or they may be forwarded direct to the Secretary at this office.

" R. N. FOWLER, Treasurer.

H. R. FOX BOURNE, Secretary.

" Aborigines' Protection Society,

" Broadway Chambers, Westminster, S.W., August 12th, 1890."

THE August number of the *Nineteenth Century* contains an important article, by Mr. H. H. Johnston, on the Value of Africa, in reply to Sir J. Pope Hennessy. He dwells with great force on the value to Great Britain, not only of South Africa and Sierra Leone, which Sir J. P. Hennessy had conceded, but also of Lagos and the Gold Coast, the Niger Protectorate and the Oil Rivers, Zanzibar and British East Africa, and the new extensions south of the Zambesi. He notices missionary work favourably; but of course it is "British interests" that he especially advocates. *Inter alia*, he observes that the C.M.S. spends 13,627*l.* yearly on an average "on the Niger districts." This is a mistake. That sum includes the cost of the Sierra Leone and Yoruba Missions; but perhaps Mr. Johnston considers them as part of the "Niger districts," being also in West Africa.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the stirring Letter addressed to the Committee by C.M.S. friends at Keswick (p. 577). Fervent and continual prayer that much wisdom may be given for the consideration of its important suggestions, and that the whole Society may be roused to fresh efforts to supply men and means for the evangelization of the world.

Thanksgiving for the steps taken by the Sultan of Zanzibar towards the abolition of slavery. (P. 644.)

Thanksgiving for the great success of the Shanghai Missionary Conference, and particularly for the happy decisions regarding Bible translation (p. 593). Prayer for all the work in China.

Thanksgiving and prayer for the Lay Evangelists in Bengal (p. 608), the Bheel Mission (p. 609), and the Godavari Mission (p. 613).

Continued prayer for Uganda and the brethren on the Victoria Nyansa (p. 618), and for Bishop Tucker and his party (p. 628); also for the Soudan and Upper Niger party (p. 628).

HOME WORK OF THE SOCIETY.

Bristol.—On June 24th, about twenty of the younger clergy of the neighbourhood met at St. Michael's Rectory to consider the advisability of forming a Junior Clergy C.M. Union for Bristol and the neighbourhood. The Rev. H. P. Grubb, Assistant Central Secretary of the Society, attended, and gave some information about the London and other Unions and their uses. It was decided that it is desirable that a Junior Clergy Union be formed; a code of rules was agreed upon *pro tem.*, and the Rev. G. E. Laws, Vicar of St. Clement's, was requested to act as Secretary until the first annual meeting to be held in October next, when it is hoped that the Union may be placed on a firm and lasting footing. Several junior clergy, who were unable to be present, wrote expressing their hearty approval of the movement.

J. W.

Burton Bradstock.—The Annual Sale of Work was held in the Rectory Garden on Thursday, July 24th. This sale is the result of ladies' working parties which are held monthly in the parishes of Burton Bradstock and Wal-ditch. The day was brilliantly fine, and as there was a good attendance of friends of the Society a brisk sale was carried on. Besides the stalls for useful and fancy articles, there was a fruit and flower stall and a refreshment stall; the sum taken at these was further increased by a fish-pond and a spelling-bee. Great interest is taken in the village in the annual C.M.S. sale, and all the parishioners try to help according to their means. The total sum taken was 25*l.* 6*s.* 10*d.*

Carlisle.—An interesting series of meetings has been held in Carlisle and the neighbourhood from August 5th to 7th, when Mr. Eugene Stock paid his first visit to the city. Weekly prayer-meetings had been held for the month previous, to ask for God's guidance and blessing in the meetings. The first gathering was held in the Garden at Rickerby, where over two hundred friends assembled in response to Mr. and Mrs. MacInnes' kind invitation, and Mr. Stock dwelt especially on the claims of the heathen on the whole Church, and on the East Africa Mission. In the evening a meeting of the local Gleaners and others was held in the Viaduct Temperance Hotel Hall, at which Miles MacInnes, Esq., M.P., presided, and Mr. Stock gave the history of the Gleaners' Union, and spoke on the work which Gleaners should do. The Rev. T. T. Smith (Assoc. Sec.) also gave a short address. On Wednesday morning a Committee Meeting was held at Rickerby, from which Mr. MacInnes was unavoidably absent, in order to reconstitute the C.M. Union which was formed nine years ago for the Diocese, but which has not held a meeting for nearly four years. The area of the Diocese being considered too large, it was decided that the Union should be for the Archdeaconry of Carlisle, with the hope that the other Archdeaconries would form their own Unions. The Archdeacon was asked to be President, and the Rev. L. C. Carr was elected Secretary. Mr. Stock also addressed the meeting; after which the Committee were most hospitably entertained at luncheon. At three o'clock a Conference was held in the County Hall, at which the Bishop of Barrow-in-Furness presided. The rules of the newly-constituted Union were laid before the Conference by the Rev. W. M. Shepherd, and adopted unanimously. Mr. Stock spoke of recent developments of the work of the Society, and the Revs. Canon Phillips, F. A. Dixon, and T. T. Smith spoke with reference to the Union. At 6 p.m. about one hundred friends of the Society sat down to a 6*d.* tea in the Viaduct Temperance Hall; at the close of which Mr. Stock gave a few earnest words on Mary of Bethany. At the evening meeting the County Hall was well filled. Mr. MacInnes again took the chair; and Mr. Stock, after briefly suggesting all the Missions he *might* have spoken about but would not, gave a most interesting history of the Niger Mission, and of its recent extension into the Soudan. On Thursday, the Bishop of Carlisle held a Missionary Meeting and Garden Party at Rose Castle, which was well attended. Mr. Stock and the Rev. J. C. Hoare, of Ningpo, represented the C.M.S., and the Rev. H. Clarke the Universities' Mission. The Bishop

of Manchester also spoke. We feel sure that Mr. Stock's visit will not soon be forgotten, and that it has done much to impress on us all our individual responsibility to send the Gospel to the heathen.

L. C. C.

Combe St. Nicholas.—The Annual Sermons in connection with this Association were preached in the Parish Church on Sunday, July 20th, by the Vicar (Rev. A. Cornford). In the afternoon an address was given to the Sunday scholars in the schoolroom, which was illustrated by some heathen idols. On the following day a Dining-room Meeting was held at the Vicarage, when Frank Sellwood, Esq., of Cullompton, gave an interesting address on Mission work in Old Cairo and Palestine. The Rev. F. W. Newton, Rector of Wambrook, and Miss M. Hunt, lately accepted by the Society as a missionary for Japan, also spoke. The company next adjourned to the drawing-room, where the Vicar's daughter had arranged a little fancy sale, which realized 6*l.* 6*s.* The Evening Meeting was held in the schoolroom, which was well filled. Mr. Sellwood again spoke very effectively. A branch of the Gleaners' Union was formed during the Monday through the exertions of Miss Harvey.

Essex C.M. Union.—The Annual Meeting of this Union took place at Colchester, in the Castle Library, by the kindness of James Round, Esq., M.P., on June 19th. In the morning, the Rev. H. Percy Grubb met some of the Hon. District Secretaries, and overhauled with them the work of the Society in the various parishes of the county. The Union Meeting was held in the afternoon, and was presided over, in the unavoidable absence of the President (Sir T. Fowell Buxton), by H. Gibson, Esq. Prayer was offered by the Rev. A. H. Rumbold, and an exposition of Scripture given by the Rev. E. Maxwell. Addresses were delivered by the Chairman and the Rev. H. P. Grubb, and a specially interesting and stirring one by the Rev. R. W. Stewart, missionary from Fuh Chow. Prayers were also offered by the Revs. A. N. Colley and F. Varley, and it was felt that the "spirit of prayer" animated many, if not all, who were present. Eighteen new members were elected, and more than forty members attended the meeting.

H. A.

Gloucestershire C.M. Union.—The half-yearly Meeting of this Union was held at Icomb on Friday, June 20th. There was a goodly attendance of members from Cheltenham and other places connected with the Union. A short service was held in the Parish Church at twelve o'clock noon, and an impressive sermon was preached by the Rector from Matthew ix. 38. In the afternoon a meeting was held in the schoolroom, the Rev. G. P. Griffiths, Vicar of St. Mark's, Cheltenham, in the chair, when an able address was given by the Rev. E. A. Litton, Rector of Naunton, on "The tests and means of successful missionary work." He pointed out how there were other tests besides those which were numerical, and suggested three—(1) The development of individual and national characteristics in each true Mission Church; (2) the development of Native energy and power in each separate Church; and (3) the spirit of expansiveness in becoming centres of extended missionary labours. The Revs. W. Clayton, M. E. Proby, H. J. B. Marston, and W. Bryan Brown also addressed the meeting. At 7 p.m. the Public Meeting was held, at which the Rev. H. J. B. Marston (Rector) presided, and a most interesting account was given of missionary work in India by the Rev. W. Clayton. Mr. C. Pidcock (Lay Secretary of the Union), and the Rev. W. Bryan Brown also spoke. So closed one of the most happy days with which the Association has been favoured. A most generous luncheon had been provided by the Rector, and a hospitable welcome to tea was given by S. M. Simpson, Esq., of Icomb Place.

Ross.—The Annual Meetings in connection with this Society were held on Wednesday afternoon and evening, July 2nd. The Rev. Lord Forester, of Willey Park, Shropshire, presided at both meetings. The Rev. J. S. Maber read the report for the past year, which was very satisfactory. Lord Forester, in the course of his remarks, said it was thirty-four years since he was in Ross, and the other day, when he was looking over files of old letters, he came across three, one from Captain Allen Gardiner, the founder of the South American Missionary

Society; the second from the Rev. J. Bowen, afterwards Bishop of Sierra Leone, and the third from the Rev. E. Bickersteth, father of the Bishop of Exeter. He referred at length to these three men, each of whom had a great deal to do in advancing missionary work. Archdeacon Moule next addressed the meeting, and spoke more particularly of Mid China, and gave many instances showing the advance of Christianity in China. Colonel Money-Kyrle also spoke. At the evening meeting the speakers were Lord Forester, Archdeacon Moule, and the Rev. R. H. Cobbold.

Salisbury.—A Missionary Loan Exhibition of an extensive, varied, and deeply-interesting character, at which the Rev. E. N. Thwaites presided, was held in Salisbury, at the Maundrell Hall, on behalf of the Society, and was opened on Wednesday afternoon, July 9th, by Mr. Henry Morris, a member of the Parent Committee, in the absence of Sir J. H. Kennaway through pressure of Parliamentary duties. The idea originated with Mrs. Thwaites, who having worked very energetically, and been helped by an enthusiastic band of assistants, a collection of foreign curios had been got together. Almost every country in the heathen and Mohammedan world was represented, for there were curiosities from India, Africa, Burmah, China, Japan, Palestine, North-West and South America, the South Sea Islands, South Australia, and other parts of the globe, lent by the Church Missionary Society, South American Missionary Society, Moravian Missionary Society, and the Jews' Society; also by the Revs. F. E. Wigram, H. E. Fox, W. Allan, S. A. Selwyn, E. Duke, Archdeacons Hamilton and Maundrell, Mr. Beach, Colonel Pepper, Mr. W. H. Devenish, Mrs. Barcroft, Mrs. Kane, and others. Most of the curiosities were arranged around the room on stalls, and were divided into courts. It would be a tremendous task, and would take up too much of our limited space, to attempt to describe every article in the various courts, amongst some of which were exhibits from Japan and South China, the late Bishop Hannington's Bible and diary, a mummy of the sacred cat from Egypt, Persian stirrups and shoes, heathen gods from Benares, North India, Barbadoes, South India and Burmah; specimens of New Zealand carving; war hatchets, clubs, spears, arrows, swords, and assegais, from East Africa, Afghanistan, and the Fiji Islands; elaborate specimens of Native needlework and pictures, &c. There was also a prettily ornamented stall, where flowers, fruit, and vegetables were sold, kindly sent by the Earl of Radnor, Mrs. Wood, and others. On the other side of this stall was one for the sale of C.M.S. publications. Many ladies and gentlemen—most of whom are members of the "Gleaners' Union"—assisted at the stalls and looked after the exhibits in the different courts.

Explanations of the curiosities were given at intervals, and lectures on Mission work were delivered in the Luther Hall. Mr. E. Mantle, from the C.M. House, also gave short and interesting lectures, illustrated by dissolving views, in the Y.M.C.A. rooms.

The exhibition on Thursday was opened by the Bishop of Salisbury. The Bishop, in the course of his speech, said it was impossible for him to look round a room like that without being very much moved and touched at the sight he saw. He thought an exhibition of that kind brought one in thought and heart really nearer to their fellow-countrymen who were labouring in the mission-field, and to those who were their fellow-citizens as well as of the same blood as themselves in foreign countries far away. By that exhibition they would see how very various were the states of civilization with which their missionaries had to come in contact. They had the very barbarous parts of Asia and Africa and the highly civilized, indeed, almost crystallized, society of China and India. They had, of course, these people holding very tenaciously to their own habits, customs, and manners, and yet all of them had to be brought under the dominion and yoke of Jesus Christ.

St. Lawrence (I.W.).—The Annual Missionary Sermons in connection with this parish were preached on Sunday, July 6th, by Archdeacon A. E. Moule, of Mid China. On Monday the usual parish gathering or Garden Party was held on the lawn of the Rectory, when an excellent tea was served in a tent erected

by the Coastguard, to which 100 persons sat down, and at which several ladies rendered valuable assistance. The tea was followed by a Public Meeting, at which there was a large attendance. Archdeacon Moule gave a very interesting account of the Society's work in China.

Weston-super-Mare.—The Annual Sermons on behalf of this Society were preached in the various churches on Sunday, July 13th, and the collections amounted to about the same as the previous year, 90*l*. The Annual Meetings were held in the Assembly Rooms on Monday, and were largely attended. The local secretary's report showed that the contributions to the Parent Society from Weston-super-Mare amounted to 677*l*., being about 50*l*. more than in the previous year.

Winchester.—The Annual Sale on behalf of the Winchester C.M.S. Juvenile Association was held on Thursday afternoon, July 3rd, by the invitation of the Rev. A. Baring-Gould, in the pleasant grounds of Christ Church Vicarage. Soon after three o'clock the grounds were filled with a happy gathering, and a very successful sale took place; indeed money was taken at the rate of nearly ten shillings a minute. A lull took place about half-past four, when the numerous company were regaled with an excellent tea, provided by the kind Vicar of Christ Church and Mrs. Baring-Gould. The sale grounds were again filled about half-past five. A large number of the children were gathered on the lawn in front of the house at five o'clock, when Mr. Baring-Gould gave them a very affectionate parting address. The whole scene of the sale, with its kind memories of fourteen years, and the fact that it was the last to be held under the generous and hospitable auspices of the present venerable incumbent of Christ Church, was a very impressive one. The various stalls gathered more than 125*l*.

In addition to the above, during June, July, and August the Society's cause has been advocated by Sermons or Meetings, or by both, at Bromsgrove, Bury St. Edmunds (St. Mary's), Boston (Parish Church and St. Mary's), Hingham, Newbury (St. Nicholas), Radstock, Epsom (St. John's), Stayning, Sittingbourne (St. Michael's), Murston, Ulcombe, Milford, Brockham, Sandgate, Holmwood, Chilham, Dorking (St. Paul's), Send, Bramstone Park, Weybridge, Crowborough, &c.

THE LONDON UNIONS.

THE LADIES' UNION held four meetings during the June quarter; the April meeting being addressed by Dr. S. W. Sutton on "The Quetta Medical Mission;" that in May, by the Rev. R. W. Stewart of Fuh-Chow, on "Woman's Work in the Fuh-Kien Province;" and that in June, by the Rev. R. Lang, who gave an account of his recent visit to the Egypt and Palestine Missions. A special meeting was also held to hear an account from Miss Carter, of the Protestant Episcopal Church of America, of her recent inspection of the China and Japan Missions.

THE JUNIOR CLERGY UNION.—The meeting in April was addressed by the Bishop of Travancore and Cochin. At the meeting in May, sermons for criticism were given by the Rev. J. Pullen Thompson, Vicar of St. Stephen's, North Bow, for adults; and by the Rev. E. J. Sturdee, Curate of All Saints', Holloway, for children. The Rev. T. W. Drury, Principal of the C.M. College, spoke at the June meeting.

THE LAY WORKERS' UNION had five meetings during the quarter. On April 14th Dr. Cust lectured before a large gathering. On the 28th Sir Charles Bernard, late Commissioner of Burmah, spoke on that country and on India. On May 19th the new service of song, "Bishop Hannington: his life and works," was given by a choir arranged for by one of the members, Mr. L. Carrott; and on June 10th the Rev. H. P. Grubb, Association Secretary for the Metropolis, gave an address on "C.M.S. Organization in London," which was followed by discussion. On July 5th the members spent a pleasant afternoon at Potter's Bar, by invitation of Mr. and Mrs. Gurney Sheppard, and were addressed by the Rev. E. W. Stewart, of Fuh-Chow.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 15th, 1890.—The Committee further considered the location of Missionaries going out this autumn. The Rev. C. Tyndale Biscoe was appointed to Kashmir; Messrs. J. W. Goodwin and E. Jackson as Lay Evangelists to the Gonds, and Miss L. H. Barnes to Mid China.

A letter was read from Dr. Harpur, dated Suakim, June 19th and 20th, with regard to the famine at that place, and the efforts being made for the relief of the sufferers, appealing for pecuniary help and expressing his willingness to remain until September if funds be supplied. A letter was also read from General Haig suggesting that the Society might advantageously undertake the care of the orphans should the Government consent. The Committee sanctioned Dr. Harpur's remaining for the present at Suakim. The general question of the Society's action in regard to the famine and the care of the orphans was deferred for further consideration.

The Rev. G. H. Weber, who had been connected for about thirty years with the North India Mission, was present, and gave an account of the Bhagalpur Mission, and the several branches of it, of which he had been in charge for the past six years.

The Rev. W. Thwaites, who had given nearly twenty years of service in the Society's work in the Punjab, was present, and gave an account of the Dera Ismail Khan Mission. He spoke of the great extent of the district of which (single-handed for not a few years) he had had charge (about 10,000 square miles), the three languages necessary for efficient labour in it, the solid encouragement which had been met with, and the great openings which at the present time the providence of God seemed to be pointing out to His people all along the North-West Frontier of British India. He strongly pleaded for more men for the frontier.

The Rev. A. J. Santer, who had been connected for some years past with the work of the Normal Institution in Krishnagar (Bengal), was present, and gave an account of his own special work; and also referred generally to the marked progress which had taken place in the Nuddea District Mission in recent years. He referred with much satisfaction to the three Lay Evangelists who had been recently sent out to Shikarpur in the northern part of this district, and spoke of the hopeful results to be expected from the Lay Evangelist scheme.

On the recommendation of the Sub-Committee in charge of the Missions in Persia, North India, Punjab, and South India, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, July 29th.—On the recommendation of the Ladies' Candidates Committee, the Misses H. K. Cornford, S. J. Thompson, G. Wells, E. G. Reeve, and M. Sander were accepted as Missionaries of the Society; Miss Thompson and Miss Sander for the Rev. B. F. Buxton's Japan party.

The Rev. David Marshall Lang, M.A., Corpus Christi College, Cambridge, Curate of St. Mark's, Reigate, the Rev. Martin John Hall, B.A., St. John's College, and Ridley Hall, Cambridge, Curate of St. Thomas, Birmingham, and the Rev. George Henry V. Greaves, B.A., Corpus Christi College, and Ridley Hall, Cambridge, Curate of St. Silas, Lozells, Birmingham, were accepted for missionary work.

A letter was read, dated Keswick, July 28th, sent by twenty-one influential friends and supporters of the Society, calling on the Society to put forth fresh efforts, and perhaps to adopt new methods, in view of the marvellous opening which God is providing for aggressive work amongst the heathen, specifying the line of action which they consider should be taken, and offering personal co-operation. It was resolved:—That this Committee have read with the deepest interest the letter from friends of the Society assembled at Keswick, and hail its suggestions, some of which they have already confirmed in principle and are gradually carrying out, as evidence that the Lord is stirring the hearts of His servants at home to a truer realization of the vast responsibilities which rest upon the Church of Christ in view of the rapid opening up of the world for evangelistic effort. They desire the Secretaries to convey to the signatories the thanks of the Committee for their counsel, and an assurance that their letter shall have full and prayerful considera-

tion. They further instruct that the letter be forthwith printed and widely circulated amongst the supporters of the Society, with a view to its full consideration after the approaching recess, and they earnestly pray that God the Holy Spirit will guide their deliberations, and enable them to take such steps as shall tend to deepen and quicken the sense of personal responsibility for the evangelization of the Heathen and the Mohammedan world.

The Committee had the pleasure of an interview with the Bishop of Sierra Leone, who expressed his gratitude for the part which the Committee had taken under God in the introduction of the New Constitution for the Sierra Leone Church, which had been warmly appreciated by the larger portion of the clergy and the entire laity. The imprimatur of the Archbishop of Canterbury, and of the Bishop of London, had carried great force. He also expressed his deep thankfulness for the Rev. S. A. Selwyn's Mission, and for the opportuneness of his visit, at the moment of the reception by the Sierra Leone Church of their New Constitution, and urged the need of a permanent Diocesan Missioner. He further urged the need of increased industrial training in the Colony.

The Committee also had an interview with Mr. Wellesley C. Bailey, Secretary of the Mission to Lepers in India, and heard from Mr. Bailey an account of what his Society is doing, and what it has in prospect still further to do if needed funds are supplied, in behalf of the afflicted class of lepers in India. He spoke of the several C.M.S. centres at which the Mission to Lepers is carrying on its work. The Committee, through the Chairman, expressed cordial sympathy with the work which the Mission to Lepers is seeking to carry on, and their willingness that the Society's Missionaries should render such spiritual help to its work as they can do consistently with their other missionary duties.

A letter was read from the Bishop of Sierra Leone asking the Committee to provide a stipend for three years, which would enable him to appoint a "canon-missioner" to his Cathedral at Sierra Leone. The Committee recognized the great importance of such steps being taken, consistent with the maintenance of the independence of the Sierra Leone Church, as may further the spiritual growth of the Christian community. They viewed with sympathy the Bishop's proposal to appoint, with this end in view, as Canon of the Cathedral of Sierra Leone, a clergyman of evangelistic power and experience, who would be in constant touch with the several congregations in Sierra Leone and Lagos. The Committee, recognizing that a great responsibility rested on them to do what in them lay for the spiritual advancement of Churches which it had been their privilege under God to found, were willing, in response to the Bishop's urgent appeal, to guarantee for three years an adequate stipend for the maintenance of the proposed Missioner whom the Bishop desires to appoint as Canon, provided that the nomination of the Missioner be placed in their hands, and on the understanding that in the event of the renewal of the appointment at the end of three years being deemed desirable the emoluments of the office must be sought from other sources.

The Committee heard with much sorrow of the receipt of a telegram on the 23rd inst. announcing the death at Zanzibar, on July 20th, of the Rev. J. W. H. Hill, one of the last reinforcing party which sailed from England in May, who had started with Bishop Tucker for the Lake, and had been obliged to return invalided from Saadani to Zanzibar before the party had left the coast. They expressed their deep sympathy with the Bishop in this removal of a second colleague almost immediately after his arrival in the Mission, and with the parents and family of Mr. Hill in the great loss which they in common with themselves have sustained in their sad bereavement.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Eastern Equatorial Africa, Palestine, North India, Punjab and Sindh, South India, Travancore and Cochin, Ceylon, South China, Mid China, Japan, and North-West America, various arrangements were agreed to in behalf of those Missions.

General Committee, August 12th.—On an offer of the Eastern Soudan Famine Relief Committee, who had urged the extreme importance of Dr. Harpur's remaining for a further period at Suakim, where his assistance and influence were of great value, to place 150*l.* immediately at his disposal for distribution amongst

the sufferers and such further sums as might be received from time to time, and in consideration of the present increased opportunities for medical work in connection with the Famine Relief at Suakim, and the possibilities of openings for permanent missionary work in the future, and in reliance on the ability of the Eastern Soudan Famine Relief Committee to supply sufficient funds for the needed Relief Distribution,—the Committee sanctioned Dr. Harpur's remaining at Suakim if necessary, and if his health permit, for the next two months.

The Rev. W. F. Connor, lately returned home invalided from Old Cairo, was introduced to the Committee, and conversation held with him. He dwelt on the open door in Egypt, where Moslems were quite willing to hear the Gospel, to attend services and Bible-classes, and contribute towards the expenses of Christian worship; where there was no persecution beyond that attaching elsewhere to an open profession of Christ; and where there was a distinct spirit of inquiry abroad. He referred to influences at work disintegrating Islam, arising from the political situation in Egypt and European influence on the Natives. He applied earnestly for reinforcements for the Mission, where Lady Missionaries would find 400 houses at once open to them, in which, with the help of an interpreter, they could immediately enter upon their work.

The Secretaries reported the death at Balham, in the eighty-fifth year of his age, of the Rev. John Warburton, sometime Vicar of South Malling, Lewes, and formerly a Missionary of the Society in Sierra Leone from 1829 to 1850. His name is associated with Weeks, Schön, Townsend, and Gollmer. He was present in 1841 at the leave-taking of Captains Trotter and Allen, with Messrs. Schön and Crowther, for the Niger Expedition; in 1844 at the departure of Messrs. Townsend and Gollmer to commence the Yoruba Mission, and in 1845 at the laying of the foundation-stone of Fourah Bay College. Mr. Warburton was characterized by quietness, gentleness, and kindness, combined with firmness in maintaining discipline. He was a faithful and zealous labourer, esteemed by all his missionary brethren as an authority, and a genuine friend beloved and respected by all who knew him.

The Secretaries reported the death, on July 22nd, at his residence, Trent Park, Barnet, of Mr. Robert Cooper Lee Bevan, banker, an old and valued friend of the Society. Mr. Bevan was characterized by a strict and uncompromising adherence to what he believed to be right and true, by an ever-ready sympathy extended to philanthropic and Christian efforts, and by a princely generosity which made his name a household word. In the social or religious world, as in the seclusion of the parish or of the domestic circle, he exercised an elevating, genial, and loving influence. In Mr. Bevan the Society has lost a true friend, a liberal supporter, and a noble example of a humble-minded, single-hearted, devoted Christian. The Committee desired that an expression of their sympathy and regard be conveyed to his surviving relatives.

NOTES OF THE MONTH.

ORDINATIONS.

North India.—At St. Augustine's, Highbury, on July 25, by the Bishop of Bedford—Deacon: Mr. J. N. Carpenter, B.A.

Japan.—At Osaka, on March 2, by Bishop Bickersteth—Deacon: Mr. T. Makioka; Priest: Rev. B. H. Terasawa; and at Tokio, on June 15—Deacon: Mr. Stephen Koba.

North-West America.—On June 29, by the Bishop of Rupert's Land—Deacon: Mr. Thomas Pritchard.

ARRIVALS.

Eastern Equatorial Africa.—Mr. and Mrs. J. Burness left Mombasa on June 25, and arrived in London on July 24.

Egypt.—Mrs. Harpur left Egypt on July 20, and arrived at Liverpool on Aug. 10.

Palestine.—Miss E. Newton left Jaffa on July 16, and arrived in London on July 26.

Western India.—The Rev. J. M. Macdonald left Bombay on July 25, and arrived in London on Aug. 11.

Mauritius.—The Rev. N. Honiss left Mauritius on July 8, and arrived in England on Aug. 18.—Mrs. Luckcock left Mauritius in July, and arrived in London on Aug. 6.

BIRTHS.

Palestine.—On July 25, at Jerusalem, the wife of Mr. G. Nyland, of a daughter.

Persia.—On July 19, at Baghdad, the wife of the Rev. C. H. Stileman, of a son.

North India.—On Aug. 6, at Wolseley Bridge, Stafford, the wife of the Rev. J. Tunbridge, of a daughter.

Japan.—On May 7, the wife of the Rev. P. K. Fyson, of a son.—On May 26, the wife of the Rev. W. P. Buncombe, of twin daughters.

North-West America.—On May 24, at Great Slave Lake, the wife of the Rev. W. Spendlove, of a child (sex not given).

MARRIAGES.

Eastern Equatorial Africa.—On Aug. 8, at Frere Town, the Rev. A. G. Smith to Miss M. Barton.

South India.—On Aug. 5, at Palamcottah, by the Rev. J. Barton, the Rev. T. Walker to Miss M. E. Hodge, C.E.Z.M.S.

DEATHS.

Eastern Equatorial Africa.—On July 20, at Zanzibar, the Rev. J. W. H. Hill, from fever.

Palestine.—On Aug. 1, at Nazareth, Kathleen, infant daughter of the Rev. C. H. V. Gollmer.

On July 21, at Balham, the Rev. John Warburton, formerly of Sierra Leone, West Africa Mission.

On July 1, at Calcutta, the Rev. F. J. de Rozario, formerly of the North India Mission. In July, the Rev. J. MacCarthy, Rector of Ickborough, Norfolk, formerly of the Punjab and Sindh Mission.

Contribution List.

In the following list of receipts from July 11th to August 11th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Knowl Hill	3 16 9	Watford	22 14 1
North Berkshire	2 2 1	Watton	2 5 0
Buckinghamshire: Cheneys	15 0 0	Kent: Blackheath: St. John's	56 15 4
Little Marlow	3 14 0	Canterbury	1 4 0
Cambridgeshire: Cambridge, &c.	300 0 0	Chislehurst	7 18 10
Cheshire: Davenham	12 18 0	Deptford: St. Peter's	1 5 7
Hartill	15 9 0	St. John's	39 11 4
Wheelock	2 10 6	Greenwich: St. Paul's	8 7 6
Cornwall: Penponds	10 10 0	Hatcham Park: All Saints'	2 6
Cumberland: Aikton	6 9 0	Juvenile Assoc.	3 6 0
Holme Cultram	4 9 9	Kidbrook	2 17 8
Keswick Deanery	38 19 10	Lee, &c.	20 0 0
Thursby	1 9 10	Maldstone and Mid-Kent	70 0 0
Derbyshire: Ashford	1 0 0	Murston	3 18 0
Derby and South Derbyshire	240 0 0	Shortlands	6 14 0
Pentrich	2 16 1	Tunbridge Wells	200 0 0
Devonshire: Aveton Gifford	10 19 1	Lancashire: Chorley	2 0 0
Devon and Exeter	50 0 0	Liverpool: St. Margaret's, Annfield	2 0 0
Plymouth, &c.	75 0 0	Leicestershire: St. Margaret's, Annfield	2 5 9
Dorsetshire: Charmouth	9 7 4	Melton Mowbray	12 7 8
Compton Valence	13 12 1	Lincolnshire: Quadring	4 4 10
Corfe Mullen	3 19 11	Thorpe	1 6 7
Essex: Loughton	5 10 0	Wainfleet: St. Mary's	2 0 0
Terling	13 13 5	Middlesex:	
Walthamstow	10 8 7	Bloomsbury Deanery: Seven Dials' Mission	7 10 0
Woodford Wells	7 10 6	Camden Church	2 12 1
Hampshire: Emsworth	53 0 0	Camden Town: St. Thomas's	1 3 6
Fleet	35 11 7	City of London: St. Michael's, Cornhill	12 8
Fyfield	7 2 3	Islington	100 0 0
Hartley Wintney	1 19 0	Kensington	100 0 0
Portsmouth	13 8 0	Kilburn: Holy Trinity Juv. Assoc.	6 9 7
Portsea: St. George's	11 0	Paddington	400 0 0
Isle of Wight:		Shepherd's Bush: St. Thomas's	2 13 0
Carisbrooke: St. John's	16 10 0	Stamford Brook: St. Mary's	8 15 0
St. Lawrence	58 0 2	St. Marylebone: Trinity	9 1 0
Totland Bay: Christ Church	6 5 7	Tottenham: St. Paul's	3 5 9
Herefordshire:		Westminster: Christ Church	5 1 4
Bushey Heath: St. Peter's	7 10 10	Willesden	5 15 5
Ridge	7 10 6	Wood Green: St. Michael's	3 5 0
Shenley	56 12 6		

Monmouthshire:				Anonymous, Evercreech.....	5	0	0
Newport: Juvenile Association	2	5	0	Anonymous.....	26	2	6
Norfolk: Necton.....	6	15	0	Anonymous, per Gen. Noble. "All			
Northamptonshire: Abington.....	2	8	0	things come of Thee, of Thine own			
Byfield.....	4	5	11	have we given Thee?".....	5	0	0
Gayton.....	2	17	0	Balleine, F. E., Esq., Jersey.....	5	0	0
Moreton Pinkney.....	7	10	4	Brown, Mr. H., Whitechapel.....	5	0	0
Naseby.....	19	1		F.A.M.....	5	0	0
Sywell.....	2	8	0	From an old Friend in Nottingham	10	0	0
Northumberland:				F.W.....	100	0	0
Alnwick: St. Paul's.....	5	14	3	Keewick Convention:			
Newcastle and South Northumber-				Thankoffering, G.....	5	0	0
land.....	650	0	0	Thankoffering, B.....	5	0	0
Nottinghamshire:				Thankoffering, F.....	20	0	0
Nottingham, &c.....	2	17	0	Sums under 6l.....	5	10	0
Southwell.....	29	18	0	Middleton, Rev. F. E., Clapham Common	13	0	0
Oxfordshire: Sibford Gower.....	1	2	6	Oxenden, Miss Eliza, Bexhill.....	25	0	0
Somersetshire: Bridgwater.....	12	5	9	"Phoebe," by Rev. Filmer Sullivan (for			
Wick St. Bartholomew.....	10	0	0	Rev. J. H. Horsburgh's Mission).....	50	0	0
Staffordshire: Kinver.....	8	0	0	Stuart, Henry Eame, Esq., Tempsford			
Leek Ladies.....	50	0	0	"Hall.....	25	5	0
Lichfield.....	25	0	0	"Two Sisters".....	10	0	0
Maer.....	5	13	6	Young, Rev. Fredk., Walton.....	1	0	0
Newcastle: Parish Church.....	1	4	4	Gleaners' Union:			
Suffolk: Beccles.....	78	0	0	Gleaner No. 796.....	5	0	0
Runny.....	10	7	4				
Felixstowe.....	1	0	0				
Old Newton.....	21	12	7				
Surrey: Bindley Heath.....	7	6	0				
Brockham.....	30	0	0				
* Clapham Park: All Saints'.....	22	18	10				
Epsom.....	28	14	7				
Ewell.....	13	1	0				
Felbridge.....	22	3	0				
Kennington.....	7	5	5				
Lambeth: St. Andrew's.....	5	0	0				
Mitcham.....	10	0	0				
Penge.....	34	0	0				
Richmond.....	69	6	10				
South Lambeth: St. Stephen's.....	3	3	2				
Streatham: Immanuel.....	86	8	0				
Surbiton: Christ Church.....	21	15	6				
Tulse Hill.....	16	10	0				
Wimbledon.....	207	6	7				
Sussex: Steyning.....	11	10	9				
St. Leonard's-on-Sea: Parish Church	54	15	6				
Warwick: Alveston.....	10	9	1				
Birmingham.....	250	0	0				
Coleshill.....	16	1	10				
Leamington.....	257	3	7				
Rugby.....	10	0	0				
Westmoreland: Poebury.....	10	10	4				
Martindale: St. Peter's.....	18	6	6				
Wiltshire: Salisbury Cathedral.....	29	3	3				
Worcestershire: Bewdley.....	17	0	0				
Churchill.....	5	15	0				
The Lickey.....	31	6	0				
Norton.....	12	0	0				
Yorkshire: Arthington.....	4	12	3				
Castleford.....	2	10	0				
Friskley.....	2	12	0				
Grindleton.....	1	6	2				
Hackness.....	12	13	3				
Hull.....	15	0	0				
Middleton Tyas.....	23	13	2				

ASSOCIATIONS IN WALES.

Cardiganshire: Aberporth.....	1	6	0
Carmarthenshire: Penmaenmawr.....	20	5	0
Denbighshire: Wrexham.....	50	0	0
Flintshire: Rhyll.....	11	14	9
Glamorganshire: Swansea.....	50	0	0
Montgomeryshire: Newtown.....	2	11	3
Pembrokeshire: Fishguard.....	6	0	0
Haverfordwest.....	36	0	0
Radnorshire: Robeston Wathan.....	13	8	

BENEFACTIONS.

A.B.C.....	5	0	0
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

* Inadvertently omitted last month.

Germany: Wiesbaden.....	1	19	0
Jamaica.....	40	0	0
North Pacific: Metlakatla.....	2	10	0
New Zealand: Nelson.....	2	4	0

COLLECTIONS.

Emmanuel Church, Malda Hill, branch of			
Gleaners' Union, per Miss C. E. Cooke.	10	0	
Haycraft, Mr. G. Conyers, Lewisham			
Hill (Miss. Box).....	10	6	
Hopkins, Misses, Shepherd's Bush (Miss			
Box).....	12	6	
Packer, Mr. G. F., for Africa.....	1	2	6
Ripon Cathedral Girls' Bible-class, for			
Niger, by Miss Hart.....	10	0	
Rusher, Mr. Edw. A.....	10	9	2
West Ham Mission, by J. S. Badenoch,			
Esq.....	10	0	

LEGACIES.

Boyd, late Miss Patty, of Killyon.....	102	0	0
Drayton, late Mrs. M. A.: Exors., G. H.			
Alleyne, Esq., and Rev. E. Owen.....	100	0	0
* McFarquhar, late Mrs.: Exors., J. G.			
Potter, Esq., and William Gordon,			
Esq.....	38	17	0
Salt, late Wm. Dawson, Esq., of Stapen-			
hill: Exors., E. Dawson Salt, Esq.,			
Rev. E. D. Stead, and S. A. Stead, Esq.	50	0	0
Whiteman, late.....	200	0	0
Yerbury, late Miss Rebecca, of Cheltenham:			
Exors., C. B. Ker, Esq., and J. B.			
Winterbotham, Esq.....	1214	5	0

FOREIGN CONTRIBUTIONS.

Germany: Wiesbaden.....	1	19	0
Jamaica.....	40	0	0
North Pacific: Metlakatla.....	2	10	0
New Zealand: Nelson.....	2	4	0

CALCUTTA GIRLS' SCHOOL BUILDING

FUND.

Baynes, Carleton, Esq., Hampstead.....	5	0	0
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NYANZA MISSION FUND.

A.B.C.....	5	0	0
* M. M.....	15	0	0

EGYPT, PALESTINE, AND PERSIA FUND.

Cox, Miss, Richmond Hill, for Persia	25	0	0
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SUDAN & UPPER NIGER MISSION FUND.

C.P. "per Mr. Reginald Radcliffe"	5	0	0
Lewis, Miss, Ardley.....	15	0	0

GLEANNERS' UNION.

Contributions, &c.....	18	6	5
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THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

OCTOBER, 1890.

GOD'S CALL TO ENGLAND.



UDGING from the nature of God's dealings with us as a nation, His message in regard to missionary work at the present time is one of deeply solemn import, and is applying—whether we recognize it or not—a searching test to our faithfulness and love. For what in brief are the simple facts of the case? During the last five and twenty years, by the growth of geographical discovery, by the intrepid work of the missionary, and by the advance of linguistic science, tribes and nations hitherto unknown have been brought before us, and their social and religious condition presented with a vividness which was before impossible. Every year also adds considerably to the stock of our knowledge, so that the Church, by the very circumstances of her position, is being made increasingly conscious of the awful state of the heathen world. In former years we might have pleaded ignorance, but now the wail of human misery and helplessness, with multiplied intensity, seems borne upon the ear, and the vision of the night is not simply, as in St. Paul's case, that of a single suppliant of Macedonia, but an appalling picture of crowding millions who are the slaves of hideous superstitions, of nameless cruelty, and of unspeakable degradation. They seem to rise visibly before the mind; they haunt us with their piteous expression of spiritual hunger, and amid the pleading accents of their many tongues we seem to hear, with a distinctness which cannot be mistaken, the cry, "Come over, and help us;" come and lift us from the pit of corruption; come and strike off these galling fetters that bind us; we have waited in vain for centuries, do not prolong our agony, but for the love of God, for the debt of gratitude you owe to Christ, come and set us free.

But it may be said, Why should this appeal be directed specially to us? Are not other Christian nations equally concerned with us in this matter? and should not they bear their share of the burden? Yes, there can be no doubt that they should; but a little consideration will make it sufficiently clear, that there are special reasons why England should take the lead in this blessed enterprise. (1) Speaking generally, we may, I think, fairly say that we enjoy richer privileges as Christians than any other nation in the world. The ordinary Englishman is nurtured in the atmosphere of Christian truth; he is trained in youth in its principles, and in after-years, unless he de-

liberately rejects it, he may live in the full enjoyment of its promises and blessings. (2) From our innate love of foreign travel, we have special opportunities of becoming acquainted with the various religions of the heathen world, and of this we have largely availed ourselves. The sacred books also of the great religious systems of India and the East have been translated into the English tongue, and are therefore within the reach of all. (3) We are probably the wealthiest nation in the world, and this wealth has been given, not to foster selfishness and sloth, but to be employed for the benefit and blessing of others. (4) By our isolated position, we are freed from the burden of maintaining a large standing army, which is so sadly crippling the resources and crushing out the energy of other European nations. (5) We have the largest commerce, and our ships are doing the main carrying trade of the world, and consequently we have exceptional facilities of transit to all parts of the earth. (6) The English character also exhibits certain qualities of adaptation which enable us to become rapidly at home with all kinds of tribes and peoples. (7) And these qualities are not merely exemplified, but are being actively cultivated by the vast extent of our Colonial possessions. In addition to the forty millions inhabiting the British Isles, the English crown rules over some three hundred millions of subject-races, making altogether about one-fifth of the entire human race, and the area of our possessions extends over a similar proportion, namely, about a fifth of the habitable globe. The British Empire at the present time is five times larger than that of ancient Persia under Darius; it is four times larger than that of Rome under Augustus; and it is one-eighth larger than all the Russias put together; it is three times the size of the United States, sixteen times that of France, and forty times that of Germany, if we leave out of account her recently acquired territory in Africa. Now, if we admit that God guides the affairs of men, surely there must be some sufficient reason for placing such vast populations under our control, and when we remember that these possessions have all come to us since the Reformation, it seems as if we had in this fact a hint as to what that reason is, namely, that we should give to them the blessed message of God's love in Jesus, which more than all else has made England great. And (8) when we add to this, that the English tongue is already spoken by a hundred millions of the human race, and is spreading with enormous rapidity, I cannot help thinking that we have assigned very cogent grounds why we English people should take a special interest in the heathen, and should endeavour, by the grace of God, and to the utmost of our power, to ameliorate their spiritual condition. The past history of our country furnishes us with noble examples of missionary zeal and enthusiasm. During the sixth and seventh centuries the Celtic Churches of these islands were a "prolific hive of Missions; they formed a bright focus of devotional feeling for all Christians north of the Alps." From Ireland—in those days a veritable isle of saints—there went forth missionaries to France, Switzerland, and the borders of Germany, and they bore the torch of Christian love as far as Iceland and the Faroe Islands in the north,

and Bobbio, in Italy, in the south. And in the closing years of the seventh and eighth centuries, the Anglo-Saxon Church of this land became the noble successor of the Celtic missionaries. The Irish worked, as we might naturally expect, amongst their Celtic kinsmen, while the Anglo-Saxons went to their Teutonic neighbours.

But we need not look into the distant past to catch the spreading glow of Christian light and love: we have it abundantly reflected in the fascinating pages of modern missionary biography, and I think we may fearlessly assert that there is no field of human enterprise in which the spirit of true heroism and devotion shines out more conspicuously than in the lives of eminent missionaries. Let Africa become the subject of our thought, and the names of Krapf, Rebmann, Moffat, Livingstone, and Hannington immediately rise to the mind; or if we think of India, with its teeming millions, inspiring memories of Swartz and Carey, Henry Martyn and Claudius Buchanan, Corrie and Heber, Duff and Wilson, can scarcely fail to suggest themselves; or should China be the theme of our meditation, at once the holy lives of Morrison and Russell, and Smith and Burns, and many others begin to take shape in the memory; or should we pass over to North America, the sainted efforts of Eliot and Brainerd, of Cockran and Cowley, at once suggest abundant food for meditation. Amongst the Esquimaux we think of the Moravians, and when New Zealand and Polynesia are spoken of, the faith and devotion of Samuel Marsden, and Bishops Selwyn and Patteson, can scarcely fail to arrest our attention. These are but a few of those many sainted lives, which by their conspicuous nobility shine out upon the page of modern Missions. But while noting these, it should not be forgotten that amongst the rank and file of our missionaries there are very many others, who in the eye of God are equally noble; they have not attained perhaps the same popularity, but their diligent self-sacrificing labour is registered in the Book of Divine Remembrance, and shall not be forgotten when the secrets of all hearts shall be disclosed.

Englishmen in the present as well as in the past have felt the power of a burning missionary enthusiasm. We are proud of those heroic spirits who have lived and died in the noblest of all human efforts, that of making known to the heathen the boundless love of God; but the pressing question of our time is this, Is the present supply equal to the demand? We have done much; but are we doing all that we as individuals and as a nation ought to do for God's glory? Alas! the sad disproportion between the extent of the mission-field and the number of agents employed is a fact which cannot be denied. It was the theme of Mr. Wigram's remarks when he returned four years ago from his great missionary tour: he told us that everywhere our stations were miserably undermanned. Our periodicals constantly recho the plaint. "There are twenty millions in my district!" writes one; "There are three thousand villages in mine," writes another, "and if I were to spend a week in each, it would take me sixty years of continuous labour to visit the whole!" Hitherto men and women have been sent forth by the Society with an income provided. We want

many more to go out at their own charges, and if English ladies and gentlemen can go out, as they do, to botanize, or simply from curiosity and the love of travel, is it too much to expect that many will be ready in their Master's name to go and tell to the heathen the unsearchable riches of Christ? The money and the men have hitherto come mainly from the middle classes; the aristocracy and the men of wealth have yet to be roused, and the artisan and those in humbler life might also, as in the great Wesleyan movement, find a fitting sphere for their Christian energy. But if this is to be, we who are connected with the Society must make greater sacrifices,—we must drink more deeply of the Spirit of the Master,—we must live nearer to God. Oh, that He would baptize us all afresh “with the Holy Ghost and with power,” that by our lips and our lives we might stir the hearts of others! A call has reached us from China to contribute our share towards a thousand additional labourers in that part of the mission-field. A similar call from our brother Churchmen is still ringing in our ears for a thousand missionaries for the evangelization of the world. Shall we leave this call unanswered? or shall we arise and do the Master's work? Which is it to be? Certain it is that some great change is needed in our present missionary efforts. We want more men, we want more women, we want more prayer, and I believe when we get to heaven, one of the greatest wonders which will dawn upon us will be this, that Christ had given the command to His followers to evangelize the world, and yet that nineteen centuries were allowed to elapse before one-fifth of the work had been even attempted.

At the present time we seem to be passing through a crisis which requires careful handling. Enthusiasm, when kindled, needs direction. Changes in the methods of missionary working will almost certainly involve far-reaching consequences. Some valuable suggestions have been already made; others, we trust, are yet forthcoming; but it will be for the Committee carefully to note and weigh them all, and then to tell us, with as much distinctness as possible, what they consider best under present circumstances.

J. EUSTACE BRENNAN.

Christ Church, Ramsgate.

MOVEMENTS IN INDIA.

IT is often said that the fabric of Hinduism is being undermined, and that India may become Christian with a rush, or at least with a speedy conversion. We hope our friends will be cautious as to the acceptance of any such assertions. Undoubtedly Hinduism has not the hold it once had in India, and there are signs that the popular feeling towards Christianity is changing; and yet it would be a mistake to suppose that there is any probability of a popular movement in the direction of Christianity taking place within any measurable period. Nor indeed is such a movement by any means to be desired, inasmuch as it would infallibly injure the quality of Indian Christianity in the same proportion as it increased the quantity. What we want to see is not a

Christianized nation, but saved souls; and souls are not saved, directly at least, by wholesale accessions to our ranks.

In very truth there is no possibility in India of such a thing as a popular movement. There is no public opinion—how could there be, in a body of 250 millions of people, of divers races, speaking a great number of different languages, and disintegrated by the cleavage of caste, by no means conformable to the strata of society? The conversion of a whole caste would render that of the next above it none the easier, rather all the more difficult. There is a certain fortress in Ireland which was blown up in the Cromwellian wars, and to this day large masses of the masonry lie as they fell, not in the least crumbled by two centuries and a half of weather. So would it be with Hindu castes, if they could be separated. Each would form a mass by itself, and would have to be picked to pieces in detail.

But we have not come to that yet. The force that keeps India from moving is simply the vastness of the population and the crass ignorance of the vast majority of it. A few hundreds of English-speaking Babus meet together, make orations, and call themselves the people of India. We could wish well to their efforts for self-government, if we did not feel that they are a minute minority, and if we were not quite uncertain as to how they would treat the passive majority, should they attain the power they clamour for. Beyond these, how are the people of India capable of forming any general or pervading opinion about anything? They dwell in their villages, they plough their fields, they eat and drink, they marry and are given in marriage. They have no newspapers—not quite eleven millions out of the two hundred and fifty can read at all. Of politics they have no idea, and the genus agitator has not as yet, happily, been evolved in the land. Thousands of villages, in Bengal at least, scarce heard the most distant mutterings from the thunderstorm of the Mutiny, which, nevertheless, was the nearest approach to a general movement that India has ever known. Even then, the region of disturbance was circumscribed, and the masses, beyond the Sepoys and the *budmashes*, were but little moved. No, in India the conditions do not exist under which a popular religious movement comes within the bounds of possibility.

Nevertheless, it is clear that whatever signs there are of rising and advancing thought point generally in the direction of Christianity. The ocean of Indian thought has been for ages stagnant; there are in it neither tides nor prevailing currents. But the water of life is pouring into it, and creating, at all events, local eddies which go swirling onwards steadily, spite of their backwaters, towards the throne of Christ. Thus preaches a pundit of the Sâdhâran Brâhma Samâj :—

“Men’s minds have become restless. Their minds now are filled with doubts regarding those things which formerly commanded respect. . . . A great flood has come and swept over the face of the country, carrying away the roofs of the edifices of past creeds and customs. Drowning men in their despair are catching at whatever they find nearest their hands. They are finding it difficult to obtain peace of mind.”

Ah! the eddies may be only on the surface, but there they are.

And whither do they tend? Hear the *New Light*, the organ of the Dacca Bráhma Samáj:—

"Christ Jesus . . . is as much necessary in this age and in India as He was 1800 years ago in Judæa. As sinful children of men, we, the people of India, are as much in need of the Living Son of the Living God as the people of Judæa were in days gone by."

Hear again the Calcutta organ of the Bráhma Samáj:—

"In Christ, humanity, possessing nothing, not even a stone to lay its head upon, declared nothing good but its Father in heaven, surrendered itself wholly to His will, was tortured and killed, and finally was raised to eternal glory and everlasting blessedness. Humanity was reconciled to divinity, and the earth witnessed the rare spectacle of a divine humanity reigning over her."

There is something of a perverse current there, a tendency to philosophize away the realism of Christ's redemption, which is characteristically Indian. But let the Indian mind take its own course—it will be guided at last to the personal acceptance of Christ.

We should have little confidence that the Gospel was making any impression on the stagnant sea of Hinduism if it did not produce fresh and vigorous opposition. Once we were met by the opposition of violence, persecution, public assaults, and private "boycotting"—with its usual attendant crimes—of converts and inquirers. Now the weapons are being changed, though the old ones have not been cast away. A Hindu writes in a recent tract:—

"Missionaries come from Britain at a great cost, and tell us that we are in heathen darkness, and that a bundle of fables, called the Bible, is the true 'Vedānta' which alone can enlighten us. They have cast their net over our children by teaching them in their schools, and they have already made thousands of Christians, and are continuing to do so. They have penetrated into the most out-of-the-way villages, and built churches there. If we continue to sleep, as we have done in the past, not one will be found worshipping in our temples in a very short time; why, the temples themselves will be converted into Christian churches! . . . We must not fear the missionaries because they have white faces, or because they belong to the ruling class. There is no connection between the Government and Christianity, for the Queen-Empress proclaimed neutrality in all religious matters in 1858. We must, therefore, oppose the missionaries with all our might. Whenever they stand up to preach let Hindu preachers stand up and start rival preaching at a distance of forty feet from them, and they will soon flee away. Let caste and sectarian differences be forgotten, and let all the people join as one man to banish Christianity from our land. All possible efforts should be made to win back those who have embraced Christianity, and all children should be withdrawn from Mission schools."

And this advice is being carried out. Rival preachers do begin to dog the footsteps of the outdoor evangelists in Calcutta and elsewhere, and it needs sometimes the interference of the police to prevent actual collisions. And in Peshawar Hindus and Mohammedans have combined to exclude the zenana missionaries from their houses. But this last is a phenomenon that is not likely to be permanent or widespread. It is all very well for our Hindu tract-writer to call on his people to put aside caste and sectarian differences to oppose Christianity; that is just what the mind, trained in the caste system, is incapable of doing. If the population of India could unite as one man to banish Christianity, it could have banished English supremacy

long ago. It is much more likely to combine under the influences of Christianity than in opposition to it. The very suggestion of the idea is an evidence that both Western culture and Christian community of feeling have made some progress among the people. But, again, it is only on the surface. The mass of the population would never think of sinking caste interests for any object whatever—certainly not for the sake of resistance to Christianity.

Nor do we for a moment fear the opposition of rival preachers. What have they to preach? For the most part they set forth the greatness of Krishna, whose name suggests a comparison with Christ. And even to the darkest Hindu the purity and holiness of Christ is but thrown into more marked relief of superiority when placed in contact with the vile and hateful *lilā*, or frolics, of the milkmaid's god. The comparison is trying to the patience of the Christian preacher, but it can never redound to the credit of the Hindu. The process of stirring Hinduism to its multitudinous depths must needs bring up a vast amount of fetid mud. But let the process go on. The river of the water of life will wash it all away.

Meanwhile, if "the people of the land" are being gradually roused by public efforts, the fishers of men are most successful when they preach to a "one-man audience," as a Calcutta missionary well describes it:—

"Throughout the year I have had the unspeakable privilege of dealing with these one-man audiences, and I have found that the Holy Spirit is working in many a heart, which has longed to yield itself up to Christ, and yet has been tied and bound with that accursed fetter, caste. . . . H. C. B. came to me some months ago at the earnest request of my valued friends, his uncle and aunt, at Agarpārā, Brahman converts of years ago. The father took him away from the school, but H. was not to be easily turned from his purpose. He told his father that he fully intended to become a Christian, whereupon his father beat him severely. Once again he returned to the College, where he remained until his baptism in the river at Agarpārā on Ascension Day, 1889. . . . H., an earnest young Brahman who has cast off his holy thread, has been studying the Gospel for some time, and has learned to love the Lord Jesus Christ. . . . Recently his orthodox Hindu uncle with whom he lived discovered that he had been associating with Christians, and forbade his return to the house. Being thus severed from his friends, he might have taken the next step, but some conversation with a member of the Salvation Army led him to believe that baptism was not necessary. He said to me, 'I was told that if I believed in my heart on the Lord Jesus, that was sufficient.' I have been trying to show him from the Bible how false this teaching is, and how dangerous it has proved to many of those who have professed to believe in Christ, and yet have not confessed him in baptism. Not a few such have seemed to follow Him for a while, but being weak in faith, and still unsevered from their former surroundings, they have at last gone away and walked no more with Him. H. sees, I think, the danger of his position, and will, I trust, shortly put on Christ in baptism. It is a true pleasure to teach one who seems to drink in the glorious truths God's Word enshrines."

This illustrates a remark made by another Calcutta missionary, that "the objection in the minds of many there is not to Christianity, but to baptism." Doubtless there are many men among the educated classes of that great city who are "apparently on the border-line between Hinduism and the Church of Christ, and who, it would seem, might pass over easily if only their will were to receive some touch

from the Power which has already influenced their intelligence and their conscience." For such we ought in all Christian love and sympathy to pray most earnestly that the Holy Spirit who has begun a good work in them may finish it by making them wholly ready for the day of Jesus Christ. But we must repeat, these movements are only on the surface, though tending all in the right direction. The mass of 250,000,000 of Indian people are still in the stagnant depths of heathenism, and need to move them "a long pull, and a strong pull, and a pull altogether" on the part of the Christian Church. We hope much from the movement for "Associated Evangelists" to work among these masses; but the men are long in coming. "Pray ye, therefore, the Lord of the harvest, that He will thrust forth labourers into His harvest."

W. R. B.

CLOUDS ON THE HORIZON.

A RELIGIOUS STUDY.

IV.



FEW words in conclusion. In considering the subject-matters, I have had to exclude certain forms of religion existing at the present moment, with a certain reputation, because I consider they have not, in themselves, the elements of vitality, when once the dead bones of a

nation are stirred.

(i.) *Taouism*.—"A congeries of superstitions, begotten by Buddhism out of the old Chinese superstitions;" so it is described by Professor Legge. "Every trace of philosophy had disappeared. Instead of the keen search after the Infinite, to which Laou-tze devoted himself, the highest ambition of his followers is to learn how best to impose on their countrymen;" so says Professor Douglas.

(ii.) *Shintoism*.—The state religion of Japan is a remnant of the primitive worship of the rude tribes of Japan; it contains no subtle ideas of morality, or elaborate system of philosophy; in the Japanese papers you will find official proclamations conferring on dead persons divine titles, or promoting the rank of those who are already in the number of the Shinto deities.

(iii.) *Shamanism*, a debased form of Buddhism practised in Central Asia.

(iv.) Religion of the Druse and Nuseirujeh tribes of Mount Lebanon. They have something in common with Sufi-ism, and a decided element of ancient heathenism, such as the secret worship of Venus and the Moon.

It may be disheartening to witness so many new forms of error springing up; but such was it ever. When Christianity had to grapple with the dying religions of Greek and Rome, we find the same phenomena. "The philosophers of the age of Trajan, when they groped about to find a real faith, their own having melted away, and the intelligence of the country being divorced from the national religions, little thought that their hands were burning, when they

touched the new faith of the Christians; they wholly failed to appreciate the great elements of disturbance; they were blind just when the day was dawning." No doubt the isolation of human excellence, which had been fondly attached to the Jews, is now taken away. God in sundry times and in divers manners has spoken to our fathers, and we cannot but recognize His goodness in what in these weak efforts is really good. Koung-fu-tze and Buddha lived blameless lives and taught true morality; we have had the blessing of something greater and higher than mere morality. In the study of these forms of worship above described, we remark how strangely the variety of errors has been adapted to catch particular classes of intellect, and pander to particular national weaknesses. In one we find downright superstition, in another most free and enlightened reason; in one pure hard morality, in another romantic sentimental mysticism, not free from immorality; in one there is such humility as scarcely dares to lift the eye to the object of worship, in another the proud haughty worshipper so many times a day bandies words with his great Creator; in one the worshipper creates out of his own superstition interceders and helpers, in another he must pile up his salvation by his own works, and that alone. It seems as if our own marvellous dispensation had been fashioned so as to meet all possible human requirements.

Many forms of error, which have disappeared now, are chronicled in the annals of the early centuries. At the close of the third century, an epoch of the world much resembling the present century, three great religious systems strove for possession of the Roman Empire: (1) Neo-Platonism, (2) Manichæism, (3) Christianity. St. Augustine passed from the first through the second into the third; this shows how narrow were the confines, which separated them in practice, though the ideas of them were far apart as the poles. They resembled each other in being world-religions with universal tendencies, and in being systems which aimed at being a philosophy of God with a definite code of ethics and ritual. They had each absorbed the essence of older and widely different religions. In all these the ideas of revelation, redemption, asceticism, virtue, and immortality, came into the foreground.

Christianity conquered; let us consider the nature of the two vanquished.

Manichæism was in no wise a reformed movement of the Zoroastrian cult under the influence of Christianity; its origin and practice lie as totally out of the orbit of Christian influences as Neo-Hinduism, Neo-Zoroastrianism, and Neo-Buddhism; and more so, as there was no possible contact by means of the public press and social relations. Mani founded it, and gave it his name; he was crucified in Persia, 276-7, for his opposition to the priests and Magians; he claimed to be the last and highest prophet. His system was uncompromising Dualism, to which he united an ancient mythology, an exceedingly simple spiritual worship, and a strict morality, abolishing all the sensuous Semitic ideas. It was thus able to appropriate foreign

elements, and claimed to satisfy the wants of the world. Mani felt no need of a Redeemer, but only of the physical process of redemption. He declared himself to be the supreme prophet of God, and gained an enormous influence, and his system lasted to the thirteenth century A.D.

Neo-Platonism came into existence 245 A.D., at Alexandria. Origen was one of its early disciples; the murder of Hypatia by fanatic Christians was the death of the school in Alexandria, though it lingered on in Athens, till was finally closed by Justinian in 529 A.D. It had endeavoured to create an ethical mood of the highest and purest ever reached by antiquity; when it perished, the last survival of ancient philosophy perished also. Augustine records how much he owed to the perusal of Neo-Platonic works on all the cardinal doctrines of God, matter, the relation of God to the world, freedom, and evil. Augustine stamped the impress of Neo-Platonism upon Christianity, and gave it the foundation of a religious society, which Neo-Platonism never had. The way by which the masses could attain the highest good was a secret unknown to Neo-Platonism; when the Emperor Julian tried to enlist the sympathies of working men for the doctrine and worship of that school, he failed; then went up the despairing cry, "Galilean, Thou hast conquered."

In the second and third centuries after Christ the cultus of Mithras, a Persian god, spread over the Roman world. We find in Northumberland, along the Roman wall, inscriptions on tombs of legionaries, who died in Britain, dedicated to this god. He was an Aryan god, identified with the sun by Semitic adhesions, god of light, purity, moral goodness, and knowledge. Mithras was supposed to be engaged in the perpetual struggle betwixt good and evil, which perplexes each human life. He thus seemed to unite some of the attributes of the two great Pagan gods, Apollo and Athéné. Victory can only be gained by sacrifice and probation, and Mithras is conceived as always performing the mystic sacrifice through which the good will triumph. The human soul can, by his aid, reascend, and attain union with God; but there was a terrible ordeal to go through. In 378 these mysteries were prohibited, and the central place of worship destroyed. The Christians, who cried out against persecution in the third century, had become persecutors in the fourth. Mithras is well known in the art-galleries of Europe as a young man grasping the head of a bull, and plunging his sword in the neck.

Attempts were thus made by one or other of the dying forms of Paganism, or by the sparks that were struck off by their dying embers, to amalgamate with the new and vivacious development of young Christianity. The priests of Mithras, who on paper looked so very near Christ, copied, or seemed to copy, the rites and ceremonies of Christianity—or possibly both drew from the same Pagan source,—so that Augustine exclaimed, "Mithra Christianus est;" but it was of no use. The Gnostics may have consented, but the Greek Catholics were wonderfully preserved, at that time at least, from absorbing Pagan elements, though as time went on the corrupt Greek and Romish

Churches, as already shown, became gradually half-pagan in the objects and modes of their worship. It is startling to find in the tombs of the legionaries along the great wall, who had made their homes in Britain, allusions, not only to Mithras, but to Serapis, Astarte, the Phœnician Hercules, the ancient gods, the Genius of the Wall, eternal Rome, divinity of the Emperor, the standard of the camp, and the Divine Mother beyond the seas. Amidst such a wealth of Pagan inscriptions, there is not one single trace of the Christian.

We may well ask whether Buddhism and Confucianism will fare better than Neo-Platonism in this practical, sceptical, emotional, and *pseudo-scientific* age. Will Mohammedanism, when reformed and deprived of the power of the sword, have greater vitality than Manichæism?

He must be narrow-minded and ignorant who ridicules the modes in which any portion of God's creatures worship their Creator, or who laughs at the idols and fetishes, statues and pictures, which were, or are, the funnels through which they seek to convey their worship, or who vilifies, or hates, or despises any of his fellow-men who differ from him in their conception of the Deity. The more sure a man is of his own reasonable belief, the more calmly and pityingly he regards the vagaries of his brother. We know what Atheism and Agnosticism mean. The feeling after God ennobles our race. One writer remarks:—

“The intention of religion, wherever we meet it, is holy. However imperfect and childish it may seem, it always places before us the conception of God, it always represents the highest ideal of perfection, which the human soul at the time being with reference to its environment can reach or grasp. It places the human soul in the presence of its highest ideal, it lifts it above the level of ordinary goodness, and produces at least a yearning after a higher and better life, a life in the light of God.”

Nor at the time of the break up of an ancient faith, which a nation advancing in knowledge has outgrown, is the appearance without precedent of a great sage, who so impressed his contemporaries with a sense of his power and wisdom, that his statue was placed among those of the elder gods. What has happened to Buddha and Confucius in Asia, happened centuries ago to Apollonius of Tyána. His life includes the whole of the period during which our Lord appeared on earth and dwelt among men. He was not an impostor, nor did he make use of artifices and pretensions unworthy of a great philosopher. He had in him all the evidences of a great moral and religious reformer, living a blameless life, and attempting in vain to animate the expiring Paganism of the first century after the Christian era into a new and purer life. That he should have been by the next generation placed on a higher pedestal of greatness than was warranted, was not his fault, but his misfortune. The greatness of Socrates stands out in a clearer light, because no one ever attempted to pay him divine honours, and so he never sank to the undeserved degradation which has fallen on the wisest of sages, Confucius, or the blameless moralist, Buddha.

In the Græco-Roman world every one was accustomed to the

introduction of new deities, for they were the outward and concrete expression of a new dogma. In Roman Catholic Europe to this day no new dogma can be floated without the necessity of a new vision. The Immaculate Conception was not safe as a dogma without the concrete form of the Virgin at Lourdes—"Je suis l'Immaculée Conception," and the priests of neighbouring shrines of the Virgin in the Pyrenees are outspoken in their feelings of jealousy of the new manifestation, which has robbed them of their offerings. Small-pox is stiffened in India into a shapeless idol, which has to be appeased by lamps. Agnosticism, and Faith-healing in its extreme forms, would, in the ancient world, have been represented by a god with a hopelessly thoughtful face in the one case, and a female figure in a compassionate attitude in the other.

Some incidental touches may interest. It is reported this year by a missionary that an educated Native of Calcutta asked him to take him through a course of Hinduism, Buddhism, and Mohammedanism, then through the works of Stuart Mill, Herbert Spencer, and Renan, and, finally, through works of standard Christianity, remarking naïvely, that at the completion of the course he would be in a position to decide, just as a man sits down before a map to settle his route among Messrs. Cook's alternative circular tours. As a fact, the Hindu did *not* go through this course, and he is but a type of the indecision, want of independence, and grip of a subject, which is characteristic of a mind enslaved for generations, and not yet accustomed to wield seriously the arms of criticism and logic, which he had learnt to play with in the Anglo-Indian State Schools. Cœlebs in search of a wife, Japhet in search of a father, are mere nothings compared to a Hindu in search of a religion. More honour to those brave men, who have burst through the cloud and dared, rightly or wrongly, for Christ or even against Christ, to think for themselves.

Such notices in the Indian papers as, "A new Deity has appeared on the Afghan frontier: the police are after him," are full of suggestions; so also the letter of the sick Bengali in his own dialect of English, "I could give much information on the statistics of this great and downfelling disease, but I am earnestly working the oracle with the gods to minimize the malady, by giving alms, and all things, to poor helpless beggars." This marks a deep degradation of the religious element: the beggars are to be relieved, the gods humbugged, and the sick man cured. A communication from an unquestionably Native source in Japan is still more discouraging:—

"The *Japan Weekly Mail*, in a recent issue, summarizes a discussion now being carried on in Japan by several eminent publicists, respecting the advisability of the people of that country embracing the Christian religion. 'A movement, supported by some very prominent men, is on foot to give an impetus to the spread of Christianity by laying stress on the secondary benefits its acceptance insures.' Those connected with the movement say, that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after-effects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly-civilized nations. To him religion is only a garment, to be put on or taken off

at pleasure; but he thinks it prudent that Japan should wear the same dress as her neighbours, with whom she desires to stand well. Professor Toyama, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are—(1) the improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing a medium of intercourse between men and women. Mr. Kato, the late President of the Imperial University, who says that religion is not needed for the educated, and confesses his dislike to all religions equally, urges the introduction of religious teaching into the Government schools, on the ground that the unlearned in Japan have had their faith in old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses. Among the replies to this is one by a Mr. Sugiura, who is described as 'a diligent student of Western philosophy for many years.' He speaks of the specially marked lack of religious feeling and sentiment in his countrymen; the Japanese, he says, have no taste for religion whatever, and it is impossible that they should ever become a religious people. The youth of Japan, he argues, being free from the thralldom of creeds, and free to act according to reason, are so far in advance of Europeans; and, instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion; they are signs of the times. 'To Japan, in an emphatically agnostic mood, came Western science with all its marvellous revelations and attractions. At the shrine of that science she is worshipping now.'"

I give an extract of another kind from a missionary's letter:—

"Not long ago I got a letter from a former pupil, a Bengali, who is now in the railway office, asking me to preside at a lecture, which he wished to deliver to the young students of our school and the Government school, and that his subject was to be 'Jesus Christ'! I consented, of course, most willingly, and was curious to know what a Hindu gentleman would say about Christ, thinking that he who is not against is for Him. Printed notices were issued, and on the day appointed I took the chair, and was very much pleased to find over a hundred young men present, and still more pleased and gratified at the lecture. My young friend gave a very good account of the life of Christ, in English, speaking for nearly an hour. He took great care, however, to say that no one should suspect him of being secretly a Christian, but was bold enough to affirm that he must accept the truth wherever it is found. He insisted on the fact that Christianity had been a blessing to the world in general, and that Christian missionaries had proved a great blessing to India in particular. What struck him most in Christ as divine was His meekness and forgiving spirit, His patience and long-suffering under provocation, as well as His perfect self-sacrifice. In conclusion he exhorted his young friends, most earnestly and vehemently, to study the life of Christ, and he took occasion to say that the Mission school in which he had studied had been, and still was, a shining light in the town."

It is sad to think of the wonderful story of the life of the Saviour of the world being thus given in the cold form of a lecture, with the cautious *caveat* that it was not believed. A pamphlet has lately appeared in Calcutta, by a Hindu of the old school, entitled, "Are we really awake? an Appeal to the Hindu Community."* It is interesting to read the story of the other side. The writer complains that "the life-blood of society is ebbing away, and irreligion eating into its vitals." He no doubt copied those phrases from some Christian publication, possibly a denunciation of the opium-trade by a Chinese

* See *C.M. Intelligencer* of September, p. 627.

missionary. He attributed the evil to the influence of Christianity; so no doubt the elder generations, in the first and second centuries of the Christian era, felt at Rome and Corinth. He finds that "the Christian Missions are slowly and imperceptibly changing our ideas with regard to our social, moral, and domestic life." He regrets that to the "same cause must be attributed the evidence of the absence of that domestic simplicity and *spiritual integrity*, that marked the ways of our women only a decade and a half ago." He has evidently borrowed these high-flown expressions from some missionary report, and turned their use round, without stating whether the change was for the worse, whether the females of his family were becoming termagant, or licentious, or extravagant. The idea of *spiritual integrity* in a Hindu female in the old days reads like a joke. Many were no doubt good mothers and faithful wives, or patient co-wives of the same husband, but it is difficult to define the meaning of spiritual integrity as applied to the inmate of a Hindu zenána.

A missionary from China writes that there is danger in young Churches of errors of doctrine creeping in; that he has had to deal over and over again with the germs of heresies which, if not eradicated, in time might have caused serious injury to the Native Church.

And during the transition period there must be the bitter trial of converts falling away, back to the old mire of Paganism and Mohammedanism, or into some new-fangled heresy. Such has ever been the case, and ever will be. As a set-off must be considered the number of those who in heart are convinced, and would come out, if conversion could be effected on the easy terms of a Christian country, but who are held back by fear of social persecution or domestic impediments. We must not be hard in our judgment. How few in our midst would have the strength to take up the cross, and give up all for Christ! And as the battle goes on, we must expect an apparent recrudescence of non-Christian beliefs. When first the missionary appeared, they did not care much about him and his preachings, but now that it is found that conversions are made, the conservative party will stand on their defence, and there will appear to be a revival. Now this is just what happened in the second century of our era. As the Christian party grew stronger, there was a Pagan revival of the worship of Artemis at Ephesus to oppose them. The missionary must expect his work to become more difficult in proportion as he is partially successful. Little things indicate a change passing over the heathen world. The Indian papers tell us a little suggestive anecdote:—

"The Madras Government has refused to release the Mohunt, or High Priest of Tripati, who was lately convicted of embezzling the temple funds. Numerous petitions in his favour were presented, but Lord Connemara held that the sentence as reduced by the High Court on appeal was not too severe."

A Christian governor places honesty in the administration of trust funds above all religious considerations; the eternal laws of Toleration cannot be evaded in any of their consequences. On the other hand, in the Province of Bombay, when a priest, himself a reputed incarnation of Vishnu, was tried before a Christian court on a charge of gross

immorality with female worshippers, the sentence rang through India—"Nothing can be theologically right which is wrong morally." Progress is marked in another way. In different parts of Asia there are caves emitting naphtha flames, which are naturally the object of worship. I stood by one in the Himalayas, and watched the flame being fed with wax candles by a Hindu from a far-off province, who turned to me and remarked, that it was impossible to deny that here at least God was manifest. Some years later I visited the Hindu places of worship on the Caspian Sea, where numberless inscriptions on the rock record the faith of worshippers who had come from a distance to worship the naphtha flames, but I found that the priest had sold the sacred founts of flames to the Russian speculator in petroleum, had pocketed the roubles, and was gone. I thought of Delphi, when the last oracle was delivered, and the Demetrius of the period, when he sold his last silver shrine of the temple of Artemis, and migrated. It is quite clear that the knell of the old-world forms of gross material idolatry has sounded, and that the plan of campaign will have to be altered. A well-known divine remarked in Exeter Hall this year, that "what he feared for the future was, that through the want of Christian diligence we should see bastard systems taking the place of the old systems, that were strong in their day, but are now confessed to be decaying." This is just what I fear, and why I have written these words of warning.

Is there, then, any remedy? None but the grace of God, who orders the wills and affections of men according to His good pleasure. Is there any palliative? One certainly—to preach a full Gospel, not one corner only of the roll of the Gospel. To those within the nominal Church (the third Section of my essay) it is not well to dwell too exclusively on particular forms and phases of Christian doctrine, gathered from particular Epistles, whether of Paul or of Peter, of James or of John. Against the Pagan element of the Romish system, the individualism of the Plymouthite, and the nominal Christian there is no specific except a full Gospel. Against the strange errors of the second Section we shall find Time an ally, always remembering that in these days we neither have, nor desire to have, the arm of the flesh to extinguish Pagan worship and stifle theological discussions, nor the curse of the persecuting priest to burn out so-called heresies. When we consider the first Section, we can ask the Neo-Mohammedan more clearly to prove the authority of his prophet; and to the pious Jew, waiting like old Simeon for the fulfilment of the promises, we can more particularly explain that we have found the Messiah. To the Neo-Hindu and Neo-Zoroastrian we can argue as Peter did to Cornelius at Joppa, that the epoch of national religion is past, and that God is no respecter of persons. To the Atheistical Neo-Buddhist and Neo-Confucianist we can bring the numberless proofs that there is a God, and that human codes of morality by themselves are worthless, unless a power be supplied by one mightier than ourselves to comply with them. From the stores of the Gospel there seems to be a palliative for all these human weaknesses, if only

Dogmatism, Sacerdotalism, Ritualism, extravagancies and intolerance, be excluded.

So long as nations and tribes remain on the same level of social and spiritual development as their neighbours, their national religions will last, for they are good enough for their wants, and there is no opportunity of contrast. There is a dead calm, because no one has preached a new idea. But in an age when there is no possible isolation, and all things are becoming new, when there is a new birth of conceptions and ideas, of environments and possibilities, our confidence is, that in the Christian doctrine and fundamental principles there is an unique power of life. The only other really universal religion, that of Buddha, has no kingdom of God as its recommendation, the object of all aspiration, and the dream of the faithful. Buddhism is only a code of morals with no power to enforce it. Those who identify the great upheaving power of Christianity with the miserable compound of their own narrow forms, and dogmas, and rituals, will scarcely be satisfied. The kingdom comes not by observation, *but it comes*. The universalism of Christianity is the sheet-anchor of Christian hope.

At the bottom of all belief, true or false, or at least at the bottom of the outward form, in which it is presented to us, and of all customs, there is often found something, which is neither Semitic nor Aryan, nor Hamitic, nor any other of the ordinary technical divisions, but simply *human*;—in fact, the natural tendencies of the human race coloured by the climate, the natural features of the soil, and the circumstances of the early settlers, among whom it came into existence. And more than this: Christianity is presented to the Natives of Asia, Africa, America, and Oceania in a very complicated European form, but it is out of all reason to suppose that it will continue so. It will no doubt create a setting of its own for the precious pearl of Gospel truth; God grant that the pearl itself may not be tampered with, that the Trinity may not disappear before the idea of Monotheism, or the conception of the Divine Saviour shrink into the human teacher!

The educated non-Christian of the nineteenth century, disillusioned of his previous gross and degraded beliefs and customs, is in a much more difficult position than the Roman contemporaries of Juvenal, Seneca, Epictetus, and the Emperor Marcus Aurelius. They indeed saw their beautiful legends, and the poetic fancies of their own people and their Greek cousins, disappear under the scorching light of civilization and Neo-Platonism, i.e. common sense and reason. It looks very much, as if Marcus Aurelius wished to introduce Christianity without the personality of Christ. They and their successors had, however, the advantage of coming into contact with the pure, undefiled light of virgin Christianity, set forth by earnest and simple men of the second and third century after the Saviour. There was no blind confusion of different Churches, no spectacle of degraded nominal Christians, no monstrous assertion of a monopoly of divine things by a Romish priesthood, no downgrade paring away of Christian doctrine by half-Pagan reasoners, so that the despairing believer, looking across the deep ditch betwixt the old and new theology, cries out, "They have

taken away the Lord, and we know not where they have laid Him."

The sum of the matter is this :

I. There is no longer isolation of nations and tribes. The Hindu, the Chinese, the fetish-worshipper, the cannibal, and the sacrificer of human victims, can no longer plead that they know no better.

II. There is no longer ignorance in one country of the religious tenets professed by their neighbours. There is a power of comparison.

III. The civil government has put down abominable crimes committed in the name of religion, and public opinion has been formed.

IV. The independent opinions of mankind have been evoked, and no educated man will in the twentieth century assert,

(a) That an act morally wrong can be theologically right. Only those, familiar with Pagan practices, and the Roman Catholic Inquisition, know what that means.

(b) That such a thing as divinely-inspired inerrancy can exist, or that a lie in the name of religion can profit the human race.

(c) That religious toleration is not an essential of all religions.

(d) That the mummery of priests, dead ritual, modern miracles, or vicarious worship, can be of any profit whatever to the soul.

It comes to this, therefore, that that form of religion will triumph in the end, which

(1) Is most tolerant of, and compassionate towards, the errors of others.

(2) Reflects most the life of its founder, and is evidenced by the lives of its professors.

(3) Is most spiritual, and least dependent on material aid and worldly surroundings.

(4) Is most lofty in its conception, most disinterested in its method, most simple in its expression, most sympathetic with the weakness of men, most sternly condemnatory of sin in every form under every circumstance, yet most merciful to the repentant sinner.

(5) Most suggestive of a way of Salvation, and of a Personage who can be the object of love, for love casteth out fear; and most full of Hope in a Future State.

(6) Most independent of national, or racial, or local prejudices, and therefore most universal and comprehensive.

Let each person humbly consider the features of the different phenomena here described or alluded to, and decide whether, in the possession of Evangelical Truth, he has not all that the heart of man can desire, and more than the wisdom of the moralist can supply.

"Arcis divinæ super muros humilis speculator cœli præsagia prospicit, et fideliter denuntiat."

ROBERT CUST.

August, 1890.

THE AFGHAN MISSION, PESHAWAR.

THE REV. WORTHINGTON JUKES'S REPORT.

IT is now almost three-quarters of a century ago, since efforts were first made to reach this fine race of men, in fulfilment of our Blessed Saviour's command that the Gospel should be preached as a witness to all nations.

The first effort, strange to say, was probably made by Dr. Carey, of the Serampore Mission in Bengal, by translating a part of the Word of God into Pushto, the language of the Afghans, so far back as the year 1818. When we remember that he was some 1500 miles away at the time, and that he could have known little, if any, of this difficult language colloquially, the effort he put forth was a supreme one, and manifested a considerable faith in the power of the Divine Word, in the absence of all human aid, to reach them. We cannot tell what has been the result of this publication. Unfortunately the type was very bad, and the opportunities of distributing copies must have been very few; but that it found its way up to Afghanistan, and was given away by godly officers, who travelled in these parts, is sufficiently testified—*vide* Ferrier's *Caravan Journeys*, in which Dr. John Login, Surgeon to the British Mission at Herat under Major Todd, in a note to page 185, says,—“Strange to say the first (printed) book in the Pushto language ever seen by Shah Kamran and his family . . . was a New Testament, which I had brought from India, and which had been published by the missionaries at Serampore. It excited great interest among them, and was read by some of their learned men.” There can be no doubt that so laborious a work, which took so long to translate and was carried by officers so many hundred miles to give away in countries where God's Word was unknown, has borne fruit (unseen by the eye of man, it may be) to the glory and praise of God. This edition has long since given way to another, and now a third and revised translation is being given to the Afghan race.

Another effort was made, under very different circumstances, by the Rev. Joseph Wolff (father of Sir Henry

Drummond Wolff), who made use of every opportunity given him at Kabul, in 1832, by the Amir Dost Muhammad Khan, of preaching Christ crucified to all he met. In his journals he says,—“I had a long conversation with a Mussulman about Christ. Thus the time is spent between gathering information and conversing chiefly about the one thing needful, i.e. ‘Jesus Christ my Saviour.’” When he came on to Peshawar he was the guest of Sirdar Sultan Muhammad Khan, and succeeded in getting people round him to talk about salvation. The accounts of his discussions with the Mullahs are intensely interesting, and display the most earnest longing that the Afghans, no less than the Jews, whom he was especially anxious to meet with, might know the glad tidings of a Saviour's love. His opinion with reference to the establishment of a Mission to the Afghans was as follows:—“A Mission may easily be established among the Afghans, provided one goes among them without taking any money, like a poor dervish, and thus one ought; for the people in those countries have no idea of seeing a holy man wandering about in their wilderness, provided with all the conveniences enjoyed by the world.”

It was not, however, for another twenty-one years that efforts were made for a Christian Mission to be established for the conversion of the Afghans in the city and district of Peshawar. This was set on foot in 1853, chiefly through the efforts of Colonel Martin, under the auspices of Colonel (afterwards Sir Herbert) Edwards, the renowned Commissioner of the Peshawar District. The work was energetically taken up by Colonel Martin, Rev. Robert Clark, and Dr. Pfander. Of these, the Rev. Robert Clark is the only one who now lives, and no greater pleasure can be given him than to be taken round the city and shown all the various agencies into which his work has developed. Encouraging as it all is, the work has only just been kept going by a succession of men who have been altogether too few for the vastness of the work that has been taken in hand.

When we remember the class of men we have to deal with, their family prejudices, and the bigotry of Mullahs, it is a wonder that any can be found to face the almost insuperable difficulties and trials which meet them; but I am thankful to say that there have been a number of baptisms during these comparatively few years of up-hill work amongst them. The converts have all gone through a veritable baptism of fire, but not unaccompanied, I trust, with the baptism of the Holy Spirit, to fit them for the great life-work before them, of shaping the course and the faith of others. The work has been slow, for all such work *must* necessarily be so, but it is none the less sure, and in God's own time, His servants will reap a golden harvest. Thousands have had God's Holy Word spoken to them, but as Muhammadans are so particular about the ceremonial law,—the way and times they should wash—their attitude during prayer, whether their arms should be folded one way or another—there is no wonder that their prayers, recited in a language they do not understand, should end in little or no conviction of sin. Formality is ever the death of religion, and a creed which is nourished in hypocrisy must end in deadness of heart, as it is impervious to the deeper teachings of God's Word, which should convince of righteousness, temperance, and judgment to come.

The Gospel has been preached in the City of Peshawar and in the great majority of the surrounding villages; but what can one or two men at the most, of those who can be spared to move about in camp, do amongst the 600,000 in this district? Little can indeed be done with men who have no sense of sin, who consider that they are doing God service by carrying on blood feuds, who are under the influence of bigoted Mullahs to whom are committed their consciences although they have no words of comfort to give them in return, either for this life or for the great hereafter. We therefore make a point in all our journeyings of interviewing Mullahs who influence thought, and seek to impress upon them the great truths which are our blessed inheritance, as well as theirs, for nominally they accept all the teaching that is to be found in God's Holy Word,

although they are far from being impressed with the necessity of putting its precepts into daily action. The veil is upon their hearts, and not unfrequently are we gratified with the sight of the veil being lifted from their eyes, as they ask deep, thoughtful, and pertinent questions about God's way of salvation. They naturally try to find out all that can be said in favour of the Prophet of Arabia, and gladly do we give him all the meed that is his due; but when they see that nothing can be said of him in comparison with the sinless Prophet of Nazareth, the Forgiver of sins, many of them commence to read God's Word for themselves, and, like the Bereans of old, search whether these things are so.

Sometimes does the village chief attempt discussion, but finding that his arguments are not valid, he sends for the Mullah, who soon finds himself placed in an awkward position, surrounded by his followers and yet unable to give satisfactory replies, even from the Qurán, to the points under discussion, more especially with reference to the subjects of Intercession and Forgiveness of Sins. But rather than put him in a corner before his own followers, we tell him quietly of those deeper truths of which the Bible is full, but of which he has no experience. Only the other day, in a village where I have never been before, we met a young chief who is a great sportsman: his steward is a fairly well read man, and brother of the village Mullah. The chief and his steward, finding themselves worsted in argument and unable to continue the conversation with my catechists and myself about the sinfulness of Muhammad and his inability to intercede for mankind, good-naturedly demanded that time should be given them to examine into the two subjects, and that should we in the morning be beaten in argument we should all become Muhammadans; and should they be beaten, they should become Christians. We gladly accepted the challenge. They at once wrote an urgent letter to the neighbouring Mullah to come in the early morning, but before he had had time to answer our salutations, or before we could offer him tea, the steward told him the terms which had been suggested, and imme-

diately demanded proof from the Qurán. With the greatest interest the young chief sat down and listened to this religious teacher trying to prove his points; but before long, feeling dissatisfied with his answers, and unhappy about the possible consequences, he jumped up and said to me that he was going out shooting, but would be back to breakfast. He did not return till 1.30 p.m. The time, however, was spent most profitably, and we had the most interesting conversation I have ever had with a Mullah, who listened most attentively to all we had to say, and plied us with the most searching questions. I have no doubt that his many followers were much distressed at his acting so much on the defensive, the listening attitude he displayed being so contrary to the unreasonable assertions they so usually ply us with. We felt most thankful that he showed no bigotry; on the contrary, he manifested the greatest interest in the truths we put before him. On his return, the young chief, accompanied by his servant, laden with sand-grouse and gun, was anxious to know the result of the argument, but we deemed it politic to tell him that the discussion had been carried on in a most friendly way, and that we would not hold him responsible for the terms he had made the night before.

I cannot be too thankful for the three valuable Afghan assistants we now have in the work: they are helping us with that zeal and learning which has never before characterized our Native brethren here.

The foremost and oldest, in the point of baptism, is Hazrat Ali Shah, a lineal descendant of Muhammad, belonging to a most respectable family, possessing land in the tappa of Hashtnagar, a district of Peshawar. He was baptized some ten years ago by Mr. Hughes, and has at times filled the appointment of Assistant Revenue Officer. I have no doubt that in time he would have passed the necessary examinations, and have risen high in the department, but he has given up all these prospects in a desire to use all his power and influence for bringing his fellow-countrymen to a knowledge of the truth. He is an able controversialist, and has a kind and winning way, which is most helpful to the work.

He has just married the daughter of our long-trying and experienced Native pastor, and has now taken her to his home, where he formerly suffered much persecution, but has succeeded in winning much respect by his quiet, conciliatory nature. We hope that before long he will become assistant-missionary in the Hashtnagar district, where he will exercise much influence as a landed proprietor.

The next man, Maulvi Hamidullah, is more elderly, and was formerly Hazrat Ali's teacher. It was in his house that Hazrat Ali first heard of the truths of Christianity, but the teacher was more backward in receiving them. Although a bigamist for some years, he was baptized, and after giving up his employment of contractor on the Swat River Canal, his knowledge of Arabic enabled him to help us in translating God's Holy Word into Pushto, the language of the Afghans, of which much remains to be done. He is most helpful to me when in the district, in combating the arguments of Mullahs, which he does most ably, cutting the ground from under them, by proving from the Qurán many points which go against theories which they would fain believe.

The third is Azizudin, who also belongs to the Mullah class, and had he remained a Muhammadan would now have been the Imam (vicar) of his village; on becoming a Christian, he had to seek other employment, which took him to a village where there were no Christians. No one knows what he had to go through and the many sleepless nights he had to spend. He eventually gave up a good appointment in the Revenue Survey. He would have by this time occupied a responsible position; but he preferred the lowlier position of a preacher of the Gospel. He passed through the Divinity School at Lahore under Mr. Shirreff, and is now able to derive much blessing from the study of the Bible in the Hebrew and Greek originals. His critical study of the Bible, and the deep questions he puts, show how much of its precious truths he has imbibed. His one object now is to go about the mosques and discuss Gospel truths with thoughtful men, and he succeeds in impressing them with his earnestness and deep spirituality. He is invaluable to me

in the villages, and sincerely do I trust that he will develop into a most able man, and become, not only a refuter of Mullahs, but a valued brother in the ministry of our Blessed Saviour.

Through the earnestness of another young Christian in the Commissioner's office, I became acquainted with a young musician, who had been for many years an inquirer, through the medium of an Aryan brother in the ministry, the Rev. Thomas Howell, of Pind Dadan Khan; this musician was engaged to sing for Sikhs in their daily service, but I got him to come and sing at evangelistic services in the city, and never have I heard any Native throw so much pathos, enthusiasm, and clear articulation into his singing, the subject-matter being the love of God and the worthlessness of much of Muhammadan and Hindu worship. Crowds always listened attentively, but strange to say, he declined to become a Christian. He then begged to be allowed to be one of the preachers on these occasions, but this I told him I could never sanction, for I considered him no better than one of Noah's carpenters building the ark to their own condemnation. The idea was quite new to him, and very soon after he came forward willingly, and was admitted into the Church as a catechumen, previous to being admitted to holy baptism. His services were soon dispensed with by the Sikhs, who would have nothing more to do with him, and now he gives his whole time to us. I recently took him out into camp, and immensely did he enjoy the discussions with Mullahs, but the long walks I took from village to village were too much for him, and now he is laid low with pneumonia. As soon as he is well enough to go to church again he will be publicly received into it, but I am sorry to say that his wife and other relations threaten to leave him as soon as he is baptized, and the possibility of it is distressing him much, but it has not altered his determination in the slightest degree. He has already influenced others in such a way that I have every hope he may soon reap the first-fruits of his faith in Jesus Christ.

As we compare the present, with the state of the Mission only ten years ago, we cannot help being filled with thankfulness that we should have such

earnest labourers, whose chief object it is, I trust, "to convince of sin, of righteousness, and of judgment" to come, sometimes under the shade of the large spreading pipul-tree in the Mission School compound, in a retired and quiet spot—sometimes in mosques—sometimes in the Mission guest-house—now in the Lecture Hall of the "Martin" Literary Institute; which is often filled, to hear short and impressive discourses interspersed with Christian hymns—and now in villages, whether in the chief's hujra, or in my tent under the shadow of the village mosque, and not unfrequently as we walk from village to village. The more we mix with the people and listen to their interesting remarks as to the comparative value of either religion, we are impressed with the truth of those comforting words with which God comforted His servant St. Paul at Athens,—“Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city” (Acts xviii. 9, 10).

With all this blessing, it is not to be wondered at that Satan is busy overturning the faith of weaker members. During last summer a convert from Muhammadanism came to us, saying that he had apostatized, having been drawn aside from the faith by cooks in European employ in some other station. He was in very bad health, and had been taking opium. We broke him of his evil habit by giving him nourishing food. Our Native pastor had instructed him daily, and he begged us to receive him into communion once more. But strange to say, that after he had been re-admitted, and notwithstanding all the kind treatment he had received, he ran away without giving an account of the book-shop and its funds that had been entrusted to him.

Another man, a convert from Hinduism, came to us with his wife under the direst circumstances, and begged to have some work given to him. We wrote about his character, and found he had fairly satisfactory testimonials. He had been engaged in other Missions selling books, so I gave him similar employment; but as he signally failed in this, I gave him mason's work to do, which he had formerly learned. He did well for a time, but finding the

work much harder than what he had recently been accustomed to, and thinking he would have an easier time of it with Muhammadans, he went over to them with his wife. All this gross insincerity no doubt casts its evil shadow over our work, and were it not for the "Judas Iscariot" in our Saviour's time, we should no doubt have lost heart and thrown up in despair; but not so have we learned Christ. Such inconsistencies are part of human nature, and must be always manifesting themselves.

We have lost by death three adult males during the last year, one being a convert from Sikhism, who had been much engaged in litigation on land which had been mortgaged to him. He had also been a great opium-eater, which had much weakened his constitution. As he grew weaker and weaker, he bequeathed his mortgage to Mr. Day, and set his heart only on the future, and the hope of so soon joining the white-robed throng above so comforted him that he could think of nothing else; as his outward man continued to decay, his inward man was renewed day by day, till death happily released him.

The next man was a Muhammadan convert, and was once instrumental in saving the late Mr. Tutting's life; but on becoming sergeant of police, and laying himself open to bribery and corruption, his faith decayed rapidly, and he was finally carried off by typhoid fever, being only nominally a Christian.

The third was an old soldier, a Havildar in the Guides, the oldest of our Afghan Christians. He had been much influenced by the late Subadar Dilawar Khan when in the Queen's Own Corps of Guides, and was baptized much about the same time. He learned to read after he took his discharge from the army, and remained a simple-hearted Christian to the day of his death. He had served in the second Sikh War, and had obtained the Order of Merit for conspicuous valour.

Divine services are conducted as usual in All Saints' Church; the attendance is good. I trust that a greater appreciation is being shown for the Holy Communion, and that it is having a reflex influence on the individual lives of Christians. The new har-

monium, for which so many kind friends in England subscribed, is most helpful in our services, Miss Phillips, our organist, being particularly pleased with it.

Muhammadans and Hindus constantly come in and listen attentively to the Word of God read and preached. Never do I enter that house of prayer but I thank God for having enabled us to build it to the honour of His great name. May it soon be filled with grateful and devout worshippers, gathered out of this fine race!

The school, named after Sir Herbert Edwardes, is doing excellent service, and is now under the able management of the Rev. W. A. Rice, M.A., of Christ's College, Cambridge, who is raising the school to a high state of proficiency, judging from the energetic way he has thrown himself into the work.

The Rev. H. J. Hoare is working hard at the vernacular, and hopes soon to be able to take up and work the Literary Institute as it should be worked, and so supply a great want that I have long felt, for the benefit of a large number of young men who frequent the reading-room.

The Mission has been deprived this winter of the services of the Rev. A. E. Day, who was obliged to go home on urgent private affairs for a few months. He had thrown himself heartily into itineration work, and made great strides in Pushto.

If the Mission is ever to do much good, useful work, and justify the action of the Society in starting this Mission to the Afghans, *many* more men should come out, for we are able to do little more than scratch the surface of the soil. Thousands of men are constantly coming down from Kabul and Central Asia, to go on the Mecca pilgrimage and to engage in mercantile pursuits, and seldom can any of them hear the glad tidings of a Saviour's love. Will not more men and women offer for work in this most interesting corner of the mission-field? Our sister Society, the C.E.Z.M.S., has already got four energetic ladies at work here, and put to shame the C.M.S., who can seldom keep more than two men here at a time. Intensely do I regret the necessity which compels me to retire from the work, owing to Mrs. Jukes' continued weak state of health, result-

ing from the bad effects of Peshawar fever; but I trust that her health may sufficiently recover to enable her to come out with me again and continue the work which she commenced here in 1882, and which will *never* be forgotten by those Afghan lads who were brought under her influence, and who are frequently reminding me of it. In the meantime, what can be done? My two young colleagues are working like Trojans at the languages, but neither of them have passed the second language examination; and even should Mr. Day return this spring, he is only a unit in himself, and quite lost among the 60,000 of the city and 600,000 of the district.

Will not *many* young men who read this appeal offer their services and join themselves to the brotherhood here, pledged to give up the best years of their lives in self-denying love to the Master, united only to Him and to each in manly determination to let no other love come between them and the souls of these Afghans for whom Christ died? ever ready to go here and there after wandering and unhappy souls, who need the tender, loving sympathy of a fellow-brother to comfort them in life's temptations. Is it hardship that the younger brethren fresh from the Universities at home want? and what greater hardships can you desire than

can be found in walking from village to village proclaiming a Saviour's love to these manly men, many of whom are like Justin Martyr, wandering about in search of truth and happiness? Hardship did I call it? nay, for there is no real hardship to the hardened warrior of the cross of Christ, "determined to know nothing but Jesus Christ and Him crucified." With a brotherhood established here, ready for any and every work, meeting the caravans as they come in twice a week from Central Asia, lecturing to educated Natives in the Literary Institute, receiving guests in the Mission hujra, going about from village to village, the country will soon be leavened with Gospel truth, and the kingdom of God will come into many a troubled heart, and whisper peace.

Such a body of men, Native Christians would soon follow anywhere, and show equal self-denial and devotion to the cause.

God grant that many may soon offer themselves, and so hasten the time when the Afghan Church may develop into a strong one; each member of the same using his strength and talents for his Saviour, each emulating the rest in giving up himself a living, loving sacrifice, till Afghanistan be laid a trophy at the Saviour's feet.

Since the above was written, eight months ago, I am thankful to say that there is every prospect of Mr. Wigram's resolution to have four men at Peshawar being carried into effect. Mr. Day has returned to Peshawar, and is at present in charge of the Mission. Mr. Rice is still in charge of the Educational Institutions. Mr. Hoare is working hard at the vernaculars, and is qualifying for itinerating work in the villages, and shortly, Mr. Ekins, from the Persia Mission, will make the fourth. His knowledge of Persian will be *most* useful, as there are a large number of people who live in Peshawar, and of others who are constantly coming down from Central Asia, on the way to Mecca, who speak no other language but Persian.

The present effort which is being put forward by the Mullahs to stop the visits of Zenana ladies and to close the schools for girls, is, I trust, a sure sign that *much* good is being done in the homes of many, and that many women have expressed a desire to become Christians. As it is God's work, no persecution can stop it, and I earnestly beg all readers of the *Intelligencer* to pray that all women who are now kept from the visits of the Mission ladies may be supported and strengthened in their convictions by the help of the Divine Spirit, and so be led into all truth.

WORTHINGTON JUKES.

August 19th, 1890.

THE SOUDAN AND UPPER NIGER MISSION.



It is time that some account was given in the pages of the *Intelligencer* of the proceedings of the missionary party whose departure for the Upper Niger in February last, with a view to carrying the Gospel to the Mohammedans of the Central Soudan, excited so much interest among our friends. We have from time to time briefly noted their movements, but some detailed accounts of the work which they have already begun must now be presented. They need our continual prayerful remembrance in a very special degree. Few Missions have been begun amid greater difficulties. But the presence and power of the Lord have been constantly sought and realized, and have not failed them.

It will be remembered that the party consisted of the Rev. J. Alfred Robinson, M.A., who had already been two or three years on the Niger as the Secretary for all the missionary work there; Mr. Graham Wilmot Brooke, and Mrs. Brooke; the Rev. Eric Lewis, M.A., and Miss Lewis; and Dr. Charles Harford-Battersby. They sailed from Liverpool on February 8th, and after touching at Sierra Leone, Lagos, and other places, they (with the exception of Dr. Battersby) reached Akassa, at the mouth of the Nun (the chief outlet of the Niger), on March 16th. Thence they proceeded up the river, and arrived at their destination, Lokoja, on April 4th. Dr. Battersby stayed a few days on the Gold Coast, to conduct special services for children there—in which work, as many of our readers know, he has had much experience, but he followed very shortly after to Lokoja.

As our friends are well aware, Lokoja is an important place at the confluence of the Niger and its great tributary the Binuè, some three hundred miles (taking in the river windings) from the sea. It has for many years been a C.M.S. station, worked, like the other stations on the Niger, by African missionaries, i.e. by men brought from the Colony of Sierra Leone. Missionary work at Lokoja, whoever conducts it, is face to face with unusual external difficulties. It is a meeting-place of various tribes and languages. Some of the people are Heathen, but the Mohammedan element is strong. There is also a Sierra Leone section of the population, now mostly *employés* of the Royal Niger Company, who belong to the class usually described as “civilized English-speaking Africans,” and who, if a religious census were taken, would be reckoned as Christians. Their presence has an influence not unlike that of ungodly English people in India. But Lokoja is important, not so much on its own account, as because it is the gate into the Mohammedan Soudan, and the natural base of a Mission to that great unevangelized territory. It is for this reason that our Soudan Mission party are for the present stationed there; and meanwhile they have found much important and very trying work to do on the spot, in which they may well claim our heartiest sympathy.

It is needless here to recapitulate the story of the Niger Mission. The grave anxieties of the Committee have been mentioned from time to time in our pages, and in successive Annual Reports. Not a few of the agents have grievously disappointed us. They were taken from Sierra Leone without sufficient evidence of their spiritual character, and the Church Missionary Society's professed great principle, “Spiritual men for spiritual work,” has failed to be observed. This remark must apply to the whole West African coast; and the terrible moral evils which always prevail on what may be called the borderlands of civilization, and which are especially conspicuous in West Africa, have not always been encountered—as they only can be encountered—by men living in the power of the Holy Ghost. Nominal Chris-

tianity is everywhere a sad sight, especially when it combines a low standard of morality with a loud outward profession of religion; and assuredly we in England have no right to wrap ourselves up in a cloak of self-righteousness, and condemn our African brethren for much that is also to be seen in the most painful forms at home. But Nominal Christianity in the face of the Heathen and Mohammedan is doubly saddening, and is a mighty obstacle to the spread of the Gospel; and we are more and more realizing what the effect of such an obstacle is in West Africa. There is no louder call for fervent and increasing prayer than this, that God would pour out of His Spirit upon the Churches of the coast. There are indeed in them many humble Christians, perhaps not exercising much influence on others, but living themselves in dependence on the Lord; but if we may judge by the local newspapers, the more educated classes, while boasting much of their Christianity, manifest little of the Spirit of Christ. Such a test is scarcely a fair one, however. We at home should be sorry to have our Christianity judged by the tone of the lower "society papers" or of tenth-rate local journals. Still, however bad these may be, there is in England a strong Christian public opinion which goes its own way and neither knows nor cares for them. That is what we want to see in West Africa. We want to see the African clergymen and leading Christian laymen rising up boldly and setting their faces openly against everything that is evil, and casting out the accursed thing from their own families, "having no fellowship with the unfruitful works of darkness, but rather reproving them." We are afraid it must be sadly confessed that the more faithful a missionary or a mission preacher is in denouncing sin, the less is he popular in West Africa. This is of course in a measure true of all Christendom; but in a small community it is especially conspicuous. Let it be added that there is no lack of orthodoxy. It is not a Luther that is wanted. It is a John the Baptist.

To inquire into the secondary causes of all this would lead us too far afield. The primary cause is the natural evil of the human heart. This is the same all over the world; and we only draw attention to its manifestation in West Africa because West Africa is dear to C.M.S. circles, and we want to incite all C.M.S. friends to special prayer for a Church which is the Society's eldest child. Let us take our own full share of blame. We have perhaps not always been wise and faithful parents. We may have boasted of our offspring too loudly. We may have petted it too much. We may have failed to correct it. What we ought to have done, and what we ought to do now, is to confess "the iniquities" of the people, and "all their transgressions in all their sins," taking our place with them as Ezra and Daniel did, and pleading in Daniel's words that "To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him."

To revert to the Upper Niger. There is no large Christian community there, to which the above remarks apply. The professing Christians are few in number; and they consist mostly of those who, though Africans, are practically foreigners, for Sierra Leone is as far from the Niger as England is from Russia. But Christianity, as exemplified in the lives of its only representatives on the upper river, is not a religion to commend itself to the Mohammedan or even to the Pagan; and this has been sadly true, not only of those engaged in trade and other similar occupations, but also of some of those whose office and function it has been to preach and teach Christ. Hence the tremendous difficulty of true and faithful missionary work on the Niger.

Now we must plainly state that we do not publish the more serious reports received from our missionary brethren in such cases, either now or heretofore. We have no possible right to do so. Such reports are necessarily confidential,

because, necessarily, they name individuals. It is never right to condemn an individual publicly without giving him what, however informal, is in effect a fair and public trial. And such trial, if it ever took place in any individual case, would necessarily be concerned with definite and grave charges, to prove which there must be judicial evidence, and concerning which a man must be counted innocent until he is proved guilty. But suppose there be no "charges" at all; nothing, in fact, which can be "tried," even by a tribunal competent to "try" the case (which a Society is not). Still, a Society cannot escape responsibility for the faults or mistakes or shortcomings of its agents. It may see the general effect of their work plainly enough, and with that general effect it must deal; but that does not give it a right to publish individual names. It may even have to remove names from its list. In war, an officer may at any time be superseded if he is only unsuccessful, and even if there be no "charge" whatever against him. The commander-in-chief is responsible for the army, and he must choose his instruments well. If he allows tenderness to individuals to warp his judgment, he may lose the battle. But it by no means follows that the individual is to be branded publicly. There are even cases in which sympathy with him is natural and right. Nevertheless, he is superseded.

Now these principles have had to be acted upon on several occasions in the Society's history, and especially in the history of its African Missions. Sometimes the agent whose work is a failure, or who is a failure himself, is a white man; sometimes, a black man. We were going to add that colour makes no difference; but in actual fact it makes a great deal of difference. Our African brethren who think the Committee are hard upon them little know the swift severity with which a failure in an English missionary, when it has occurred, has been dealt with. It is never forgotten that the West African Churches are our children, and need patience and forbearance. In point of fact, we have been too indulgent with them.

We make these prefatory remarks once for all. It is due to our dear brethren who have lately gone to the Niger that the exceptional difficulties they have had to encounter should be recognized. To use their own expression, they have had to root up before they could plant. But their commencement of work needs no apology. It is manifest that God is giving them an entrance to the hearts of the people, Heathen and Mohammedan alike. The Mohammedans especially are already beginning to perceive what a whole-hearted and self-denying Christian life really is. Yet our brethren and sisters at Lokoja are but men and women after all, "of like passions as we are." Let us not think of them as perfect. They have no such thought themselves. The humility and sense of personal unfitness expressed in some of their private letters have deeply touched us. They need our prayers, and they constantly beg for them. But they have solemnly felt that they have been called upon to a grave work of correction; and they have not shrunk from it. It is a work singularly like that described in Ezra x. If our readers will turn to the *C.M. Gleaner* of this month, they will find some brief notes on that chapter by the Rev. T. Walker of Tinnevely. The applicability of his remarks to the case before us is striking indeed.

We now present the journals and letters. First we give what is regarded as the official journal of the Mission, which is drawn up by Mr. Wilmot Brooke, and is signed by him and Mr. Robinson jointly. This journal is published also in separate monthly leaflets, which can be had from the C.M. House, one penny each. No. 1 of these consisted in the main of extracts from the *Intelligencer* of January last. No. 2 described the voyage out. We

now present Nos. 3 and 4, which begin with the start from Akassa to ascend the river :—

Journal of the Soudan and Upper Niger Mission.

March 26th.—The Sudan and Lower Niger parties started this day up river on the *Busa*, a large and very comfortable steamer of the Royal Niger Company. Only started about 3 p.m., but quickly passed out of the mangrove region, and anchored at night near the first little towns. Travelling at night is not possible for steamers on account of the snags, and higher up, the sandbanks, which change their position after every rainy season. The rainy season begins about the end of April, and lasts till the middle or end of September; but the water of the river does not begin to rise till July, so that large steamers can only be used for three or four months of the year, but during those they can get 800 miles up.

March 29th.—Reached the Royal Niger Company's factory of Utshi in the afternoon. Mr. Robinson and Mr. Eden started off in a canoe to visit the Mission station of Osamare, leaving the others on the *Busa*.

March 30th.—The *Busa* picked up Mr. Robinson and Mr. Eden, very much encouraged by their visit, having had a very happy time with the missionary, a Native of the Yoruba country, and having had opportunities to address the Natives, both in the little chapel and in the streets of the town. The Natives are Ibos; the first tribe, the Ijos, extend only about one degree northwards up the main stream. At night reached the Royal Niger Company's factory of Obutshi. The Native town lies about seven or eight miles inland; it has recently been at war with the Royal Niger Company, having refused to deliver up to justice the perpetrators of a terrible act of human sacrifice and cannibalism. Just previous to this period of disturbance, they had driven the Native Christians and their missionary out of the town, under most violent threats, for having sheltered some twin children, who would, according to Native custom, have been immediately murdered. Mr. Robinson and one of the party walked across country to Onitsha by moonlight to interview the missionary in charge, returning late at night.

March 31st.—The three members of the Lower Niger Mission were taken to the Onitsha waterside to-day in a small launch, and were all day occupied in settling into their new quarters.

April 1st.—The *Busa* goes no further up stream, so the Sudan party were transferred to-day to a large launch which was very kindly put at their disposal, that they might press on to their destination without any delay. They only got off in the afternoon, so stayed the night at Asaba, a few miles above, the headquarters of the Judicial Department of the Royal Niger Company, and hitherto the headquarters of the Constabulary. But here may well be mentioned the remarkable changes that have been taking place on the river, at the very time that the Church Missionary Society was discussing the difficulties that appeared to threaten the very first steps of the new Mission, all unconscious that, at the very same time, away on the Upper Niger, a remarkable chain of events was making Lokoja, the destined base of the new movement, the safest place on the whole river which the Mission could use as a base. To understand the full significance of the news of which the party first heard full details at Asaba, we must go back to the early history of the Niger some thirty years ago. Lokoja was at that time the name of a waterside market, close to which the English had bought a large plot of ground from the then powerful King of Ida, living some fifty miles to the south. The Model Farm of Lokoja was the historical original of Dickens's absurd account of "Borioboola Gha" in *Bleak House*. But early in its history, Masaba, the then Amir of Nupe, wrested the whole country around from the King of Ida, and the consul being withdrawn later on, the place slipped in an informal way into the hands of the marauding Nupe princes. Around the Model Farm and the European factories a little settlement of Natives had gathered, who now began to suffer severely from the exactions of the Nupe rulers, who wisely refrained from drawing the attention of the British Government upon themselves by molesting

the white men. But of late years the weak rule of the present Amir, Maliki, has encouraged the rapacity of the petty princes, and last September their insolent violence and robbery in Lokoja itself became quite intolerable. First, one petty prince, Al Haji, entered the town with a large gang of armed ruffians, and plundered the inhabitants daily; and a few days later, a more powerful prince, Benu, the feudal lord of the surrounding country, came in and boldly assumed a tone of authority. The British Commissioner and the Agent-General of the Royal Niger Company were both anchored off the town at the time, and it was at once decided that the half-forgotten claims of the British Government must be asserted at once. A message was sent down river to Asaba, and in three days a force of Hausa constabulary and some light guns were landed, and the British rule formally re-established. Benu and his following fled, and from that day peace and security have reigned. This was happening at the same time that many in London were questioning the propriety of asking ladies to go so far north. They were saying among themselves, "Who shall roll us away the stone?"—and when they looked, they saw that the stone was rolled away. "That which hath been is that which shall be."

Very cheering accounts of the Mission work at Asaba were given by all here, and the party were very kindly entertained by the missionary in charge and by the officers of the Royal Niger Company.

April 2nd.—Continued the journey up river; heat on board the launch very great indeed. At mid-day stopped for a little at the small factory of Ila, the northern boundary of the Ibo country and southern boundary of the Igaras, who stretch from here to within about fifteen miles of Lokoja. At night anchored at the small factory of Ilushi, and passed a very comfortable night in a cowshed, which seemed the coolest place.

April 3rd.—Resumed the journey at dawn; heat very great indeed on the launch. The best time to come out, if no other considerations but comfort arise, is after May, when the cool season has fairly set in, and before October, after which time the weather

becomes oppressively hot, and steamers going up the river somewhat rare. Reached the once important heathen town of Ida in the afternoon, built on the top of a fine red cliff overhanging the river. It is now falling off very much in influence. Here Mr. Robinson visited the premises of the C.M.S. and the Native agent in charge of them. He is not, however, acquainted with the Igara language, and there is no Igara who properly understands English; so no Mission work is going on here now. Spent the night in the factory of the Royal Niger Company at the water's edge, as two of the party were unwell.

April 4th.—Very early start. A new type of country to-day, steep-sided, flat-topped mountains over 1000 feet high on right and left. Towards evening the great mountain behind the little town of Lokoja became very distinct, and at sunset the mouth of the Binue was passed and the steamer drew up at the Royal Niger Company's Lokoja factory just beyond. On every side were evidences of the great changes which had taken place. On a sand-bank opposite twinkled many fires, where the Natives have opened a permanent market. This they could not have done eight months ago; they would have had everything plundered by the Nupe princes. The Royal Niger Company kindly had carriers waiting, and everything was taken up at once to the large stone building, quite the finest on the river, which the C.M.S. had decided to make their hospital, and which was all ready to be occupied.

April 5th.—All day very hard at work getting the house into order—rather a difficult matter, as all were rather knocked up, and the visitors were arriving every few minutes, most of them being leading Mohammedans of the town.

April 6th: Easter Day.—Mr. Robinson preached in the morning to a very fair-sized congregation on "Resurrection," and also spoke of the purpose of the newly-arrived missionaries in coming among them, and the attitude they wished to adopt—"Ourselves your servants for Christ's sake." He pressed upon them with great urgency that by God's grace great changes would be seen in the work, and that "what they had seen in the past was

not what they were going to see in the future." This assurance proved later on to have been peculiarly necessary.

The congregation at Lokoja, which has existed for many years, consists of about 100 attendants, of whom about one-third are children. There are for the present some thirty communicants, of whom not more than five or six seem to have any intelligent grasp of the plan of salvation; the remainder all speak of regular attendance at church or private prayer as the ground of their hope, and the righteousness of the Scribes and Pharisees seems to be the only idea the poor people have of fruits worthy of repentance. . . . It is not the first time in such work that there has been much "to root out and to pull down" before anything can be done "to build and to plant."

April 10th.—Mr. Robinson left Lokoja for a probable absence of a month, going down river to settle the affairs of the Lower Niger Mission before finally handing them over to Mr. Eden.

April 11th.—First Mission work proper began to-day. The early morning was spent in selecting and marking out the ground for a farm to surround the hospital; but later on a party of middle-class Hausa travelling merchants came to pay a call, and a long talk with them on the subject "Lay not up for yourselves treasure on earth" called forth very marked expressions of interest. And after eagerly talking among themselves, their leader said sadly, "You come and tell us the way of truth now, but you don't know how we live; we get up in the morning, put on our gowns, eat and drink, lie down and sleep—we never think of these things—and so we go through life, and all round and through the country we are the same."

April 12th.—Musa, the very polished and intelligent Hausa governor of the town, who formerly administered it for the Amir of Nupe, and now does so for the British, called to-day with a large following to show the place to a stranger, a fine-looking man from the distant state of Wadai. As he spoke and read Arabic well, a copy of Pfander's *Balance of Truth* was handed to him, and he read it rapidly till he saw its drift, whereupon he shut it with a snap and handed it back contemptuously.

April 13th.—Another large congrega-

tion, further swelled by the entrance of one company of the Royal Niger Constabulary, who are now quartered here. This adds a further element of confusion to the congregation. The congregation consists of Sierra Leone clerks and settlers, who speak very broken English, and a few Sierra Leone women who speak Yoruba, and some Nupe and Igbira women. The language best understood by the constabulary is Hausa; but besides them hardly any Hausas come to the church, as nothing has been done in the past to reach the Muslim community, except holding Church of England services in the church on Sundays. So if we speak in ordinary English, only about five Sierra Leone men understand; if we speak in Nupe, only about a quarter of the men and three-quarters of the women understand; and if in Yoruba, a still smaller number.

April 14th.—Commenced a series of united Bible-readings with the Sierra Leone and Yoruba missionaries of the old Niger Mission, who have been placed on the staff of the Sûdan Mission, and who are thoroughly acquainted with the languages of the people. Each of them can speak in three or four tongues, and as they have been bearing the burden and heat of the day, the difficulties and discouragements of the past history of the Mission, and the old system of administration, they were able to give much help to the newly-arrived reinforcement from England. Four married missionaries, with their wives, were at all the meetings, one of them from Gbebe, the out-station some four miles down the stream on the east bank. The subjects of the Bible-readings were as follows:—(1) Why are we met together? (2) What is the message we have to witness to? (3) How shall we best get this message into ourselves? (4) How shall we persuade the people that we know what we are talking about? (5) What shall we do for those that receive our message?

April 22nd.—Dr. Harford-Battersby arrived, after being separated from the rest of the party for six weeks, having had a very interesting and profitable time at Cape Coast Castle and Lagos, and having met Mr. Robinson at Obutshi.

April 22nd to 29th.—New routine fairly settled now, as follows:—The chief energies of all are concentrated

on Scripture translation, as so very little has been done so far to get through the press the translations that have been already done. Moreover, there are no Scripture translations in the hands of the professing Christians; so that none but two or three can read even a portion of God's Word in any language that they can understand. So much has already been done by those in the field, and is only waiting for a few finishing touches of revision to approximate it more closely to the Greek original, that there is good reason to hope that five or six books of the New Testament in Igbira and Hausa, and perhaps two or three in Nupe, may be printed by the end of the year.

One of the party is set apart for going through the Igbira and Nupe translations with the respective translators, giving such assistance as a knowledge of the Greek can supply; also learning Nupe himself, and visiting and preaching to the Sierra Leone population. Another revises the extensive Hausa translations already prepared, and transcribes them as fast as possible into the bold square form of the Arabic character, which is written and read all over the Hausa provinces, reading them over and explaining them to the large number of Muslim visitors who come daily to the hospital. The doctor studies Hausa and receives his patients daily, except on Saturdays, when he goes over to the prosperous little station at Gbebe, where he has opened a dispensary, of which there will be more to say later on.

The ladies divide between them the arrangement of the household, the nursing work in connection with the hospital, visiting the women in the town, and giving some Bible instruction to a few of the Christian adherents.

One of the Sierra Leone missionaries undertakes the Igbira translation, which he has been working at for years; also, for the present, the care of the Nupe element among the professing Christians. The state of affairs in Lokoja is such—the Church is so mixed, and the townsfolk so utterly ignorant of the reason of our living among them—that it seems quite premature to think of itinerating for six or eight weeks at least. Another African missionary is entirely set apart for visiting the Nupes and Yoruba merchants in their own

houses several times daily, and explaining the scope of our message.

April 29th.—First operation under chloroform to-day; great surprise of patient. Dr. Percy Brown, who worked here for the C.M.S. some years ago, the only English missionary then connected with the Mission, made a great impression on the people by the same means. We have to thank God for the great help in gaining a ready entrance to the people, afforded to us by the fragrant memory left by Dr. Percy Brown.

May 1st.—One of the African missionaries has been visiting a large number of the Nupe and Yoruba Muslims, the latter mostly traders from the immense town of Illorin, about 150 miles to the west-north-west from here. All of them seem much astonished at the message, having imagined that the Christians were utterly godless, or else believers in palpable absurdities.

May 2nd.—A large group of Nupe Muslims, pressed as to the total insufficiency of their religion to meet the just demands of God as judge and ruler, replied that they were certainly unable to answer what was said; but that they would appoint a day for one of their own "mallams," i.e. scribes, in the Jewish sense, to talk it all out with us in their presence, so that they could hear all that was to be said, and judge for themselves.

May 3rd.—Commenced the medical work at Gbebe to-day; Dr. Harford-Battersby and his dispenser starting early in the morning in a canoe, the strong current carrying them down in about an hour, past the mouth of the Binue down to the Gbebe beach, almost without effort on the part of the canoe-men. The town is at present somewhat bigger than Lokoja, being largely peopled by refugees who fled from the exactions of the Nupe princes in Lokoja before the Royal Niger Company interfered to protect them. Gbebe used to be an important fief of the kings of Idah, the Gbebe kings being crowned by their suzerain; and though the royal dignity has now left it, and it is administered by a council of chiefs, yet they have been sufficiently powerful to repulse every effort of the Nupes to effect a landing in force on their bank. The Hausa king of Kaffi, a large town

about 100 miles to the north-east, has managed to cross the Binue with his marauding bands some 100 miles from its mouth; but they push straight on to the south, and do not turn west to molest the Gbebe people. These are mostly of the Igbara tribe, an unimportant race inhabiting the waterside towns for about ten miles above and below the confluence, and about ninety miles up the Binue. Though falling rapidly under the Muslim yoke elsewhere, those at Gbebe are mostly heathen still, trading with the Basas, an important little tribe of brave agriculturists, who successfully hold a strip of mountain country, east and south-east of Gbebe, against all comers. These Basas are emigrants from Nupe, and the Nupe language is fairly understood throughout their villages; which thus offer a most promising field for Mission work in the immediate future.

A large number of Natives had heard that the doctor was coming, and very soon after his arrival came hurrying to the mission-house, which they completely filled. After treating the most pressing cases, the rest were told to wait while he went off to visit the principal chief and one or two other places. At each of these the people gathered together and listened to very full statements of the Gospel, especially at the chief's, where his reception-hut was quite crowded with very eager listeners. It was typical of the shallowness of the Muslim propaganda in these parts, that the chief mallam of the Igbara Muslims was present at the interview, and energetically affirmed the truth of every sentence of the message, even to the Divinity of Christ, until at the very last it was pointed out that no religion was any good that provided no means of paying to God and man the huge debt that we had contracted by refusing to love the Lord our God with all our heart and our neighbour as ourselves. It was evident that he was totally ignorant of the very elements of Islam.

One very interesting incident occurred at one house. A heathen man who had begun attending the Christian services had a child very sick from severe affection of the lungs, pleuropneumonia. His heathen neighbours had begun to jeer at him, saying, "If this God whom you are beginning to

worship is a strong God, why cannot He heal your child for you?" The man was in great distress, and asked the doctor and the other missionaries who were with him to visit the child, which they did, and found him in a very bad state. But they were led to pray to God with complete confidence for his recovery during the week, and afterwards to thank God for having heard the prayer. The father seemed much encouraged when they left him; and after treating a number of other patients and speaking again at considerable length to a party of Bunus, hillmen from the mountains just west and north-west of Lokoja, the doctor and the others re-embarked and regained Lokoja at night. There is much that is very cheering at Gbebe. The distressing condition of things which has prevailed hitherto in Lokoja has not been known to the simple Gbebe folk, who have always had pastors who cared for their souls, and made them welcome at all times; so that there is a little group of very true-hearted though somewhat ignorant Christians, who are very pleasant to meet after the apathetic professors who for the present hang round the work at Lokoja.

May 4th.—With a view to preparing the way for further reforms in the Lokoja congregation, the following notice was read out in church in four languages: "There is still some misunderstanding as to the meaning of the notice which was read out on Sunday, April 20th. The following explanation has therefore been drawn up, that there may be no more doubt as to what it means. With regard to our church collections, there are many who come to our services whom we do not want to ask for money; because they have not yet given their whole heart to Jesus Christ. Nobody should give money to Christ who has not first given the heart. Some of these people are heathen; we do not want them to think that Christ wants their money until they have given their hearts. Some of them are Muslims; we do not want them to think that they should give money until they have become the servants of Christ. And many more are neither Muslims nor heathen; they call themselves Christians, and come to church every Sunday: but they have never given their whole hearts to

Christ. They should *not* give money until they have first given their whole hearts to Christ. With regard to these things you have seen much in the past which would make it very hard for you to understand this. That is why we want to make it very plain now. We do not want any to consider themselves Christians unless they have given their whole heart to Christ. Everybody who has done so should become a Church member; and nobody should be a Church member but those who have given their whole hearts to Christ. We, therefore, think that Christ would not like us to tell any but Church members to give money. So, although we shall have boxes in a convenient place, we do not want any to give but those who have given themselves altogether to God. No public collection will be taken, except from Church members on Communion Sundays."

May 5th.—One of the chief Muslim teachers of the town, who has come several times by night secretly to hear the Gospel read and explained, came again to-night disguised as a woman, and read with great eagerness that part of John's Gospel which had been already written out in Arabic letters. He did not commit himself to any definite decision, however.

May 8th.—Mr. Robinson returned from his journey down river, having handed over the administration of the Lower Niger to Mr. Eden, whom he had left at Brass in the Delta.

May 10th.—Dr. Battersby visited Gbebe again, and found the boy with inflammation of the lungs quite recovered—as we had prayed. The parents were much impressed, declaring that now they had given him to God. The Medical Mission work at Gbebe seems likely to reach considerable portions.

May 12th.—Another nocturnal visit from the Muslim teacher spoken of above; still he would come to no decision.

May 13th.—Very long and important interview with some well-educated young Muslims, Nupes, and Hausas. When the others had gone, two of the principal ones stayed behind, and made a very long statement of their position to our teaching, which took about three-quarters of an hour, and which seemed to all of us to be prompted by very strong feelings. It was to the

following effect:—"You think we despise your words and forget them; but it is not so. We feel your words are true. Every word that you told us when you were with us last year we recollect. You spoke but a few words at that time; but they made the town tremble. Only one thing separates us—that Isa should be called the Son of God: that we cannot say. God never said distinctly to any prophet that that child was His son." We read to them Isaiah vii. 14, and Luke i. 35, and asked them if that met their difficulty. We had already gone through our proofs of the authenticity of our Scriptures, so they did not raise any objection on that score. After a pause their leader began again: "Our men come to you, and you set before them a plain road; and they hurry off to their own mallams, and tell them all that they have heard, and the mallams change the whole thing to them, and tell them everything different: so that next day when they come back to you, you find they have quite changed their ground. Now, we are not like children; we cannot believe a new word as soon as we hear it, for we are wedded to our old teaching. We must hear the witnesses. Now, if you will confront these mallams and preach to them, and let them say what they think in the presence of all the people, then half the town will come together; and that same night many who are now in great doubt will decide which way they will choose." When questioned as to the points as to which they were in doubt, they replied, "We admit what you say, that no prophet is to be despised; and that the word which has gone out of the mouth of God can never be annulled. But our copies of the Law and the Psalms and the Gospel do not contain the things that you read to us. We want to find out what are indeed the right Scriptures; and when we have got the truth of that, we must submit to whatever these books say." Their assertion that they had different gospels to ours was so definite and confident that we proceeded to inquire further; and heard that these were in the hands of the principal Nupe mallam, who was said to have inherited them from his father. Knowing that Bishop Crowther had given an Arabic Bible to this man, we fetched

one, and it was immediately recognized as similar to what they had been shown. Our conclusion was that the mallam in question, trusting to the inability of any of the inhabitants of the town to understand the meaning of the Arabic, has been showing these gospels and triumphantly asserting that they do not contain a word as to the Divinity of Christ. For though very many men and children here understand the Arabic character, only two or three know the meaning of Arabic words.

May 14th.—Mr. Robinson moved down into the town to-day, and commenced living entirely on Native food. The absence of tea or coffee, or any such stimulant, is the only privation in so doing.

May 15th: Ascension Day.—Very important meeting of all the Church adherents, to tell them of the Church action that was going to be taken about communicants. They were told that in future none would be admitted to communion but those that could bring the testimony of their witnesses to their having indeed "renounced the devil and all his works, the vain pomp and glory of the world, and the covetous desires of the same, and the carnal desires of the flesh," and that only on this condition would they be presented to the Bishop for admission as Church members.

May 19th.—A red-letter day in the re-construction of the Mission work here. Ever since the arrival of Dr. Harford-Battersby set the hospital work in motion, we have been learning more about the conditions of Medical Mission work here than we at first knew. Two difficulties of our present position soon forced themselves on our notice. First, we found that our present premises were of such a size that to occupy more than a part of them as a hospital would demand more money and a larger staff than it was right to ask for in a place like this, considering the needs of the vast cities of India and China. So large a work would be a serious incubus on the resources and energies of a young Mission like this, especially in view of the humble way in which we hope it may be carried on. The second objection was far more serious, and was one which was unforeseen by us. We had hoped that by

using this splendid building for the sick, we should avoid producing any evil effect by its magnificence; for it is by far the finest building between this and Lagos. But this hope turned out to be in vain, and we found that more than half of our visitors came to inspect the house only; and that done, would go away without any appetite for our message, and with little thought about the work that was being done for the sick, but muttering to themselves, "That is a king's house, that is a king's house;" while the bolder ones would make great efforts to worm out of us which was "the king," the mighty possessor of all this wealth and grandeur. Strangers from the north would break off in the midst of our talk to them about salvation, to ask this same hateful question; until at times we would wish our palace at the bottom of the sea. At last, our course became so clear, that the Secretary went off to interview the Agent-General of the Royal Niger Company, as to the possibility of getting them to take the house and grounds off our hands, and supply us in exchange with more modest premises more adapted to the requirements of our future work, both as to size and disposition, together with a sum of money to make up the deficiency. The hand of God was very clear in the arrangements that were decided on provisionally: a beautiful site on the side of the mountain being offered us, with two houses to be built according to our own design; also a hospital to contain about eighteen in-patients, and a fourth house for Mission work down in the town. As this did not cover half the value of the present premises, an offer was made that the remainder should be paid in to the Soudan Mission account at Salisbury Square. The present hospital would be occupied when we vacated it by the Government Constabulary, of whom we shall probably have about 600 here shortly. General elation of all of us in consequence of this happy solution of what appeared a very formidable difficulty.

May 20th.—Great excitement all through the town, somewhat suspending Mission work, as Ramadan is just over, and all are keeping the "Lesser Festival," or "Feast of the Breaking of the Fast," a great time of rejoicing and

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merry-making all over the Muslim world; though here it is kept gleefully by all the heathen as well, who are ever ready to join anything that promises conviviality and displays of fine clothing. None of our visitors at all disposed to give their minds to spiritual things all the week, which was mostly taken up in planning our new premises and putting everything into the hands of the Royal Niger Company. The doctor, in his visiting in the town, has had some very interesting cases, of which it will be possible to speak more definitely at the end of the month; the courteous assent of these people to all that is said to them making it extremely difficult to form an opinion as to the reality of conviction or profession.

May 25th.—The regular routine for the Sunday is now settled. At 7.30 a.m. we begin with a very short service and address in English for the fifteen or twenty English-speaking clerks, &c., in the place. This lasts three-quarters of an hour. While this service, conducted by Mr. Lewis, goes on inside the church, Dr. Harford-Battersby has a children's service under the eaves of a neighbouring house, where his address is translated into Nupe for the benefit of those children who do not belong to the immigrant population. At 8.30 a.m. all assemble in the church, and there is a service and address in Nupe conducted by Mr. Lewis and Mr. J. J. Williams, one of the African missionaries. This lasts till 9.30 a.m. At 3 p.m. there is Sunday-school, when the children get a simple address from Dr. Harford-Battersby, and the adult Church adherents have a lesson in learning to read the Scriptures in their own language, which not half a dozen of them can do as yet. At 4 p.m. is the regular afternoon service in Hausa and Nupe, when the address generally takes up the subjects most discussed in private conversations with the Hausas, Nupes, and Yorubas during the week.

May 28th.—Mr. and Miss Lewis moved down into the town to-day, so as to be nearer their work. But as Mr. Robinson's mud council-shed is not yet ready, the Muslim visitors are still received in the broad verandah of the building at present used as the hospital. A very interesting case began visiting to-day. Three very intelli-

gent young Hausas, the same mentioned as coming on May 13th, who are themselves eagerly inquiring and making very strenuous efforts to get all their friends to come for instruction, to-day brought two Hausa strangers from the north, both well-educated men in comfortable circumstances. They said they had no fixed abode, but wandered over the whole of North Africa, and had visited Egypt, Tripoli, Tunis, and had even been to Rome. They went to business as soon as they had sat down. "We have come for you to read the Gospel to us, and teach us the way of life. We are not children, we are men: we mean what we say. Whatever you tell us we will do." The reply to this was obvious, on the lines of Christ's own words to a similar case of the young man, that they should love the Lord their God with all their heart, and their neighbour as themselves. Their leader promptly replied as the young man of old, "That is just what I do." Still following out the parallel, we thought of what would probably be to them a most disagreeable duty, and said, "Then will you come with us and help us to tend the neglected poor of the town?" "Certainly," was the prompt and rather surprising reply; "we told you at the outset we would do whatever you told us was the way of life. Shall we start at once?" This showed us at the outset that they were very much in earnest about their inquiries; which we came to see more and more as day by day they continued to come, having yielded the point that their own past lives came short of the heavenly standard, and continued to listen to the explanation of the way of salvation. Everything written out for them in Hausa and Arabic character, the Lord's Prayer, verses of Scripture, or epitomes of our conversations, they have taken down to the town and had copied out by Nupe and Hausa mallams, themselves explaining it as it had been explained to them, and inviting others to come and hear with them.

Certainly God has marvellously prepared these countries for the rapid spread of the Gospel in a very short time. It is almost impossible not to feel that if we see no baptisms of Muslims within the year, the fault will lie in our own lack of spiritual power, and not in their circumstances.

Next we give Dr. C. Harford-Battersby's journal of his voyage up the river a fortnight later, and of his first few days at Lokoja :—

Journal of Dr. C. F. Harford-Battersby.

Sunday, April 10th.—Left Akassa at 8.30 a.m. in a very large flat-bottom ship, which looks like a warehouse below, with its large space of deck for freight, and over this a long deck with beautiful deck cabins and saloons. It has two funnels, and is driven by two stern-wheels, like the *Henry Tenn*, which give great power of turning. It only draws about 4 feet 3 inches when loaded. As we left the wide mouth we entered the narrow winding creeks lined with mangrove-trees, sending their roots down into the water into the mud. One, named the Horse-shoe Creek, is suggestive of our mode of procedure, and I will explain why. On our steering-gear getting out of order, we went into the bank several times, but without damage. As we get on the river widens, and the banks become steeper, and the mangroves are all left behind, and then we find the first Royal Niger Company's station, consisting of one or two warehouses with corrugated-iron roofs and a dwelling-house. A little higher up the characteristic appearance of the Niger's bank (which illustrates the process of continual change going on) begins. On one side we have the steep banks with grass on the top, with here and there a marked subsidence of the bank and a broken tree falling into the water. On the other side is a sandy beach, which is continually being added to, so that we see the two reverse processes, of destruction on the one bank and of deposition on the other. Unfortunately the sand does not keep to the banks, but forms innumerable sandbanks, which at this time of the year, when the river is at its lowest, makes it almost impassable. Only this is obviated in the wet season, when the water comes up to the top of the highest bank, and floods a great part of the adjoining country, making a huge rolling stream which any ship could navigate. Hence the importance of getting stores up river at the close of the season, August and September, when the river is high. I have not mentioned my fellow-travellers, Dr. Crosse, the chief medical officer; Mr. Spink, a district agent; and Mr. Standerling, private secretary to Mr. Wallace, the acting agent-general.

In the afternoon I had a little service for the English-speaking people, to whom I had to try, as far as possible, to talk in pigeon-English, which I suppose you know is almost a language in itself; so I took the subject of Naaman something as follows: "Naaman he be big man, he be fine soldier, he have plenty money, plenty bags, plenty cloth, plenty horses. But all these they no make him happy, for he be plenty sick. All his skin be sick," &c. This is the sort of English spoken by the Krû boys, the people on the coast who work for white men; but more of this anon.

April 14th.—The scenery is most distinctly improving, and we are now in the midst of luxuriant foliage. Here and there are groups of lovely palms, surrounded by many other smaller trees of varying kinds of green, whilst here and there the silk-cotton tree—so called from the appearance of its fruit—towers above them all with its beautiful white trunk and delicate feathery branches. Below, the undergrowth forms a beautiful contrast of a lighter green. In some places, where there has been a clearing, we get the beautiful green of the bananas peering out from the long grass which lines the banks. But I could go on for any time describing these things, and I must hurry on. To-day we made very slow progress, owing to the engines breaking down twice. In the afternoon had the steward boys into my cabin for a talk, and afterwards a deputation came to ask if I would teach them to read; so I began the process of teaching A B C in real earnest. I was very glad to get amongst these boys, as they were all heathens—at least I mean the children of heathens, and none could teach them any better. But I shall tell more about these boys in a distant number of *Our Boys' Magazine*.

April 15th.—A misty morning early. The difficulties of navigation, which we had begun to realize yesterday on passing a barge aground, we now experienced. From the physical reasons which I have before mentioned, the bed of the Niger is full of sandbanks, and the great variation of the height of the river in the dry and wet seasons causes

the river to be distributed over a very wide area, and consequently the bed of the river is very shallow, and is always shifting. When we are drawing about 4 feet 3 inches it is rather exciting to hear the man with the lead calling 5 feet, 5 feet, then 4 feet 6, then suddenly—bang!—3 feet; but he had no need to tell us, for we are aground. This often happens, and sometimes you stay aground for days. Happily we got off each time.

About ten o'clock we passed into the Wari Creek, which is believed by some to be the main river. It communicates with Forcados, which is certainly the finest mouth of the Niger. The river has now widened, and the trees more scattered. Some of the silk-cotton trees are very big, and have natural buttresses thrown out at their base. In the afternoon we reached Abo, where there is a C.M.S. agent. Here we saw, in the middle of the river, the first rock we had seen; it is known as the "Rock of Sacrifice," from the terrible associations, happily of the past. Saw one or two alligators, and, as we went on, hippopotami swimming with only their heads above water.

April 16th.—After a good run, only once striking on a sandbank, arrived at Otshi, one of the Royal Niger Company's stations. Here Mr. Spink was to leave us, and here he most hospitably entertained us. He has a nice little house, situated among the warehouses with their roofs of galvanized iron. His house has mud and brick walls under a thatched roof. His enclosure is surrounded by a barricade, and planted inside with acacia-trees. By Mr. Spink's kindness I was able to communicate with Mr. John, the C.M.S. agent at Osamare. It was very interesting to see the palm-kernels being brought in by women, and the bargaining for salt or cloth or other articles which do for money. It was good to see all spirits excluded from trade bargains by the Royal Niger Company, from this part of the river upwards, and to see the good trade that was going on. The chief products brought in there were palm-kernels, besides palm-oil, which is shipped in enormous casks to England to make candles and soap. Also some india-rubber, potash, and a peculiar kind of gum-resin which exudes from a tree, and is used for making

special kinds of varnish. After this inspection, I went through the Native village, and saw a Native blacksmith at work with a very original pair of bellows, the bellows being made of goat's hide and the funnel of earthenware. From this we passed through the Native street and came to the centre, which was indicated by the emblems of their worship, consisting of several fetishes or, as they call them, "jujus." One consisted of some gin bottles and some broken pieces of earthenware, others of different things hanging from the trees. One tree we saw from which, on one occasion, Mr. Spink had rescued a girl who was going to be sacrificed.

April 17th.—Having secured the services of an Onitsha man who was on board the ship and could speak the Ibo language, I went out into the village. The men of the village had nearly all gone off to their farms in the morning. In the centre of the village I found a group of women sitting on the ground, each having brought a calabash containing a few nuts or other small things. I asked them what they were doing, and they told me they were bringing presents to their juju. I asked what their juju was, and they pointed to the gin bottles. I asked them why they brought presents to that. They said they wanted yams and children. I told them these things could do them no good; and they said they knew that, they really prayed to the great God in heaven. I elsewhere saw an idol representing the god of yams and children. A man in the centre is supposed to be the god, with two wives, one of which has just brought forth a child, over which a man is rejoicing with a trumpet. I then spoke to the people of the great God in heaven, and of His care for them, and how He had sent His Son to die for them, and to change them from their evil ways. They listened well; and then I said I would pray for them. Before I left I asked them if they would hear me again in the evening. They said they were keeping a feast, and then they must dance, but after that they would hear me. Mr. John, the C.M.S. agent at Osamare, arrived in the middle of the day, and I had a good time with him. He had been out on a journey, and my note reached him away from home. But for his not being able to get a guide, he would have been

further off at another village, and he looked upon this as distinctly of God in order that we might meet together.

In the afternoon we went out to preach. As we approached the place where the chief juju was, we heard a great clapping of hands, and knew that the people were dancing. We found them dancing in a ring and clapping their hands. Making our way into the middle of the ring, I asked them again why they did this. They said it was one of their juju feasts, and on being further questioned, said that they did so because it was a custom handed down from their fathers, and some of them said they only did it because they had no one to teach them better. I told them that God was near, and could hear them if they called upon Him, and that for Jesus Christ's sake He would hear them. I then asked them if they would like to have a missionary, and they said they would; though as women they could not answer for the tribe. Here, then, are fields white unto harvest; there is no obstacle to the preaching of the Gospel. Two sets of white traders occupy the place, so there can be no excuse on the ground of unsuitability, and no doubt if these traders went away, crowds of others would be ready to take their place. Who will go?

April 18th.—Met two men of the African Association, the opposition to the Royal Niger Company; they were pleasant fellows. The day was very hot. In the afternoon we started again, but did not get far, as we went aground on a sandbank. During the day had a good deal of reading with Mr. John. He was much impressed by the little book, *Talks about Soul-winning*, by J. George Stuart, which I lent him.

April 19th.—Spent the morning at a small place, Monangna. It was raining all the time. In the afternoon we reached Obotshi, where I expected to land and go on to Onitsha to stay with Messrs. Eden, Dobinson, and Bennett, Mr. Robinson also being there on his way down river with Mr. Eden. The latter was on the bank ready to take me up to Onitsha. What was our surprise, however, to see coming up behind us the s.s. *Nupé*, the steamer of the Acting Agent-General, Mr. Wallace, who had only left Akassa two and a half days previously. We thought

what a grand thing it would be if Mr. Wallace could give me a passage up to Lokoja, but did not like to ask, as it is a special favour to travel with the Agent-General. As soon, however, as Mr. Wallace saw me he made me the offer. So in an hour's time I was on the *Nupé*, with the joyful anticipation of being at Lokoja in two days. I was sorry not to see the brethren at Onitsha, but very glad to get on. That night I spent at Asaba, a town just opposite to Onitsha. It is at Onitsha that Mr. Eden and Mr. Dobinson are. Asaba is the judicial and medical headquarters of the Royal Niger Company, and until now the headquarters of the constabulary.

April 20th.—Gave chloroform for Dr. Crosse to an urgent case for operation. Then went on board the *Nupé*, unfortunately just missing the service at Asaba, where Robinson was administering the Holy Communion. Very hospitably entertained by Mr. Wallace, but a blank must close the rest of the day, as I had my first slight attack of fever. Happily it was very slight, and I should not think it was worse than an ordinary attack of influenza.

It was with feelings of no ordinary interest that, on the morning of April 22nd, I sighted my future home. I had had a slight attack of fever in the night, but I was early on deck. By this time we were just opposite Gbebe, a small Native village where there is a Mission station. Plainly visible was the roof of the new hospital, the roof of the Roman Catholic Mission below being the other building in sight. These had just appeared above the trees, which are at the foot of the mountain which overshadows Lokoja to the west. It is flat-topped, like the other mountains I have described. But I must pass on to my landing, and to tell you what my first impressions were as recorded at the time. I need hardly say what a great delight it was to meet Graham Brooke on the landing-stage in his native dress, and then to meet the others up at the house. Even my slight attack of fever could not damp it. As I entered the room for the first time which had been assigned to me at the south-west corner of the house, I could not but thank God for His wonderful goodness in placing me in such favourable surroundings. The view re-

minded me a little of the Lakes. Behind the house is a hill, partly covered with trees, and we are on an elevation at its base. From the house a slope covered with long grass passes down to the river. We can see well the confluence of the Niger and Binue. To the right stretches the Niger, which looks almost like a large lake, being almost shut in with hills, giving something of the appearance of Bassenthwaite. Beyond the Binue stretches a low range of blue hills, whilst to the left the Niger winds round the base of the hills, and is soon lost to view.

April 23rd.—In the afternoon I was able to get about after my attack of fever. This and the next few days was chiefly occupied in unpacking and trying to get straight, especially my drugs, as patients are already arriving. One important event was the taking of the son of our Hausa teacher, Mr. John (by name Willie), as my dispensary boy.

Sunday, April 27th.—English service at 7.30; congregation consisting of some so-called Church members, chiefly ignorant Nupé women not understanding English, and a few women imported from Sierra Leone; the Sierra Leone clerks of the Royal Niger Company; some children, chiefly redeemed slaves, who sang the hymns, but probably did not understand any of them; and to crown all, the Hausa constabulary, who came up in the middle of the service with the band playing, but none of them understand what they heard. Eric Lewis preached a powerful sermon. For the first time adopted the native dress. Found it very comfortable, and well adapted to the climate. The turban, I believe, is far the best protection from the sun; the robe or gown, which is very loose, admits of free ventilation, and at the same time can be modified to suit almost any change of weather, except rain. Below we have the loose trousers and sandals for the feet, very comfortable. It is delightful altogether to have discarded boots and socks. The afternoon was spent in a visit to the Hausa master, where we saw Abega, Dr. Schön's old servant. Mr. Brooke spoke to the people in Hausa.

April 28th.—Important day—the opening of our hospital for an in-patient. We had intended to wait some time, but

the sight of a wretched little Hausa boy, who had disease with abscesses round the left knee, and disease of the right heel-bone, was quite too much for us. His right eye was quite lost through smallpox, and the left eye affected. If you could see him now as he is (June 14th) getting fat, cheerful instead of absolutely melancholy, often laughing, and perfectly happy, with, I believe, a knowledge of Jesus as his Saviour! Miss Lewis took temporary and very able charge of the nursing.

April 30th.—Saw a Hausa man, who came in from a place about twenty miles away. I spoke to him about his soul (he had been a patient for a few days), and he agreed to everything I said, and really seemed to accept the Gospel message. I told him that we would pray for him at our Bible-reading. I took the subject of "Death to sin"—"Except a corn of wheat fall into the ground and die, it abideth alone"—and showed how the law of spiritual reproduction was as unchangeable as that of natural reproduction.

May 1st.—Saw three women as patients in the morning. The same Hausa man also came, and was relieved. Saw some other patients in the afternoon, and an old Yoruba man who had come with one of the patients, and had a long talk with Graham Brooke: he professed to accept Christ.

May 2nd.—Made preparations for an operation on our little in-patient, but he was not in good enough condition. Gradually getting into the daily programme, which is as follows:—5.30—6.30, dress and tidy rooms; tea on table from 6—6.30; 6.30—8, quiet time alone; 8—8.30, prayers; 10, breakfast; 12—1, Hausa lesson; 2, tea, &c.; 3—6, see patients; 6, meal (evening); 8.30, prayers; 9, retire to rest. You see our programme is rather different to an English one, and our times of going to bed and getting up especially so. Eric Lewis went with Mr. J. Williams to the Nupé quarter, and the effect of the preaching was that the people said they could not answer the words that were spoken, but they believed their mallams could, and so they challenged us to meet them.

May 3rd.—Soon after 6.30 Mr. and Mrs. Brooke and I, accompanied by my dispensary boy Willie carrying medicine, went down to Gbebe by canoe.

It was very hot going, but the scenery was delightful, and as the Niger takes a bend after Gbebe, it has very much the appearance of a lake, and we could almost fancy we were on Derwent Water going towards Lodore; for the scenery straight in front of us is very like Castle Craig, Borrowdale. Gbebe is a village situated at this bend of the Niger, on the south bank. It is a pretty little village, and as we get on some rising ground we see a beautiful series of villages scattered very largely over the country round, which is more or less undulating. We went straight to Mr. Thomas's house; one boy, who is being trained by him, a very nice boy, coming to meet us. After a cup of tea, and seeing one or two of the Native Christians, of whom there are about twenty, we went into the town, and first went to see a little son of one of the chiefs, who is a Christian adherent. I found he had a bad attack of inflammation of the lungs, with very rapid breathing. He had been ill a long time. The reason so many people die of such complaints is that they have no idea of avoiding chills, and never think of covering themselves up, consequently this poor little fellow was allowed to crawl about in this dreadful state. I promised to bring him medicine in the afternoon. We (Mr. Brooke, Mr. Thomas, and I) then went and sat outside a Native hut whilst Graham Wilmot Brooke spoke. Then we went on to the greatest chief in the place. Here was a great Mohammedan Mallam, and the King Zanri, in a round building with walls of sand, grass-thatched roof, and beaten earth floor, open only at one side. Here there was a large crowd of people, men and boys. So as it was nearly mid-day and very hot, Mr. Brooke spoke, and I supplemented. The message was very well received by all, and particularly by the mallam. Mr. Thomas interpreted.

Came back to the house, and I saw a crowd of patients all very eager to receive advice. Only one of them was at all a serious case. After I had finished, we went again to see the chief's little boy before mentioned. The father told us that as he was a Christian adherent, the people had been laughing at him and asking him whether his God could heal the child. We took this as a direct challenge to

God's power, and though the child was very ill, we told the father the boy would get well, and having done what I thought right (putting on a mustard blister) and the best medicine I had, giving careful directions about covering and food, we claimed from God the healing of the boy. Saw a man in a terrible state with elephantiasis, but did not think I could relieve him. Returned home in the afternoon, just escaping a tornado. We had floated down the stream in the morning with the gentle use of paddles, but going up poles are used, and we go along the bank. We should call it punting in England. The men say that God made the river to flow one way to give men rest, so they never work much down stream.

Sunday, May 4th.—Went to English service at 7.30. Very earnest sermon from Eric Lewis on the signs of being Christians and obeying Christ's commands. In the afternoon went to the Nupé service, as it was Communion.

May 5th.—Operated on our small patient, whose name is Abukeke. I had to open two abscess cavities, putting in drainage tubes. He stood the operation well, but was very frightened and fretful all the rest of the day. Mrs. Brooke helped me with our patients in the afternoon, and I saw several women one of whom (to illustrate what they expect of the medical missionary) came because she was too hot, and found it inconvenient to walk about. In the evening the chief Hausa Mallam came disguised as a woman to read the Bible with Mr. Brooke in order that it might not be known.

May 6th.—Had a very remarkable conversation with Oko, who is the nurse of the little boy who is the patient in the hospital. Her great sorrow is that she has not had any children. I told her that perhaps God has withheld them from her in order to draw her to love Him. She said she believed all she had been told by me on a previous occasion, and also what Miss Lewis had told her. She said she did really believe on Isa Masiha—Jesus the Messiah. I told her that if she really believed on Him she would be obliged to confess Him, and that this would probably bring down upon her persecution. She said, "It is just as if there was a well of water, and many people

had dirty clothes. Any one who liked might go and wash, and no one could stop them." So she meant to say she understood the Gospel Message was free to all, and if men did not choose to accept it they were the losers. Wonderful truth for a Mohammedan woman

to grasp, apparently without having had the illustration suggested to her. Then she said that she and all her people had been in the darkness, and she thanked us for bringing them the light. I could not doubt that this soul had really found the light.

Then follow two reports, furnished by Dr. Harford-Battersby and Mr. Lewis at the request of their leaders, which give an admirable general view of the position and work:—

Report of Dr. C. F. Harford-Battersby.

*C.M.S. Hospital, Lokoja,
June 9th, 1890.*

I have been asked to give you a brief summary of the opening of the Medical Mission in this place. It is a cause of great thankfulness to me that I have nothing to say in my report of uprooting and removal of stumbling blocks, for as far as Medical Mission work is concerned in Lokoja, I have only the unblemished record of Dr. Brown's work, which has not been forgotten; Mr. Thomas at Gbebe and a Church member there, who was one of his patients, telling me much of his good work.

First impressions of the opportunities for Medical Mission work in this place.—My anticipations have been more than fulfilled. This house has formed an admirable hospital, and will only be surpassed in usefulness by our new building on the hill, where everything will be far more under my eye, and which will therefore be much more manageable. The work of keeping up this house would have been too much for one man.*

Work already done.—The presence of excellent interpreters has enabled me to start work at once, so that the Medical Mission has been working already for seven weeks, counting from the day I admitted our first in-patient, a miserable little Hausa boy, who was both lame and almost blind (I never remember being so much touched by any sad sight). He is now quite fat, very happy, I trust with a real knowledge of the Saviour, having abandoned his Arabic prayers; with very fair sight; and soon, I hope, he will be able to walk. Now I have five in-patients, representing four different races—Hausa, Nupe, Yoruba,

and Igbira. This will illustrate the importance of Lokoja as a centre.

The *out-patient work* has been very important. By God's wonderful providence I have not been overwhelmed with work, as they do not come to me for every slight ailment, having their own medicines, which some day I hope to investigate. The cases have been chiefly surgical, always the most satisfactory, and from not coming in too great numbers I have had more time for spiritual work, and most of them have had the Gospel presented to them. Among the out-patients I have had strangers from Kano, Sokoto, Bida, Ilorin, and several other places not so far distant, but who collect in this important centre. But perhaps the most important work in the Medical Mission here has been the visits to patients in their homes. Everywhere a welcome is found, and even in some of the most influential Mohammedan households a cordial reception is met with. The most remarkable case in connection with my work here has been the very evident change of life in a woman, the head of one of these households, from which my first little in-patient came. I should call her a bright Christian, and I hope that the time may not be far distant when she may be baptized and received into the Church. Her husband, named Abdul Kerim, and a mal-lam in the same house, also listen with the greatest interest to the Gospel message, and both came to church yesterday to hear Mr. Brooke's wonderful sermon in Hausa, delivered with all the force of his English addresses. But details of these cases cannot be given. Suffice it to say that this is no isolated case of great interest.

But another most interesting part of my work has been in my Saturday visits to *Gbebe*. Here I am almost overwhelmed with work. Here the

* They found the large building intended for a Hospital actually too large for the purpose, and determined to substitute a smaller one for it.—Ed.

ignorance and superstition of the heathen show up in striking contrast to the intelligence of the Mohammedans, and make all the work more difficult.

Among the out-patients some have become regular attendants at church who were never seen inside it before, and some of them seem very eager for the truth. One particularly interesting case of the son of a chief of the place I must mention. I found him very ill with inflammation of the lungs, following on dysentery. The father and mother, being Christian adherents, were being taunted by the heathen with the question, "Can your God heal him?" Mr. Brooke and I took this as a direct challenge to God's power, and after using the usual means, claimed his healing from God. In a week's time the lung trouble was completely gone; and though he is still unwell, through improper feeding, he has recovered, and is a standing proof that our God does hear prayer. The father has given his son to God, and seems very deeply impressed, and even more the mother.

In this place I have had very interesting talk with a mallam, and I believe God is working with him.

In *Lokoja* I have difficulties from the, at present, impossibility of getting the people to come at the right time, and so have a service with them alto-

gether. I have not asked for any payment, and this has made a great impression, and I believe they are learning more to look to God, who gives all that to the unworthy steward who administers his Master's business. May this be the case increasingly. I have had the pleasure of being entrusted with the Sunday work amongst the children; but I am not in a position at present to say anything about that, as we are only just commencing.

I must just mention a mutual arrangement which has been made with Dr. Crosse, the chief medical officer of the Royal Niger Company. I have absolutely refused to accept any responsibility for any outside work, nor do I want it; but I have agreed to help Dr. Morgan in charge here in any emergency, as he will be ready to do for me, and Dr. Crosse will be good enough to attend our brethren at Onitsha.

For all things I have nothing but cause to praise God. I constantly keep before me the one aim of my work, and the danger of giving too much heed to the medical aspect, but I hope that the desire to be a faithful servant doing his Master's business when he shall return from His journey will always outshadow the empty, paltry glory of professional success.

*Report of the Rev. Eric Lewis.**

Lokoja, June 8th, 1890.

I feel that I ought not to let another mail go without writing to the Committee to tell of my first impression of this mission-field, and give some account of that part of the Lord's work which has been put into my hands.

First, *the position of Lokoja*. It is manifest to any one on arrival here that Lokoja, from its geographical position, is just the place for the base of a Mission which aims at evangelization east, north, and west; and the Royal Niger Company are taking various steps which will certainly make it, in the near future, the most important point in the river.

Next, *the people and their condition*. At the risk of repeating what may have been said before, I will state things just as they appear to me after my first nine weeks' observation; for, unless I

can give some idea of the heterogeneous elements of the place, it will be impossible to convey to those at home the real conditions of work here.

(i.) There is the *English element*, i.e. the white officials of the Royal Niger Company, numbering some five or six, regularly stationed here, others coming as the steamers come and go. It is very difficult to estimate fairly the influence of our fellow-countrymen upon the Natives. I should say that the latter are generally grateful for the security afforded by the strong hand of the Company to life and trade (e.g. by repressing incursions of marauding Nupé princes—not now by force, but by the display of force, which is quite sufficient to deter these robbers from troubling Lokoja). At the same time, the Natives constantly say to us when we press upon them the claims of

* This Report is not given quite in full, but nearly so.

Christ, "Those white men down there (pointing to the factory) are just as bad as we." . . . In the minds of the Natives, the English-speaking portion of the Sierra Leone element are reckoned as Englishmen. The same Nupé man continued, "Englishmen have been here for twenty years (going back, no doubt, only as far as his own memory served). We have watched them all. Some of your own 'mallams' (i.e. Mission agents) are no better; they are only traders in disguise. You have only just come. How do we know that you won't turn out to be like them? They are all working only for pay; so are you; so are our own mallams. Why should we believe that you bring us the truth of God?" It stung me with grief and shame for the honour of Christ to hear such words from a Muslim, and I could only reply that "they must watch our lives, to see if we were living for this world; but, whatever they thought of us, the immediate question for them was their own sinfulness, and the impossibility of their standing before a just Judge unless a ransom could be found. Even if we were wicked, that would not save them."

We know, and knew before leaving England, that we should have to live such traditions down; and by God's grace we shall, in due time. Two facts help us very much—their consciences and the "tobe." For God's glory, and the encouragement of those who have warmly sympathized in the adoption of native dress, I feel bound to record that already the wearing of the tobe has done more than anything else in the minds of the Natives to identify us with them, and to draw a sharp and clear line of demarcation in their eyes between the messengers of Christ and the pioneers of the white man's civilization. One instance of the tobe question (the "tobe," I ought perhaps to explain, is the loose flowing native gown). Mr. J. J. Williams, the Native catechist, on Sunday, May 4th, had, by great and persevering efforts made in the week, brought a number of Yorubas to the Native service. He and I were sitting among them in native dress. During the sermon they got very angry, turning round to one another and muttering. I wondered what was making the impression, and afterwards questioned

Mr. Williams. He told me, with great grief, that the preacher, the Rev. Pythias Williams (I give his name at Mr. Robinson's request) had spoken at these Yorubas, saying, "You would not come to church when we black men were alone here; you have heard the truth from my lips often; you have had more faithful pastors here than even Sierra Leone has got, and now you only come back to church to please the white men." They had, it appears, attended church some years back, and then ceased to come at all until Mr. Joshua Williams, who has worn native dress for years, got among them (since his transference from Kipo Hill) and won their hearts. Now what was their reply? They said, in loud, angry whispers, "Yes; if you (the preacher) had put on the tobe, as these men have now done—pointing to us two—and if you had come down among us, we should have listened to you!" God forbid that I should judge my predecessors or their labours; but I do take courage, for this is a fairly typical instance, and believe that God has set the seal of His approval upon this adoption of native dress, a thing though so trifling in itself, yet important in the principle involved.

(ii.) To return to the elements of which the population of Lokoja is composed. The English and Yoruba speaking Sierra Leone element is of two kinds, viz. the clerks and subordinate officials of the Royal Niger Company, perhaps twenty of them being resident here; and also a small colony of settlers from Sierra Leone, from which the Church members are almost entirely recruited. Most of the latter are by race *Bunus* (akin to Yorubas, and speaking a Yoruba dialect), a people living on the hills behind us west and north-west, now almost entirely "eaten up" by the Nupés. The fathers of these Bunu colonists were rescued from slave-ships, and settled as farmers on the hill-sides of Sierra Leone. In 1857 Dr. Baikie brought them back to re-settle in their own country, and it was they who, under the Bishop, first built the nucleus of a town here. Of the first settlers, all are dead and gone, except two old men and one old woman. The children of the first colonists have been educated in the schools here, and are professing Christians.

(iii.) The third element in the population is *the Natives*. They consist of Hausas, Nupés, Yorubas, Igbiras, and a few Bunus, each having their separate quarters in the town, and all speaking different languages, though, happily for us, the great majority of the people speak at least two languages, Nupé being, I should judge, the most commonly known, and Hausa the aristocratic tongue. I need not now enlarge upon this element, because it is naturally the Natives who have been spoken of at home far more than the two preceding classes.

I ought, perhaps, not to omit to mention *the constabulary of the Royal Niger Company* as a distinct element, and probably a growing one, in the population. They are mostly Fantis from the Gold Coast. They exert a powerful influence for evil over the young women of the town, whether Church members or Mohammedans, I fear. Horrible orgies go on in full view of our house every night round bonfires on Stirling Hill, where their barracks are. The devil lays aside his mask here. A company of constabulary used to march down with drum and fife to our English service when first started, proud to be there, though not one of them could understand a syllable. The oaths of their officers is about all the English they know. This farce was soon stopped. Whether we shall be able to have a service for themselves on the hill in Hausa, which they understand, yet remains to be decided.

It now remains for me to tell briefly what my corner of the work has been; and here I should like to say what an enormous privilege it is to be working under the direction of two such men as Mr. Robinson and Mr. Brooke. I feel that every piece of work given to me is part of a homogeneous whole, instead of my toiling away as an isolated unit: then, too, their energy and the amount of work they get through are continually putting me to shame, and nerving me to fresh endeavour.

My work has been, so far, as follows:—

1. *Services and Classes*.—Sunday, 7.30 to 8.30 a.m., short service and sermon in English, for white men and English-speaking people; Wednesday, 7 to 8 p.m., confirmation class for men; Friday, 6 to 7 a.m., confirmation class for women.

In both these Mr. J. J. Williams interprets for me into Nupé; on the books we have nine men and about forty-four women. Friday, 7 to 8 p.m., Bible-reading for young men in English. (NOTE.—This is as the services stand after the various changes now made. I am also just beginning to assist Mr. J. J. Williams in reading the Nupé services on Sunday.)

It would perhaps be well to record here the steps by which these various changes have been arrived at, so that you may be aware how much of the present organization is new and how much belongs to the old *régime*.

At the time of our arrival there were two Sunday services, at 8.30 a.m. and 4.15 p.m. respectively. Here is a note taken from my diary on Easter Day, the day after we landed:—"The service was a wonderful medley of languages; prayers read in Nupé by the Rev. P. J. Williams; chants, psalms, and hymns in English" (the children forming the choir, and singing words which possibly two out of forty understood); "second lesson taken from Revelation, in Hausa"—this was, I believe, an innovation, but the Hausa translation of the New Testament has proved to be a failure, I understand, needing complete revision—"sermon in English, interpreted into Nupé, by the schoolmaster, Mr. Bako, a Bunu by birth, but a good Nupé scholar. The Sierra Leone element (the principal one in the congregation) made itself conspicuous chiefly by dressiness and pushing to the front seats in the congregation. The Sunday-school consisted, as Mr. Brooke tells me, solely of learning the Nupé alphabet and practising reading."

There are now three shortened services, besides Sunday-school and children's service; viz. a service for none but English-speaking people, from 7.30 to 8.15 a.m.; either shortened Morning Prayer, or Litany, or ante-Communion service, with a sermon. This is in my charge. Our numbers are very small, being men almost entirely, but the white men will not come. One appeared on the first Sunday, but I think the message was too pointed for him; none have been since, excepting once, when a young man, a member of Mr. E. A. Stuart's church, came, he being on a steamer then lying here, and Dr. Battersby having seen something of

him on his voyage up river. But I do not despair of getting into touch with them, and dealing plainly with them yet. Almost all the female Church members come to the Nupé service, as they understand Nupé better than English. Mr. Robinson has drawn up a beautiful and simple form of service for translation into Nupé, as follows:—Versicles; exhortation, confession, and absolution (shortened and simplified); the Lord's Prayer, versicles, gloria; first lesson; *Venite*; second lesson; Creed; collect for grace, the Ten Commandments, and the benediction. A few Nupé hymns have been translated. Mr. J. J. Williams at present takes all this service, and preaches. Soon I hope to help him in reading the prayers. The Natives are beginning to come to this service; but the bulk of the congregation is still composed of female Church members and the school-children. These school-children have hitherto been receiving what is to them a liberal English education in the day-school; but when on Monday last Mr. Robinson replaced the English teaching by lessons given in Nupé, and Mr. Brooke began to teach Hausa writing, at once many of the English-speaking children ceased to attend the day-school. This decisive change to teaching in the native tongue will certainly have a great influence here in favour of the Gospel, striking at the roots of the mutual contempt now existing between Mohammedan and Christian, as nothing else, perhaps not even our adoption of the tobe, could have done. You need to be on the spot to appreciate it.

During our English Sunday morning service, Dr. Battersby has a children's service after his own heart, of course by interpretation in Nupé, in the verandah of the mission-house. My only regret is that I cannot be in two places at once, or I could have personally testified to the children's appreciation of this service. They then learn simple Nupé hymns by heart, and very nicely they sing them. Witness the fact that three little youngsters have just paid my sister and myself a visit "to salute us," and have sung with us in Nupé, "Jesus loves me, this I know."

At Sunday-school there are now five classes, the change being that all the boys and girls who cannot read now form one class; and, instead of con-

tinuing their week-day lesson (i.e. learning to read), they receive a Scripture lesson from Dr. Battersby by interpretation. The adult Church members who cannot read (chiefly young women), and would have no time to attend school in the week, continue to learn reading (Nupé in Roman character) in Sunday-school, Scripture being, of course, the text-book. They are in two classes, taught by my sister and Mrs. Brooke. There are, further, two classes of those who can read, a tiny class of English-speaking boys under Mr. J. J. Williams, Mr. Bako teaching the girls and women who read Nupé.

The evening service is similar to the Nupé morning one, but we generally have more Natives, as their numbers are swelled by the Hausas who come to hear the Hausa sermon, preached by Mr. Robinson or Mr. Brooke, interpreted also into Nupé. Some of these Hausas are really interested in the message, and pay almost daily visits to the "Gidan-sariki" (i.e. the palace, their name for the present hospital) to hear "the words of God."

Besides the above services, there is generally open-air preaching on Sunday afternoon by some of our number, in either the Hausa, Nupé, or Yoruba quarters; but since Mr. Pythias Williams's departure to Idda, Mr. J. J. Williams has had his hands too full to interpret for us on Sunday, and Mr. Brooke is the only one who can at present preach without an interpreter. The classes in the week have remained as they were, except that those previously receiving the Communion, though unconfirmed, are now in the same class with those lately baptized; and the men and women are now in different classes, as the latter are most free in the early morning hours, which are the best of the day for the men to work upon their farms.

To return to my own work:—

2. *Language*.—I cannot report much progress yet, I am sorry to say. Various causes have concurred, chiefly my transference from Hausa to Nupé after three weeks' stay here, and also that a great deal of other work has fallen on my shoulders, not yet leaving me fully free to concentrate my attention on the one thing: e.g., the work among the Sierra Leone clerks. We all have felt the great importance of

labouring to remove the stumbling-blocks first; we can hardly expect the Lord to bless us while the Church is in its present state. A separation must be made from those Church members now notoriously living evil lives, that the heathen and Mohammedans may no longer have cause to blaspheme the name of Christ, because of the sins of those who claim to be Christians. My sister is making rapid progress in Hausa. I think she will find it necessary very soon to begin Nupé also, for her visiting among the Church members.

3. *Translations.*—It sounds strange to enumerate this as part of my work before I know the language. My part has been to aid in revising Rev. Pythias Williams's translation of St. Matthew into Igbara, and Mr. J. J. Williams's translation of 1 John into Nupé. The process is as follows:—The translator reads on his own version and translates it into literal English without reference to Scripture. I check this translation by the Greek of the revised version, testing them also as far as I can as to the sense conveyed by their version to a Native mind. This is the best we can do at present. I hope that Rev. Pythias Williams's translation thus revised will be final: he had already himself been through it four times, and it was, I should judge, very careful and accurate, indeed, almost the only corrections needed were some English words to which an incorrect meaning is attached in Sierra Leone. Mr. Williams has also translated the other three Gospels and Acts i.—xii. into Igbara: I hope eventually to revise them also, in conjunction with Mr. Thomas of Gbebe. Mr. Williams also translated for each Sunday into Nupé the Sunday lessons, a work Mr. J. J. Williams is now continuing. The latter has not the advantages of the former's education or clear head, and his work is consequently far more open to question; but for Nupé revision we have Mr. Bako, the schoolmaster, to fall back upon. The Nupé tongue is extremely difficult to pronounce, and yet more difficult is it to catch what a Native says, for they do not keep their words distinct,

as the more refined Hausas do; but in syntax and structure it is very simple, and once written down is very easy to translate. The Natives do not write Nupé in an Arabic character (if they can read or write at all, it is either in Hausa or Arabic); in the Mission it is learnt in Roman character (Lepsius' standard), hence the circulation of Nupé Scriptures will be but small. St. Matthew and St. Mark are already well translated, by Mr. Paul I think; also St. John; but the latter is almost valueless.

4. *Visiting.*—In many ways this is the most interesting part of my work, as it is certainly the most effective for really reaching the souls. It is of three different classes. (1) Visiting Nupés and Yorubas with Mr. J. J. Williams, and preaching to small gatherings of them in their own compounds. My share in this has for the present been somewhat laid aside by pressure of other work. (2) Visiting Church members, either with my sister or with Mr. Williams, or with both, as we often need an interpreter. Even "pigeon-English" is excessively obscure. This work my sister also does alone among the women. Mr. Brooke's monthly published letter gives a little insight into the kind of work, the difficulty of getting the women undisturbed from their work of grinding corn or preparing food for their lords—a work they seem to live only for. My sister's concertina is a great attraction, and we hope to develop this work more and more. (3) Visiting the Sierra Leone clerks, and pressing the Gospel upon them in the evening, chiefly after office hours. From one and all comes the same story: they are Christians, because they have been brought up in the knowledge of the truth and attend church. Just now we are making very special efforts for their awakening; pressing upon them the need for immediate confession and forsaking of sin, and separation from sinners, if their professed anxiety to be Christians is to produce a genuine repentance.

A few lines from Mr. Brooke may be added:—

From Mr. Graham Wilmot Brooke.

Lokoja, June 5th, 1890.

Mr. Robinson, overwhelmed as he is with housebuilding work and the

tangled accounts of the Lower Mission, preached his first sermon in Hausa last Sunday. He had written it out

at leisure, and had corrected several grammatical errors with Mr. John, but it is only his fourth Sunday in the place. Mr. Lewis, for whose spiritual power we have cause to praise God daily, is making great strides in Nupe, and will doubtless begin to preach in eight or ten weeks, besides knowing a good deal of Hausa. I doubt not that he will speak both languages fairly fluently for Gospel work by Christmas. He has also learnt the local Arabic character from the chief Nupe mallam of the town. Miss Lewis is already able to give the Gospel message in Hausa in a simple form, though of course she is not able to manage argument yet, as she has been only nine weeks in the place. Both she and her brother show very great application and natural talent. Dr. Harford-Battersby, in the midst of his busy

medical work, is making slower progress. I do not think he will be able to give a sufficient Gospel message without an interpreter for eight or even twelve weeks, but he can already follow most of what the people say, which is generally the most troublesome part. My wife has made least progress in the language, being as yet unable to converse at all in Hausa. She writes the best Arabic character however, which is a great help to me in the matter of tract writing. I myself am now so much less burdened with work than the others that I can hardly help getting on with the language. I am thankful to say I can now preach in the streets without notes or an interpreter, which I find very helpful towards securing the attention of the people.

In another number we hope to give at some length the Rev. F. N. Eden's letters from the Lower Niger. They are extremely interesting, and suggest many grounds of praise to the Most High.

THE AWAKENING IN THE PUNJAB.

A Paper read before the Lahore Missionary Conference on June 2nd, 1890.

BY THE REV. H. E. PERKINS.



It is with much hesitation that I consent to place on record a few notes about the present movement towards Christianity amongst the Chuhra of the Central Punjab, partly because I am but a young missionary,* and partly because even the most moderate statement of the successes vouchsafed is a source of danger.

In all that follows I wish it to be understood that a great deal of the apparent success is fictitious, while at the same time there is doubtless a true and heart-cheering out-pouring of God's Holy Spirit upon the Chuhra.

I will put first the points of encouragement. And first among these, obviously, is the great fact that the converts are self-supporting, they expect no livelihood from the Mission, and get none. Of course if I want a man as a servant I choose him from among Christians rather than heathen, and we do take a limited number of their children into boarding-schools. But this is, as far as I know, all that is done in any Mission, and the number of converts is so large that the number of families receiving any aid in this way is proportionately small, probably not one-tenth of the number which get like aid among our other classes of converts. Secondly, is the marked growth in intelligence, and spiritual capacity, from the patient teaching of these poor people, which is apparent to the most casual observer. They soon lose their awkward shyness, the result of centuries of oppression, and answer catechetical

* But not a young man. Let it not be forgotten that Mr. Perkins was for many years in Government service before he joined the Mission and took holy orders.—Ed.

teaching as briskly and intelligently as the most forward of our better-educated converts. With this also comes the moral advance in habits of dress, demeanour, cleanliness, and spiritual tone. Of course we expect the Gospel to work these wonders, I only state the fact, that though the soil is at first sight repulsively untempting, it does produce the self-same fruits here as in Belgravia. Fourthly, is the inherent vitality of the work: it lives, for the spirit of life is in it, and grows as every healthy living organism must grow. And this is so, even under discouragement, for the country population is by no means well-affected to the work. In one point we do earn the special goodwill of the Sikhs and Hindus by it, and the general approval of Mohammedans too, for by teaching the converts not to eat carrion, in accordance with the Apostolic precepts in Acts xv. 29, we remove from them the chief inducement to practise the poisoning of cattle which this race was addicted to, and still not unfrequently practises. But the converts often have to suffer pecuniary loss, and a certain amount of ill-treatment, beatings, &c., and in a proportion of cases this does turn them away. I have, however, known cases of return to Christian instruction, on the part of inquirers, after a period of abstinence from it.

Turning to the dangers and discouragements, let me place in the first rank the fact that these poor people have nearly everything to gain by Christianity and little to lose. "The brother of low degree rejoices in that he is exalted." So, however, it was in the days of the Roman Empire. The following is an extract from the *Epiphany* newspaper of Calcutta:—

"Christianity did away with the hideous old idea that the slave belonged to a lower order of humanity than his master. Attracted by this novel doctrine, the slaves flocked into the Christian Church, and their numbers were at once her reproach and her glory. A religion that appealed so largely to this class was of course despised by the great, and by those philosophers whose teaching had a message only for the educated *élite*. The Church, however, boasted of this unique attractiveness, and Origen dwells with delight upon the fact that Christian slaves had often proved the means of converting whole households. In the beginning of the third century, we find the bishopric of Rome occupied by one who had been a slave—Callistus."

In all our acceptance of inquirers we must keep this fact steadily in view. The plan which the C.M.S. Missions of the Central Punjab have adopted to guard against the danger, is to admit inquirers at first only to the list of inquirers, in which they have to show their earnestness by learning the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. Should they do this satisfactorily, and otherwise satisfy their teachers, they have to make a public profession of faith and of renunciation of the false religion wherein they have lived, whatever that may be. Prayers are offered, portions of Scripture are read, and the candidates are then deemed to belong to the class of catechumens according to the practice of the Early Church. After a further probation in this list, they are baptized, by immersion when the climate and other conditions allow it. So much for the chief risk of the work, and our precautions against it.

Now comes the next period of danger. The neophyte, having got his desire of baptism, in a proportion of cases, immediately becomes careless, and ceases to attend instruction. This condition requires ceaseless patience, for the pastor to go about in meekness and unweariedness. But I name it as a reason why a long period of probation should be nearly always insisted on, so that as much instruction may be given during the time of the first zeal as possible, and mere professors should be discouraged and led to drop off, ere admitted to the visible Church.

Then there is a danger to our teachers. Many of these must, from the necessities of the case, be persons sprung from amongst the Chuhras themselves, therefore of no previous Christian tradition or training. And they will frequently receive aid from their flocks in the way of food. How far should we take this into account in fixing their salaries? Would that we could enjoy St. Paul's experience, and say, "Henceforth we know no man after the flesh," for, alas! we seem to be oft knowing our fellow-workers after the flesh alone, so much are we entangled in the arrangements of their everyday life.

Fourthly, comes the risk, obvious enough to us, less so to our friends in America or England, of the faith of Christ coming to be despised as the religion of the outcaste alone. I have touched briefly on this already, and need but add that we are commissioned to preach the Gospel to every creature, and if only the low will receive it, we must leave that to the Master. A part of the missionary's cross lies in the sights which repel, exposure to loathsome cutaneous and other diseases which infect, to the familiar risk of a depravation of his own spiritual life. All these are patent to cavillers of the higher castes, and lead them to pour scorn on the whole movement. But in concluding this paper I need only say that for a glorious field for soul-winning, for the enchanting joy of building on no man's foundation, and witnessing the marvellous revelation which the blessed Spirit makes of the deep things of God to dark and hopeless souls, I cannot imagine a more heartening work, a more soul-stirring call, than that which several of us in this room have heard from the Master's lips to go and tell the Chuhras about Him. "The base things of the world, yea, and things which are despised, hath God chosen, yea, and things which are not—to bring to nought the things which are."

The following advice from an honoured brother was sent me in answer to my request for advice how to act in a village where there were 120 inquirers, of whom eighty have been since baptized. He says :—

"We can foster and turn to good account the generous instincts of our flocks by taking our agents into confidence, urging the higher level to which they and their pupils would be raised, if instead of giving bread to the teacher, they gave grain to Him who sent the teacher, in the form of a weekly offertory. In the case you mention I should certainly baptize. In my selection of the candidates to be admitted, I should have regard to five points in giving preference to some of many who might be considered properly prepared. (1) Choose those who have been diligent to bring their families with themselves to a knowledge of the doctrine of Christ. (2) Those who by residence or occupation are more tightly bound to the village. (3) Young men who, being unmarried, have not got involved in heathen marriage relations. (4) Give labourers the preference over traders. (5) Choose those who have a good report from them that are without. It is important in breaking new ground, to take the village landowners into confidence and counsel. They appreciate it, and it gives you a good hold, when, as is frequently the case, an attempt is made in the winter to report the Christians to the police as bad characters. I do not wonder that you feel the blessed travail pains, but there comes a time when you remember no more the anguish for joy that a man is born into the Church.

"As regards land for a church or school, I should say, *Never buy*. It is better to hold worship, or even to break bread from house to house, than to show a single rupee to Christians or heathen. You may have to wait a year or two, but you will certainly get a site for nothing. Keep your eye on the site of the heathen shrine, or on the courtyards of the Christians, as well as watching for houses temporarily vacated, which can be hired at a very cheap rate."

NEW C.M.S. EXTENSION IN CHINA.

THE REV. J. H. HORSBURGH'S SCHEME.



HINA has never held that prominent place among C.M.S. Missions to which its vast population and the exceeding interest of the work among them entitle it. India has always stood first, and Africa second; which is natural. China does, indeed, in the expenditure upon the work there, and in the number of missionaries, stand third; but Palestine and Ceylon together absorb as much money, and Ceylon and Japan together as many missionaries. We rejoice that China has been so well served by other societies, English and American, and that our limited operations there are but a fraction of what are actually going on. But those limited operations God has been pleased to bless, notably in the Fuh-Kien Province; and it has long been felt that the Society was called to advance its China Mission. This, we trust, is now going to be done.

Four important lines of advance are before us. (1) In the extreme south-west, Bishop Burdon, Mr. Grundy, and Mr. Light have been carrying the Gospel into densely populated regions never yet reached by any Mission, for which regions Dr. Horder's hospital at Pakhoi is found to be an admirable base of operations. (2) In Fuh-Kien, the advance in the north-west districts, among the Black Tea Hills, has been noticed before, and will be again ere long. (3) In Cheh-Kiang, God has given showers of blessing on the labours of some of our Chinese evangelists, which we shall have to describe in a future number, and this work, which is in new districts, will be fostered by Mr. J. C. Hoare and his brethren in the Ningpo College. (4) The Committee have lately sanctioned a scheme of the Rev. J. H. Horsburgh's, to start a new C.M.S. Mission in the far-distant western province of Szechuen, alongside one of the most interesting branches of the China Inland Mission.

There is, then, plenty of new work in China to draw out our sympathies; while we never for a moment forget the noble labours of our senior brethren, Bishop Moule, Archdeacon Moule, Mr. Elwin, Archdeacon Wolfe, and others, in the long-established Missions. No new extension, no new method, is to supersede their excellent work; only to supplement it.

On this occasion we have only to notice more in detail Mr. Horsburgh's scheme. It is expounded in the following letter, which we give as it stands, reserving our comments to the end:—

Mr. Horsburgh's Appeal.

The Committee of the Church Missionary Society have sanctioned a scheme under which a little band of missionaries will, God willing, go to the Province of Szechuen. This province alone has a population of probably thirty-five millions, and has an area more than three times the size of England. The little handful of missionaries (chiefly C.I.M.) who are working so faithfully there have long been praying that God will send others into the vast needy districts of that province, which they are quite unable to touch. Szechuen is a healthy province, and the people are of course quite as intelligent and civilized as they are near the coast.

Lines of Work.—We hope to work on simple Native lines, as do the C.I.M. We shall have no foreign buildings, nor big institutions of any kind, but live in Native houses, wear the Native dress, conform as far as may be to Native customs, and eat (those who will) the wholesome Native food. We shall be emphatically an evangelistic and itinerant Mission.

The Plan.—The plan will be (it will, of course, take time) to rent in several towns and villages some quite small but healthy Chinese houses where missionaries may live in purely Native style and very simply. In connection with this

group of little stations will be a larger central home where the missionaries can come for rest and change, and where they can be cared for in times of sickness.

Each of the small stations should itself be a centre from which systematic itineration in the surrounding districts is carried on. These central homes, with groups of smaller stations connected with them, should be multiplied all over the country.

EVANGELIZING AGENTS.—We believe that China must be evangelized by the Natives themselves. They would therefore be encouraged as soon as they became Christians to witness for Christ and preach the Gospel to their fellows whilst pursuing their daily avocations; and as soon as possible to support their own pastors and evangelists, who could give the whole or part of their time directly to spiritual work.

MISSIONARY CANDIDATES.—There is scope for men of the highest mental ability. But the crying need of China to-day is of hundreds of evangelists, women as well as men. The mass of these may be persons of quite ordinary intellectual attainments, provided they are filled with the Spirit of God and fitted by Him for the work. The qualification is a Christ-like spirit—humble, patient, persevering, loving. The language, though not so difficult as is supposed, does require persistent, steady, diligent effort. The Committee are ready to receive offers of service from brethren and sisters in Christ who are suitable.

SALARIES.—There will be no salaries, but each missionary (husband and wife count as two) may draw upon the Society for what he may need up to a moderate limit. House accommodation will be provided. A separate fund has been opened, and it is hoped the Mission will be developed in proportion as the Lord gives the means. Any one who has 50*l.* a year may come at his own charges. Christian parents, could you not manage this, perhaps, for your son or daughter? Living quite simply, and in thoroughly Native style, two missionaries need not spend more than that sum in ordinary circumstances. Cost of passage and outfit will be about 50*l.* each.

Now, who will come? Do not wait for "A special call." There is a special call. Do not say you have "Duties at home." You may have; and they may be such as ought to keep you at home. But do not take it for granted. Remember, those who have nothing to do at home would be of no use abroad.

Do not say, "But we are not all called to be missionaries." True enough, of course. But, as far as I can see, we are not in the very least danger of thinking that we all are. We are much more in danger of transposing the words, and thinking, "We are all not called to be missionaries."

Do not say, "We must keep some good people at home." Seeing that out of 100 good people at least ninety-nine stay in our own tiny island, and only one at most goes to the great needy countries abroad, it does not seem that we need begin to be very anxious just yet lest the heathen get more than their share.

Do not say, "I have my work for God in England." If God has specially called you to work in England you are right to stay. But not otherwise. Think what it would be if only those who were doing nothing for God at home went out as missionaries! Why, they are just the ones who ought not to come. Many of us in the mission-field, knowing full well and giving full weight to the great needs at home, soberly and strongly feel that some of the leading men who have work for God in England would be abundantly justified and repaid in giving it up and going to the heathen. When some of these do come we may begin to look for the re-awakening abroad and at home. Remember, this is a time of emergency.

Do not say, "I am engaged in business." The Apostles were engaged in business, but they had to leave it. You may have to do the same.

Do not say you must "wait for a closed door behind and an open door in front." Nothing of the kind. Ask the missionaries in the field how it was with them. Why, they had all sorts of open doors behind, and, in many cases, the door in front closed and bolted; but they went forward in obedience and faith, and step by step. God opened the door—sometimes marvellously.

Do not say, "There are heathen at home." No. And if there were—if England were altogether a heathen country (it might have been if Augustine and

others had talked of their "heathen at home")—I say, if England were a heathen country, why should thousands of Christians stay in this one tiny corner, and scarcely even units go to the other vast regions of God's world? Why should they?

But they are not heathen at home. Here all have heard of God. There they have never heard of Him. Why should you stay here? Why should you not go there?

I want to tell you plainly, if I may, but very humbly, we missionaries cannot think why you do not come. We cannot think why it is there is so much consecration, so much talk and singing about being willing to go "anywhere for Jesus," and yet so few really do go, where we cannot but believe He wants multitudes of His servants to come. Dear Christian young men—young women, too—you who might come but are holding back, or perhaps not giving it a thought! oh, we do believe you are wrong—utterly wrong. Here are thousands of you stopping in England, in little, tiny England, where, whether you go or stay, the Bible and the Gospel are within the reach of all who choose. And across the water are many hundreds of thousands of our brothers and sisters—flesh and blood like ourselves; men and women, aye, and little children, too—real people (not "creatures" or "things") who do not know of Jesus' love; who never can know if you do not go to them.

I tell you honestly, many of us think you are making, unconsciously, perhaps, a cruel mistake. We do not want to judge, God forbid! but that is our conviction. We believe that many who are staying in England ought to be in China or elsewhere. ("Or elsewhere"! Yes, poor India, poor Africa, poor Malay Peninsula; poor Persia, Mongolia, Thibet, Corea, Japan, New Zealand, North-West America, and many more, as dark as poor China! And then the Jews! They have such a special claim.) God has told us to go, and we do not go. We stop at home and try to think God is pleased with us because we "take a great interest in Missions" and sometimes "give to the collection"! All the time our brethren are perishing without a chance. Nay, God is not pleased with us. God is grieved with us. He can never bless the work at home properly as long as we are disobedient, pleasing ourselves, making all sorts of fair excuses for not going, when the real reason is we do not like to go.

Would you go to China if you were offered an appointment of 1500*l.* a year? Honestly now, would you? Then why not now?

Christian parents, if it was to obtain a good berth, would you let your son go? Then why not now? If it was to be desirably married, would you let your daughter go? Then why not now? There may be a good reason. But still take home the question and ask yourself, as God's soldier, "Then why not now?"

China is at this time appealing for 1000 missionaries. The C.M.S. is appealing for 1000 missionaries.

It will be a terrible disgrace, surely, if both these thousands are not forthcoming.

Dear people, are we Christians? If so, do think. If we think, we are bound, many more of us, to go to the heathen—if we are real.

Christian parents, encourage your children to go. How can you keep them back and be Christians! Let every family (clan) raise 50*l.* a year and have its representative—at least one.

Let each congregation, Association, Union, send forth at least one of its members. (Some missionaries might be divided into shares, and small Associations could take one or more shares if unable to take the whole.) Who will organize this?

Let 250 Sunday-school children collect 1*d.* a week and have the Children's Missionary.

Let thirty-five Christians give, or be responsible for, a penny postage stamp a day, and one of them go. (Arrange this.)

Let forty Christians take a piece of bread for dinner once a week, and have their representative (one of themselves).

Let those who have means support one or a dozen missionaries of their own.

Let any one who has 50*l.* a year go at his own charges.

Let those who have more than that go themselves and take others with them.

Some might get employment at the Treaty Ports in China, and thus be self-supporting missionaries. Think of this. And surely in some way God will devise means of taking care of all His children who go forth not lightly in dependence on Him and in obedience to His command. O Christians! this is our responsibility. There are means enough, and there are plenty of us to evangelize the world! But we are not awake!

The world is "dying without God." And we might go to them. We might, but we don't! Oh, why are we not heart-broken? Why are we not on our faces before God! Why do not these things move us? Why do we not do something? My brothers and sisters, what will you do? Will not you do something? Will you go and settle this with God?

I will so gladly reply to letters of inquiry about the C.M.S. in Inland China, or help in any way I can those who may be thinking of going in some other connection. There is room for everybody there. Yet not everybody. Only those who will live and preach Jesus the Lord.

It will be seen at once that Mr. Horsburgh's plan is for a purely evangelistic and itinerant Mission, entirely "on simple Native lines." In so far as this plan has been proved to be a good one, let us not for a moment forget that the example has been nobly set by the China Inland Mission: and let us humbly thank God for teaching us lessons through another Society. Perhaps we of the C.M.S. have been too ready to worship our own drag and net, and imagine ourselves perfect. At the same time, Mr. Horsburgh's methods are not entirely those of the C.I.M. He is, in fact, far more revolutionary. He will employ no Native agents; the C.I.M., like all other Missions, does employ them. He will have "no foreign buildings nor big institutions;" the C.I.M. has one of the finest houses in the foreign settlement at Shanghai (as it deserves to have, and indeed is obliged to have), and its English School at Chefoo is in every sense a great institution. He says that *two* missionaries may, "in ordinary circumstances," live on 50*l.* a year; the C.I.M. does not say that, and its most devoted members find that with all economy they need more. Now the C.M.S. Committee have felt that God was calling on them to give Mr. Horsburgh full liberty to try his own plans, in his own way, and with helpers of the same mind. But they are not going to call on other brethren to work on the same lines. On the contrary, the experience of the Society has shown that Native evangelists, maintained by the offerings of Christian people at home, have done by far the greater part of the actual work of bringing souls to Christ; that colleges for training them, like Mr. Hoare's at Ningpo or Mr. Stewart's at Fuh-Chow, are one of the most fruitful spheres of work for devoted English missionaries; and that "big institutions" like Dr. Duncan Main's great Mission Hospital at Hang-Chow are centres of blessing. Mr. Horsburgh also lays stress on his party having "no salaries." "Each missionary," he says, "may draw upon the Society what he may need up to a moderate limit." Now this is exactly the same as all other C.M.S. Missions!—only the "moderate limit" is fixed for them by the Society's experience, and not by themselves. Some of them never draw up to the limit. In our judgment they are not one whit more "salaried" than Mr. Horsburgh will be, although the amounts actually drawn may vary.

We do not say all this from any lack of sympathy with our dear brother and his plans. On the contrary, we rejoice that he is to make his interesting experiment in his own way. But we know that many of our own readers will misunderstand his letter. They will draw from it reflections on the honoured brethren who work on the older lines God has so owned and blessed, which

Mr. Horsburgh himself does not mean to convey. Let us never forget that there are "diversities of operations" in the Church of God, and that "it is the same Lord that worketh all in all."

One other word. It is a grand thing when an educated man, accustomed to the refinements and comforts of home life, is ready to live amid the disgusting and painful surroundings of the lower classes in China, at a cost of 50*l.* or 100*l.* or even 200*l.* a year; but *it is not for us* who live at home and retain those comforts and refinements *to call upon him to do it*. The cry for "cheap missionaries" is a selfish and a wicked cry, unless it comes from those who are living as cheaply themselves.

The latter part of Mr. Horsburgh's Appeal is most forcible, and we wish it could be circulated everywhere. May God write its fervid words on many hearts!

SERVICES OF SONG.



SERVICES of Song are a means of promoting an interest in Missions abroad. Many will attend a Service of Song who will not come to a missionary meeting, and many will listen to a Service of Song with an interest which they would not experience in listening to an average missionary speech.

The address at a Service of Song is in my opinion best composed by the person who delivers it. A clergyman who reads a printed address is somewhat in the position in which he would be if he read another man's sermon from his pulpit. He knows the objections to the latter course; he will find they attach in some measure to the former. Any person who can make a missionary speech can give the address at a Service of Song; the service is then a missionary speech with hymns or anthems at intervals. A spoken address will interest most congregations, more than reading from a book. A missionary meeting at which there were readings from works on Missions in place of speeches, would not be lively or attractive to most people; readings have a similar effect at a Service of Song.

A Service of Song is best confined to one Mission or life, but it is not wise to attempt a closely continuous and detailed history. Some Services of Song I have read are so crowded with small details as to be wearisome to the attention; they relate an amount of circumstances which few can take in, and still fewer take away. Facts need to be told on a larger scale to interest a popular audience. Chronological order must be observed and the development of the Mission or life followed with a free hand; but the salient points only of the history should be noticed, and lesser matters passed over. Each division of the address should have one leading thought which the facts narrated should illustrate, and should contain, if possible, one telling incident from the history of the Mission, or anecdotes of missionary work, to sustain the interest and attention. As the published facts of a really striking character in the history of any one Mission or life are as a rule not numerous, it will be found occasionally that the thoughts have to be selected to suit the facts, and not the facts to illustrate all the important thoughts the history may suggest. Appeals for prayer and co-operation may be introduced if desired, at those points at which the subject makes them appropriate, but as some persons are likely to be present who are not found at missionary meetings, there should be at least one strong appeal, with which the service may fitly close. It may be superfluous though not irrelevant to add that the object of Missions is to

make known the Lord Jesus Christ to mankind, and an address at a missionary Service of Song which fails to exhibit this, and to set Him forth as the origin and end of missionary effort, is, in the leading and most important particular, a failure.

Each division of the address is followed by a hymn or anthem: hymns are enough unless the choir is exceptionally efficient. Care must be taken that the hymn has a thorough connection with the facts and thoughts it follows; each hymn should therefore be studied before the section of the address it closes takes its final form. The hymns can be chosen from the hymn-book used by the congregation, or an inexpensive hymn-book can be adopted for the occasion. The fifty hymns published by the Church Missionary Society for one penny will be found suitable. Twelve hymns or thereabouts will be sufficient for a service of an hour and a half.

The congregation should be asked to join in two or three of the hymns, and to these, tunes should be fixed with which they are familiar. The remaining hymns will be sung by the choir alone, and for these, tunes should be chosen with which the majority of the congregation are not likely to be acquainted. The novelty of the music, if it is sufficiently pleasing, adds much to the interest of the service, and it is then heard without the desire to take part which is present with some if the tunes are known, and which it may be difficult to repress. There are books with good tunes which are not widely circulated. I have not myself a wide acquaintance with tune-books; I may mention the Hymnary (Novello), the Irish Church Hymnal (Association for Promoting Christian Knowledge, Dublin), which is not much known in England, and Church Hymns (S.P.C.K.), which is unknown to many country congregations. The titles of others will be found in the prefaces to some of the hymn-books. Too much pains can scarcely be taken in practising the music, as the special interest of the service will largely depend on the excellence of the singing. Marks of expression should be placed to the hymns, and the choir should be practised till they do the best, or nearly the best, of which they are capable.

The labour of preparing the address need not be great. It is not necessary to master the history of a Mission in all its details, scattered as they are through many publications, though there must be such a mastery of the broad outlines of the history and of the methods of a Mission as gives a real grasp of the subject and unity to the address. Severe attention is not required in reading missionary publications, they can be read at spare times, suitable passages can be marked, the subjects for the divisions of the address gradually selected, and when the time for the service approaches, the materials thus collected can readily be put into form for an address. They will be available afterwards for a missionary speech, or for a Service of Song in another parish should the opportunity offer. The hand-books to some of the Missions, published by the Church Missionary Society, will be found of great service.

It is good for a clergyman or a layman to study a Mission: it gives an insight into missionary work which is not to be got from general reading. A clergyman ought to be able to give his people some instruction as to what is being done to fulfil Christ's last and great command to the Church.

The benefits to the choir will in many cases not be insignificant. The more than usual pains taken in the preparation of the music will increase their capacity to sing, and the interest they will take, both in the preparation and the service, will give them new pleasure in their work.

A. C. R.

AFRICAN NOTES.



ROYAL Niger Company.—It is gratifying to find that the position of the Company as regards intoxicants becomes more and more decided. At the annual meeting of the shareholders, held since the close of the Brussels Anti-Slavery Conference, Lord Aberdare, the chairman, stated that they had lost no time in taking advantage of the International Agreement of the Brussels Conference. They had, he stated, that very morning, made a regulation absolutely prohibiting the importation of spirituous liquors for sale or barter into any place within the jurisdiction of the Company north of the 7th parallel of N. latitude. This included about nineteen-twentieths of the region over which the Company has treaty rights of jurisdiction. He trusted the same policy might be enforced at no distant date in the remaining one-twentieth of the Company's territories. Until the Company had greater force, any military attempt would prove a failure. All that could be done for the present was to levy on intoxicants the highest possible duty. Trade might thus be lessened considerably and the dividend reduced, but ultimately the pecuniary interests of the Company would be advanced.

The Oil Rivers.—Lord Salisbury has intimated what the Government proposes to do as regards the Oil Rivers. They are not to be placed under the charge of a Royal Charter Company, nor are they to be annexed at present as a Crown Colony; but the existing Consular system is to be strengthened. This policy has the advantage of presenting on the coast, where there are so many rival Powers, a firmer front than a Chartered Company can hold. Were the Oil Rivers again turned into a Royal Colony, slavery must be at once suppressed—a measure for which the population is scarcely regarded as being yet ripe.

British East Africa Company.—It is now too late to notice at length the report of the British East Africa Company and of their Annual Meeting. The details are before the public. We venture only to summarize. The territories under the control of the Company amount to 750,000 square miles. This immense country is a land largely of rich soil and with elevated plateaus. On the coast they have the Port of Mombasa, and now Lamu is added, second only to it on the east coast. The distance to Lake Victoria is some 450 miles. They have now six stations on the route established by Captain Lugard. The last is Machaka, 260 miles from Mombasa—thus more than half way. It is on an elevated plateau some 5000 feet high, and is designed as a fortress and a refuge for poor Natives assailed by marauding tribes. Beyond this the country is not well known, but there is a pass of 9000 feet which one of the caravans crossed. One object of the Company will be to construct a railway to the Lake so soon as possible. Meanwhile they hope to transport soon two or three useful little steamers. It is to be hoped they may make haste, as Bremen, Hamburg, and other German commercial centres have collected several thousands for a steamer on the Lake Victoria, and probably for another on Lake Tanganyika. For the defence of their possessions the Company has engaged some 200 Soudanese and 200 Indian military police under experienced officers. These are in addition to the Native troops taken over from the Sultan. The local chiefs also offer their assistance, and their sons are willing to enrol in the service. The customs for the year had yielded 56,000 dollars, and this had been fixed as the amount to be paid to

the Sultan of Zanzibar. Besides this, the Sultan would receive 50 per. cent. on any net surplus in the future, after deducting charges of administration. The increase of customs in the present year is 25 per cent. The total expenditure of the Company from the beginning has been 183,000*l.*, all of which has been invested in reproductive works likely to afford now a speedy return. It was stated by Sir John Kirk that there are some 7000 of the British Indian population settled on the East African coast, where they have been for centuries, and have invested very large capital in East African trade. These are greatly encouraged by the British Protectorate of Zanzibar, and will contribute powerfully in the future to the development of East Africa. The report stated that not one life had been lost in fray with the Natives. There had been no dividend, which the chairman suggested must be taken out in philanthropy; which has given them, in fact, 4000 liberated slaves in place of 150 which the Government, with all its resources, has supplied in the same time. They have now the services as administrator-in-chief of Sir Francis de Winton, an experienced veteran in African Native rule.

Anti-Slavery Decree of the Sultan of Zanzibar.—It was noticed last month in this journal that on the 1st of August last, the anniversary of the British abolition of slavery, the Sultan of Zanzibar issued a decree striking a most effective blow at slavery in the territories over which his rule extends. We notice this more in detail, and it is the more important to do so in consequence of the unexpected action of the German local Colonial Administration. By this Act of the Sultan, all exchange, sale, or purchase of slaves, domestic or otherwise, was prohibited. All traffic in slaves was at an end. Any houses employed in the trade were closed, or if still used would be forfeited, and any brokers thus employed would be severely punished. Actual slaves could not be inherited, except by the lawful children of the deceased: if there were none such, the slaves became *ipso facto* free. Any subjects marrying persons subject to British jurisdiction, and any issue of such marriages, became free. All slaves of such subjects thus married were declared to be free, and were debarred themselves from holding slaves. Any Arabs illtreating slaves, or in possession of new slaves, were to be liable to severe punishment, and, in flagrant cases of cruelty, to forfeiture. Every slave was as a right entitled to purchase his freedom at a tariff fixed by the Sultan and his Arab subjects. The purchase was to be paid by the slave to his owner before a *cadi*, and he was to have special protection against bad treatment. Every slave henceforth was to have the same rights as other subjects to bring complaints or claims before the *cadi*. These arrangements do not, of course, amount to immediate abolition, but they plainly point to it as the ultimate solution, and are in harmony with the evident aims of the Brussels Conference. It has been reported that the Decree had been published since along the British coast-line, and that the Arabs made little objection to its provisions.

Germany and the Sultan's Anti-Slavery Decree.—According to the *Reichsanzeiger*, in an official *communiqué*, "The decrees of the Sultan of Zanzibar have no force on the stretch of coast under German administration." "There was a previous order of Sultan Seyd Bargash by which commercial slave-dealing was forbidden, under a penalty of six months' imprisonment and subsequent banishment. On the other hand, it was permitted that a slave might pass from the ownership of his master to the possession of a second person by sale, gift, exchange, or by testamentary authority or by intestate succession." "This regulation," it says, "changed nothing in the Coast possessions under German

administration." As regards, however, Sultan Seyd Ali's decree of August, "forbidding the sale of slaves under penalties, and that the property of a slave could only be transferred by heritage to descendants," "the German Government took it into consideration, but in accordance with the representations of the Consul-General (German) and the representative of the Imperial Commissary, the question was negatived, on the ground that it was hazardous." "The German Government will oppose relentlessly, and by all possible means, not only slave-hunting, but also commercial slave-dealing," "in conformity with its obligations under the Treaty of Brussels," "reserving to itself to choose the moment which it may deem favourable for the further limitation of existing slavery."

This may be assumed as representing the position Germany intends to take in its East African possessions, but it does not quite explain the facts which have given rise to such agitated feeling. Was there a proclamation published at Bagamoyo, under German orders, authorizing the free sale and purchase of slaves, export by sea alone prohibited? The *Times* correspondent states, on the authority of "a very reliable messenger sent by him, that the proclamation was signed by the respective German commanders of stations at Bagamoyo and Dar es Salaam." At Berlin, on the other hand, a despatch has been received from Dr. Schmidt, the Acting Imperial Commissioner, "officially declaring that neither at Dar es Salaam nor at Bagamoyo had any proclamation regarding the slave-trade been posted up." He adds that "never have any licences been granted to slave-traders, and that no auctions or hunts for emancipated slaves have ever taken place on the coast." Dr. Schmidt states that the report of this proclamation has been spread in Zanzibar by the talk of an influential Arab. This Arab, we presume, is a person elsewhere referred to "as the Arab Governor of Bagamoyo," a subject of the Sultan, but under German protection. He has been at Zanzibar, and his house, we are told, "has been thronged by Arabs anxious to learn the state of things in German territory." Possibly this may explain a good deal. Any news of the kind would delight the Arabs, and any report of opposing policies on the slavery question they would gladly spread and exaggerate. It is plain, however, that there is no love lost betwixt the local German officials and the Sultan Seyd Ali; but we have little hesitation in believing that the German Imperial authorities will pursue a more generous policy.

The Anglo-Portuguese Convention.—The delimitations as to European possessions in Africa touch on many more interests than the merely political, and we deem it thus of use in these Notes to notice them. We notice here the Anglo-Portuguese Convention, which on the whole seems a fair settlement. The northern boundary of the Portuguese Colonies in East Africa is the Rovuma, which separates it from the German possessions. Without noticing minuter details, the territory stretches on to Lake Nyassa, Germany extending to the northern confines and beyond, Portugal to the south till near the end of the Lake, to latitude $13^{\circ} 30'$. The islands south of $11^{\circ} 30'$ are included in British territory, and also the south-east end of the Lake. This is satisfactory, both to the Universities' and the Scottish Missions. The line then leads by Lake Chiuta and the east of Lake Chilwa to the Ruu, and then to the Shiré, and to a point half-way between Tete and the Kabrabassa Rapids. Blantyre, the Makololo country—the settlements of the African Lakes Company—are thus saved. Here the Portuguese East African possessions terminate. On the northern bank, Zumbo, a place almost in ruins, once a possession of some value, is left to Portugal, with a radius of ten miles around. Crossing

the Zambezi at a point a little west of Zumbo, the southern bank of the river remains in the possession of Portugal, but only to the 16° of S. latitude, a distance of some miles. It then turns eastward, till it meets the River Mazoe, 33° east longitude. This is a considerable stretch of country, some 150 to 180 miles, we should think. Meeting the Mazoe, it then advances due south to the Masheke, an affluent of the River Sabi or Save. Then it passes the north-east frontier of the Transvaal and the frontier of Zwaziland on to the River Maputa. England will allow it to go farther south than Delagoa Bay as far as the confluence of the Maputa and Pongola, but on the condition that it cannot transfer its power to any other nation without the consent of England. Portugal is thus excluded from Mashonaland, which is under the British sphere of influence. It is also secured that from Mashonaland there will be access to the Indian Ocean by a railway on Portuguese territory to Pongwe Bay.

Portuguese Opposition to the Convention.—This seems to be of a very violent character, especially on the part of the Portuguese press, which, from all accounts, holds no very reputable place with the Portuguese themselves. Besides this, the guarantee which the Convention gives, that in all territories belonging to or under the influence of the Powers, missionaries of both countries shall have full toleration and freedom, has given offence to Portuguese Ultramontanists. At a meeting held at Oporto lately against the Convention, Count Somadoes, as leader of the Catholic party, asserted that this was an infringement of the charter of the Constitution; toleration had no place in it, and only a constituent assembly could deal with it.

Mashonaland.—Mashonaland belongs to South Africa, but as it is likely to form at no distant day a strong bond of union betwixt the British Possessions north and south of the Zambezi, it merits notice. A correspondent of the *Times* supplies us with most interesting recent information regarding it. Mashonaland is a part of Matabeleland, lying to the north-east of it, not far from the East Portuguese boundaries. On the north it approaches the Zambezi, but does not reach it. It is a region of high plateaus reaching from 3000 to 4000 feet. The Mashonas, its inhabitants, are a race subject now to the Matabeles, who were originally Zulus, having the same systems of military tactics which gave the Zulus for a time such predominance in South Africa. It is a land of great fertility, rich generally, it is said, as the finest parts of the Transvaal. It can produce all European vegetables, and also rice, with wheat and maize, and it is universally believed to be rich in gold. It is not far from Sofala, where it has been supposed were the rich gold-mines of Solomon. In proof of this much German learning has been expended. At all events, it is the fact that Australians, Californians, South Africans, are all hovering around the expeditions of the British South Africa Company, ready to make a great rush in, so soon as a way is cleared for them. The British South Africa Company, of which Mr. Rhodes is the inspiring spirit, is acting with great energy. Having as their base Vryburg, the capital of the Crown Colony of Bechuanaland, stretching beyond to Khama's country, and the regions under the British Protectorate, they have now entered Matabeleland. Desiring, however, wisely, to avoid contact as much as possible with the Matabele kraals, they have pushed on to the south-east, near the confines of the Transvaal, to the Maklootse River, a tributary of the Limpopo, where they have now a fine body of mounted police, some 500 strong. But besides these, a pioneer force of 200 men has been pushed on to the Buby River, to the

west of the Portuguese frontier, a wild country, said to be most rich in game. It is from this point the *Times* correspondent writes. They are clearing the way for a road to reach further north to the Mashona country, from their base on the Makloatse River. We are informed that they are well equipped in every way, "both the spiritual and medical necessities of the expedition being amply provided for." There are, it is said, already some 1000 British subjects settled in Matabeleland. It is a great enterprise. The *Times* says, "That little band of pioneers is laying the foundations of Empire, and opening up new outlets of incalculable magnitude for their countrymen." We may hope that there will be thus great outlets also for Christian Missions.

Central Africa Roman Catholic Missions.—We gather from the *Matin* the following information regarding the Roman Catholic Missions, chiefly French, in Central Africa. We do not include the statistics as to South Africa. The Catholic Missions of Lyons have in the kingdom of Benin 6 stations, one College, 10 schools, 8 orphanages; on the Gold Coast, 6 stations, 3 schools and orphanages; on the Niger, 2 schools and 2 orphanages; in Dahomey, 8 stations, 4 schools, and 5 orphanages. The Brethren of the Holy Ghost have in Cimbabasi 4 stations, schools, and one seminary; in Gaboon, 6 stations, 3 industrial schools; in Senegambia, 15 stations, one seminary, one printing-office, 16 schools, one industrial school, one orphanage, and one asylum; at Sierra Leone, 2 stations and schools; in French Congo, 7 stations, 5 schools; in the Lower Congo, 9 stations, 1 seminary, 5 schools; in Zanzibar, 11 stations, 6 schools, 2 hospitals, one industrial school. The White Fathers have in Nyassaland 2 stations, 3 orphanages, 4 schools; in the Sahara, 7 stations; in Kabylin, one station; in Nizab, 12 stations, 8 schools, 2 seminaries, 8 orphanages; Upper Congo, 2 stations, 4 schools; in Unyan-yembe, 2 stations; at Zanzibar, 1 station; at Tanganyika, 3 stations, schools, and orphanages.

Consequences of French Colonial Policy.—We learn from the *Basle Evangelical Missionary Magazine* (September) that as the French in their colonies tolerate only French missionaries, and allow French only to be taught in the Mission schools, the English and American Missions have been latterly obliged to hand over the work they have begun, however extensive and prosperous, to the only Evangelical French Mission Society, that of Paris. This, for instance, was last year done by the American Presbyterians, whose Mission action in the Gaboon had been rendered more and more impossible, and on account of this they have formally handed over their Mission stations with their congregations, their schools, and their buildings, as well as their Native labourers, to the care of the Paris Mission. This narrow policy is very different from the English in its Colonial possessions, South Africa, for instance, where there are not only many French Roman Catholic missionaries, but also French Colonial priests. It is important in this respect that the French should not be allowed to extend the principle to the French Congo or to the other territories further north placed under their influence, or to Madagascar. This is indeed expressly provided for in the Brussels Convention, and in the more recent international agreements, but these pledges may be evaded or not enforced. Any measures taken with such an object would no doubt be acceptable to France politically and to the Church of Rome religiously, but they would endanger the interests of Protestant Missions in Africa. The Paris Evangelical Mission, however excellent, and however cordially its work is hailed among the Basutos or the Barotses, has not the resources adequately

to represent the Evangelical cause. United Protestantism, British, American, and Continental, can alone fully occupy the large mission-fields being opened up in Africa.

Friendly Missionary Intercourse.—It cannot but be a source of satisfaction that there is, notwithstanding differences, so much feeling of solidarity, so much kindly fellowship, in the mission-fields. We take as an instance what Archdeacon Maples writes regarding Blantyre, a Mission station of the Church of Scotland. "Arrived," he writes, "at Blantyre, I had the great pleasure and happiness of making the acquaintance of Mr. and Mrs. Scott, and becoming their guest for some five or six days. Mr. Scott's wonderful brick church is beyond all praise, and it will ever remain a monument alike of his genius and his skill. The hospitality and friendliness of the Blantyre Mission to ourselves are so well known that I will not dilate on them here, but will content myself with remarking that, if there is a place on the face of the globe where the Church in occupation of the field extends the *entente cordiale* to missionary visitors from another, that place is Blantyre." This is quite in harmony with what Bishop Smythies has written as to the friendly attention shown by the Germans to the Universities' Mission; and also with the high eulogium which Mr. Johnston, in an article in the *New Review*, passes on Dr. Laws, the leading missionary in Nyassaland of the Free Church. "The work," he writes, "that the Free Church Mission has done here under the leadership of Dr. Laws is really remarkable. There are dwelling-houses which would be thought comfortable in England, and which, with their low, thatched roofs, small-paned bow-windows, climbing roses, and gardens with neat flower-beds, might be old-fashioned farm-houses, transported with all their surroundings from our own country. There is a spacious school—on Sundays a church—which is capable of holding 500 or 600 people. On week-days *I have myself counted* over 400 scholars in the school."

German Missions.—We have been informed on good authority, that in the African territories now occupied by Germany, the Protestant and Roman Catholic Missions will be allowed freely to choose their own spheres of labour. It had been thought that separate spheres of action would have been assigned to them by the State, but this would have given satisfaction to neither. We know that the Protestant Missions cordially accept this general arrangement.

Slavery on the Gold Coast.—We cannot overlook the charge, while most unwilling to credit it, that slavery in some form exists, even if not fostered, on the Gold Coast. The charge is made on the authority of the Aborigines' Protection Society, and Lord Knutsford has promised to investigate it. The evil is said to arise thus:—A number of children, boys and girls, are procured at Salaga and other parts of the interior, brought down to the coast, and sold at Accra and other places. A woman charged with the crime was convicted and fined 3*l.*, and the child, a girl, placed under the care of the prison matron, to be apprenticed according to law. This decision of the District-Commissioner was however reversed by the Governor, and the child given back to the woman. Other cases of a similar nature have occurred. The sooner such a charge is cleared up the better. It is plainly contrary to the ordinance against slavery of 1874 to tolerate slavery in any form or disguise whatever in a Crown Colony, and it is certainly quite opposed to the opinion recently and strongly stated by Lord Salisbury as to the tolerance of slavery in Crown Colonies.

J. E. C.

THE MISSION-FIELD.

WEST AFRICA.



N excellent African layman, Mr. J. H. Willoughby, died at Lagos on July 23rd. He was a local merchant, and prior to the Mission of the Revs. S. W. Darwin Fox and F. W. Dodd in December, 1885, he used, like most other traders there, to sell gin and rum; but after that Mission he gave this up, and suffered much pecuniarily in consequence. He was a leading member of the Native Church, and treasurer of its funds. The Rev. T. Harding writes that he was "a very good example to old and young, during the latter years of his life, of what a Christian ought to be." His son is a clergyman, Curate to the Rev. James Johnson at St. Paul's, Breadfruit.

EASTERN EQUATORIAL AFRICA.

The first sod of the new railway from Mombasa towards the Victoria Nyanza was cut by Mrs. Euan Smith, wife of the Consul-General at Zanzibar, on August 26th. Our senior missionary, the Rev. H. K. Binns, was invited by Sir Francis de Winton, the Administrator of British East Africa, to offer prayer on the occasion.

Bishop Tucker and his party arrived at Kisokwe, Mr. Cole's station near Mpwapwa, on August 21st, all well.

The Rev. R. H. Walker sends the following account of the recovery of Bishop Hannington's bones:—

When Bishop Hannington was murdered, the same day his body was carried to another place, because the people feared that the dead body of a white man might bring evil on them. But the people of the next place refused to have it; and so it was carried from place to place, each refusing to allow it to remain in their country. A coastman, who we understand was one of Bishop Hannington's porters, accompanied the corpse. At last it reached a place on the boundary of Busoga, or in the country of the Bakeddi. Here they agreed to build a house for it, and on a framework, or bedstead, such as they make for smoking meat and fish on, the body was laid, and left to decay. An agreement was made with the coastman to live at this house and to take care of

it, and in return the people would give him food.

To this place Marko, the messenger from Mwanga to Mr. Jackson of the Imperial British East Africa Company, came on his way with letters. He seems to have heard that the people there had experienced bad harvests and drought of late years, and that they attributed this to the fact of their having the white man's bones; and he suggested that he would get rid of the bones by taking them to the white man. He passed the place twice, and I fancy it was on the second journey that he took the bones to Mr. Jackson.

The above is in substance what Marko says. Some of the details may be incorrect.

PERSIA.

During April, May, and June, the Rev. H. Carless was engaged in a tour eastward from Julfa. He proceeded as far as Yezd, which he describes as "a large and fairly prosperous city—perhaps 60,000 inhabitants—situated in a dry, sandy desert which stretches eastward to Beluchistan." On the road thither he met several whom he thought to be earnest seekers after the truth. At Kashan, four Jews seemed "very near the Kingdom of God." At another place, a poor pilgrim from Kerman to Acre, to visit Beha, the leader of the Babis, renounced his intention and desired baptism. He promised, if possible, to go to Julfa to be baptized. Others with whom interesting and encouraging conversations have been held were, a Sheikh from Kerman, who was "quite convinced of the truth," and

joined in the Sunday worship; a rich young Khan in the service of the Persian Prime Minister; and a young farmer from near Shiraz, who said he had been seeking the true religion for ten years. The last-named remained several days in Mr. Carless' company, and was baptized by him in Yezd.

The inhabitants of Yezd consist of Jews—very poor and degraded,—Muslims, Babis, and Guebres. Three Mullahs and some other Mohammedans visited Mr. Carless, and one of the former, he says, "to show his love and respect, on leaving kissed me on both cheeks." He had not much encouragement among Babis, who are very numerous, though not openly confessing their religion for fear of persecution. But from the Guebres, or fire-worshippers, Mr. Carless received the warmest welcome. He says:—

They placed a house at my disposal, and their headman was untiring in his kindness. They are the remains of the old ruling people in Persia; they dress in a distinctive style, and speak the Zend language among themselves. In a worldly point of view they are not badly off, and they form a large and important community in Bombay, from whom the Parsees in Yezd receive much pecuniary help. Through this external help, they have been able this past year to open six boys' schools in

Yezd and the neighbouring villages. I visited the school in the city one day, and was very pleased; a large, useful building; about 140 boys, two teachers; Persian, Zend, and English taught. Their religion is very strange, but has no inner hold upon the people, and I found them singularly open to receive the Gospel. I believe there is an open door amongst this people, and it would be possible for the Christian missionary to live amongst them in safety, and thus to reach Muslims as well.

NORTH INDIA.

The Rev. Modhu Sudun Seal, a retired Native clergyman, who resided at Kidderpur, near Calcutta, died on August 15th, at the ripe age of 75. He was born in 1815, and received his early education at the General Assembly's Institution. He was baptized at Cawnpore in 1836. Subsequently he entered the Bishop's College, Calcutta, and after being employed as a catechist in Sindh, which was then connected with the Western India Mission, was ordained deacon by the Bishop of Bombay in 1855. In 1860, he returned to Calcutta, and was appointed to the charge of Kidderpur, where he laboured, except during two years spent in Krishnagar, until his retirement in 1887. The *Indian Christian Herald*, an undenominational weekly paper, says, "His was a familiar figure in Kidderpur, and although he was not in active service for the past three years, his services in the good cause in which he laboured so long have not been forgotten, and will live for many years in the memories of those who knew and loved him well."

PUNJAB AND SINDH.

The Bishop of Lahore presided at the annual C.M.S. meeting held at Simla on July 29th, and in a short but telling opening speech referred to the work in Kashmir, where, he said, "it was impossible not to see that the foundations of a great work are being well and truly laid." The Bishop also referred to the work in the villages in Mr. Bateman's district around Narowal. He said:—

Many converts had recently been gathered in, and all over the district congregations of seventy or eighty met in the simplest of little churches for worship. These churches had not cost more than a rupee per sitting, if he might use that term, for with the exception of the Bishop, for whom, in consideration of his infirmities, a chair

was provided, sittings there were none (laughter), the people all sat on the ground. The simple service was conducted and joined in with great fervour, and his heart was much touched by a beautiful custom they had of repeating *Jai Prabhu Yesu* (Victory to the Lord Christ) as they rose at the conclusion of their service.

Sir Charles A. Elliott, Minister of Public Works, also made an able speech, which we hope to give *in extenso* next month.

The Rev. John Williams, the Native medical missionary at Tank, returned at the end of June from a visit to the Holy Land, whither he had been for a change and rest during a short leave of absence rendered necessary by his state of health. He passed through the land from Hebron to Lebanon. At Mount Carmel the Turkish officer took him for a spy, and captured his books and papers. On returning home he wrote an account of his visit, in which he says, "I have seen the splendour and the power of the Bible. I never so much before loved or perceived the beauty of Holy Writ. They are full of glory and love and awe. Every word and iota of the Scriptures is full of deep things." Mr. Williams is the second Native Christian from the Punjab who has made this journey, the other being the Rev. Mian Sadiq, of Ajnala.

The Rev. A. W. Cotton, of Sukkur, paid a short visit to Hyderabad in June, where the Rev. R. Heaton is at present labouring alone. He writes, "There is really a great stir in the city just now, and about twelve or fifteen of the leading men seem very near the kingdom of God. Heaton has had most stirring times of late, often being kept up till twelve o'clock dealing with inquirers. There seems to be promise of showers of blessing breaking over Hyderabad in the near future."

SOUTH INDIA.

The Rev. C. W. A. Clarke, Principal of the Noble College, Masulipatam, in the printed report of that Institution for 1888-9 lately received, gives the following instances of the indirect results of the work :—

All over this district are scattered old boys of the Noble College, and D. Anantam Garu, my former colleague, in his preaching-tours amongst the caste-people, tells us that in nearly every village he enters he finds some old pupil amongst the leading inhabitants, who gladly welcomes his former teacher, and so gains him a good audience amongst the better classes.

Surya Row Naidu Garu, Deputy Collector here, and a distinguished member of the Government service, in speaking at the distribution of prizes at one of our branch schools the other day, publicly expressed his gratitude to the missionaries for the excellent educational work they were doing and had done, stating that the advantages his people (the Hindus) derived from it were far greater than any disadvantages which were likely to arise from converts to Christianity, and the increased interest in Hindu teaching which Mission

schools roused by their opposition was a great gain. We think so, too, but for different reasons. "Great is the truth, and it will prevail," and while the leaders of Hindu society are willing to entrust their sons to the care of missionaries, it is surely our bounden duty to accept the charge as a God-sent opportunity of presenting the truth to them.

The spirit of reform is abroad everywhere, and each boy we send out,—though unconverted, yet still deeply impressed with the life and teaching of Christ, believing in the sincerity and earnestness of His followers, and conscious of the imperfections of his own system, both in theory and practice,—helps to swell that body of public opinion which, if these forces only continue to work, is bound to issue in the downfall of Hinduism, and the rise of Christianity upon its ruins.

The Rev. A. K. Finnimore, whose continuance at his work in North Tinnevely has been more than once forbidden by the medical authorities at Madras, and who was ordered to the hills in the spring after a serious illness at his post, has now been compelled to return home.

The Sarah Tucker Institution and its branch schools are being worked, since the Rev. V. W. and Mrs. Harcourt came home on furlough, by Miss A. J. Askwith

and Miss Swainson, lady missionaries of the C.E.Z.M.S., the former being responsible for the education, and the latter superintending all the household arrangements, the feeding, doctoring, and nursing (when necessary) the 160 inmates of the Institution. Miss Swainson gives the following account of a visit she lately paid to one of the forty-one C.M.S. branch schools:—

In the Brahmin school at K. you could hardly distinguish the difference between them and Christian children except for the heathen marks on their foreheads. At a sign from the mistress they sang one Christian lyric after another, and before I left the school they put their hands before their faces, and joined us in prayer. There are forty girls now learning in the school, nearly all married. When I was there last time I asked how many were married, and little babies of five and six were quite proud to show me their "thalies" (a gold ornament tied round the neck at the marriage ceremony), and when I asked how long they had been

wives, some said two years and some four; but did this make them less childlike? These little married women were just as pleased and delighted to have a little doll as a prize, as any six or nine years old child in England. One thing that surprised me in this school was how one mistress could teach so many classes, and they told me that several of the girls who have left school come and help her every day (and they were there that day), because they love her so much, and they do not want any one else to be sent to help, lest there might be a fear of a *man* coming.

CEYLON.

The Rev. D. Wood, whose illness we referred to last month, has been obliged, with Mrs. Wood, to return to this country. Their work at Colombo has been temporarily taken up by the Rev. J. D. and Mrs. Thomas, the latter taking charge of the Girls' Boarding-School. Mr. Thomas will, however, continue to superintend, as far as possible, his branch of the Tamil Cooly Mission.

SOUTH CHINA.

The Rev. J. B. Ost, of Hong Kong, made a tour during June and July in the Kwan-tung province, spending about four weeks in the Shan Tsing district, and then visiting Heung-Shan, Hong-Moon, and Hok-Shan, the out-stations which have been recently transferred to his charge in order to relieve the Rev. J. Grundy for itinerating work in the more remote interior. On Sunday, June 22nd, Mr. Ost baptized eleven male and five female adults, and six children, at the village of Wan Long, the fruits of the labours of the catechist and schoolmaster in the place, the latter of whom was himself one of the candidates. On the same day the Ancestral Hall was crowded with listeners, many from the neighbouring villages, largely drawn no doubt by curiosity, while Mr. Ost proclaimed the Gospel. After leaving this place, Mr. Ost heard that a placard inciting the people to expel the converts from their tribe, and to annoy and injure them in other ways, was posted by some elders of an adjoining village in a conspicuous place. Upon this Mr. Ost returned, and had interviews with some of those who were responsible for this act of aggression. A result was that a renewed opportunity was presented of preaching to a most attentive audience in the Ancestral Hall. At Heung-Shan, Mr. Ost was treated with considerable abuse. "Foreign devil," "Kill the devil," "Drown the devil," assailing his ears every day as he walked through the streets; but the following quotation from his letter shows that the animosity which such expressions imply is not always very deep-rooted, and that it may be disarmed by a conciliatory demeanour. He says:—

On Friday last, when out selling books, quite a respectable old man from behind a counter said as I passed,

Foreign devil. Kill the devil." I passed on a few paces, and then retracing my steps entered the shop as

if I had not heard his remarks, and offered my books for sale. I succeeded in getting him to buy the Gospels of Matthew and Luke, and a tract. Then after a little talk about the contents of the book just sold, and an earnest word to him to read and reread them with a heart desiring to learn truth, I said to him, "Honourable sir, how is it that you address a friend who has come from a distant country in such language as 'Foreign devil'?" This took him quite aback, and he apologized for what he had said. I told him that I was not anxious for an apology, but

what I wished to impress upon him, was the fact that we were brethren, and ought to treat each other as such. If the children heard venerable seniors (the man had grey hair and a grey moustache) address foreigners in disrespectful language, they would learn to do the same, and I was sure he would not wish to set a bad example to the youth about. After other remarks of a friendly character, I left the shop. My friend was earnest in his invitation that I would call to see him again.

MID CHINA.

The distressing news has arrived by telegram from Shanghai, "Harvey died, cholera, 19 August." The Rev. T. H. Harvey was B.A. of Exeter College, Oxford, and Curate of Portsea. He joined the Mid China Mission in January last year, and has resided at Ningpo since then. By the last advices his marriage with Miss Higginbotham, a lady missionary of the Society at Ningpo, was to take place on August 13th, immediately after which they were to start on a trip to Japan. It would appear, therefore, that the death occurred either at sea or in Japan, and this probably is the reason why the sad intelligence has not arrived until a whole month after the event. Mr. Harvey's last letter to the Secretaries was dated July 11th, and concluded, having reference to a proposal that he with his wife, after their marriage, should take the work in the Tai Chow district, with the words, "I only want you to know that we are ready to go there or anywhere, far or near, or to stay here (though we would like to go forward). I earnestly pray God to show His way and His will." The sorrow of this bereavement to the friends of Mr. Harvey is enhanced by the fact that a few months ago his younger brother died after a very brief illness. We are sure that much prayer will be offered in their behalf.

JAPAN.

In May, Bishop Bickersteth made a confirmation tour in the island of Kiu-shiu of which he has forwarded a brief journal to the Committee. On May 6th the Bishop was at Kami no Mura, an out-station of Kumamoto. He wrote, "The son of the richest man in the village is a very earnest Christian, and there is a nucleus which will, I trust, grow." Of Nobeoka, in the same province of Hiuga, where sixteen adults were baptized in 1888, he writes on the following day, May 7th: "The progress here is scarcely such as I hoped fifteen months ago. The people engrossed in politics and the election of their first parliamentary representatives, which takes place in July." At Kagoshima, which was reached on the 11th, "some signs of progress" were remarked, and a woman, just leaving for the Loo-Choo Islands, was baptized. At Saga, on May 17th, the Bishop wrote, "A new catechist is doing good work here. He is one of the first graduates of the Osaka Divinity School. There has hitherto been a great want of onwardness and energy at this place." Sunday, May 18th, was spent at Oyamada. The Bishop says, "The Christians are in great trouble, owing to a lawsuit and debt. They claimed, but failed to obtain, land lying between them and the next village, mortgaged their own valuable hill-side to raise the legal expenses, and are now unable to pay off the mortgage." Fukuoka was reached by jinricksha and the newly-opened rail-

way on the 19th. The Bishop says, "There is much progress in this district. Three years and a half ago the number of Christians was not ten; now it is over a hundred." On May 25th the new church at Nagasaki, which Archdeacon Maundrell built before he left, was dedicated by the Bishop, and "an excellent sermon," he says, was preached by Terasawa San, the Native pastor of Osaka, who received priest's orders in March.

The Rev. J. B. Hutchinson wrote in July that during the previous six months he had been privileged to baptize twelve men, eleven women, and fifteen children, and a few other candidates, including the young priest referred to in a former letter (see *Intelligencer* for August, page 558).

The Rev. Walter Weston, late C.M.S. missionary, but who was obliged to resign because his weak eyesight prevented his learning the difficult Japanese language, and who is now English Chaplain at Kobe, wrote thus on July 3rd:—

The elections to the first Japanese Parliament are now on, and I was glad to hear this morning that at least two most earnest Christian men had been elected, the one near Yokohama, and the other on the west coast somewhere. A candidate for Hyogo (i.e. Kobe)

district, who had abjured his Christian faith because it seemed to stand in the way of his chances, was eventually returned at the bottom of the poll, whilst the man who headed it is one of the most enlightened men, though not yet a Christian, about here.

LETTERS TO THE EDITOR.

"THE ART OF EVANGELIZATION"

DEAR SIR,—In Mr. Blackett's excellent article on "The Art of Evangelization," in your April number, there is one sentence which ought, I think, to have been guarded by another statement. He speaks of the "vernacular writer" as an essential unit in a well-manned Mission, with "nothing else to do." In this I fully concur; but the vernacular writer, if he is to write to any purpose, must be one who has had long and intimate acquaintance with the people as an evangelistic missionary; else his language will be unidiomatic, and (what is worse) his writing will not be directed to the object which is needed. Nay, more; however qualified a missionary may *have* thus become for vernacular writing, if he does not frequently *renew* his touch with the people for whom he writes by mixing with them as before, his writing will degenerate.

In your very useful article, in the *Gleaner* of the same month, on the East Africa Mission, you define "Pagans" as "heathen without sacred books." I suppose, therefore, that you would call Hindus and Buddhists not Pagans, but only heathen. To this distinction I venture to object. For one thing, it distinguishes words which have always hitherto, as far as I am aware, been treated as synonymous, viz., "villagers" in the Roman empire, and "heathen-dwellers" among our Teutonic forefathers. But, apart from this, it seems to me to elevate a comparatively accidental difference into the position of an essential one. The true distinction, it has always seemed to me, between Jews and Muslims on the one hand, and *all* other non-Christians on the other, is that the former do, and the latter do not, acknowledge the same series of revelations (and no other) as Christians do, at least (in the case of the Jews) up to a certain point. Jews, Christians, and Muslims believe in the *God of Abraham*; no other religionists do. This difference seems to me so essential, as to make a difference of nomenclature desirable. Let the others be heathen or pagans, it does not matter which; let these be only "non-Christians." I may add, that this is the view taken by

Muslims themselves. To them the Hindus are *not*, in spite of their possessing "sacred books," "ahl-i-kitab," i.e. men of the book, which Jews and Christians are.

W. HOOPER.

Mount Albert, Auckland, N.Z., June 15th, 1890.

[Of course Dr. Hooper is quite right about the word "Pagan;" but for convenience it is used by some writers as a designation of those Heathen who are without "book-religions."—ED.]

A BENGALI INQUIRER.

PERHAPS it may interest you to learn something more of the Holy Spirit's working in the heart of a young Bengali gentleman alluded to in a report lately published in the *Intelligencer*. I quote from our Mission Record Book:—

"April 14th.—Sent a letter to Mr. B., urging upon him the necessity of a public confession of his faith in Holy Baptism. I sent him a list of all the New Testament passages bearing upon the subject, and also a little book by the Rev. Canon Hoare.

"April 16th.—Copy of letter received in answer to mine of the 14th:—

"16th April, 1890.

"REV. SIR,—I cannot sufficiently express my gratitude for your kind solicitude for my conversion. It is quite natural for you to think that when I believe in the Trinity and in the Incarnation, what on earth can stand in the way to my baptism? But under the present circumstances many things stand in the way. Though I am not ashamed of the Gospel of Christ, though I clearly perceive that my life-mission will be to live and preach Christ, still I feel that my faith is more intellectual than moral. It has conquered my mind, not my heart and will. I am still unregenerate, and without grace. In such a state, am I not quite unfit for baptism? Moreover, my faith in the supernatural portion of the Gospel is incomplete. I believe in the sinlessness of Christ, which in itself is a miracle more miraculous than all other miracles, but my mind is quite dark as regards His Immaculate Conception. The Resurrection, which *seems* to be the monument of complete conquest of spirit over matter, is still wrapped up in darkness. So you see I am quite unprepared to declare my faith in the "Immaculate Conception and the Resurrection of Body." My mind is terribly sceptic. I have fought my way out, but it seems that I shall have to fight harder battles. So I pray, "Lord, help Thou my unbelief." If the question of utility be considered, I think I will be for the present more useful to the Church from outside than from within. I hope that the above would not in any way cool the ardour of your solicitude for my conversion.

"Yours sincerely, B. B.—."

I cannot give you an account of the thirteen conversations held with Mr. B., but will give you another extract from our Mission Record Book, which may perhaps indicate the advance made:—

"May 29th.—Last night Mr. B. delivered a lecture before a 'Young Men's Society,' the subject being 'Keshab Chandra Sen.' It was treated thus:—

"I. European testimony to Mr. Sen's character and work. (Max Müller and the Chancellor of Calcutta University at the time of Mr. Sen's death.)

"II. Mr. Sen's teaching. (a) Social—position of woman. (b) Political—eminently loyal. (c) Religious—(1) Asceticism; (2) Independence; (3) Prayer; (4) Position of our Blessed Lord.

"Under (4) Mr. B., in clear and unmistakable terms, went even beyond Mr. Sen's statements, appealing to the Gospels and the Creeds of the Catholic Church of Christ. From the evidence of the Gospels and Creeds he urged a heart's surrender to the Incarnate Son of God. The audience numbered over 250, and were restive under his final heart-stirring and eloquent appeal."

His faith in the Divine Lord is now fixed and unwavering, but he feels that several months must elapse ere he can be baptized, and is firmly convinced that his must be a state of probation for a short time. The period of his waiting will not be one of inactivity, as he will be a voluntary worker with us outside the

visible Church. He has resigned his position as a teacher in the Brahma Samaj School here, and will devote his time, talents, and money to the work to which he has been called. We have the first streak of the dawn of a brighter future for this city. For once here the Gospel will be preached by one who cannot be termed a "Rice-Christian." He has given up all, and will take nothing in return.

The experience of the last two months has been as a dream. The silent leaven of God's Word and the Holy Spirit's work in the hearts and consciences of many are now manifesting themselves. Many are being deeply stirred.

June 10th, 1890.

AN INDIAN MISSIONARY.

MISSIONARY SERMONS.

DEAR SIR,—May I be allowed to follow the writer in this month's *Intelligencer*, and suggest another "hint to the clergy"? Soon after being appointed to a small country living, I introduced the C.M.S. to my people. I lectured about the Society, and also tried in my sermons to stir up interest in missionary work. The time at last came for having the "annual sermons," with collections. As a regular deputation was out of the question, I asked two neighbouring clergymen to preach for the Society. Both were good men, and I knew they frequently preached for the Society; one was an Hon. District Secretary, and a diligent reader of missionary news. I was expecting great things, and had told my people to expect interesting missionary sermons. But to my bitter disappointment, not one word was said on behalf of the C.M.S. by either preacher, beyond casually mentioning that the offertory that day would be given to the Society. People came expecting to hear missionary sermons, and yet not one fact about the awful state of the heathen, or missionary work, or the Society, was given! The preacher in the evening, the Hon. District Secretary, spoke for more than half an hour. He gave a good "Gospel" sermon, but he seemed totally to have forgotten the reason why he was occupying my pulpit. He knew I preached the Gospel faithfully, and that my people had not yet had C.M.S. sermons.

Now, as country parishes have to rely so much on the clergy in the neighbourhood to act as deputations for the C.M.S., do let me urge on those who undertake this work, not to preach an old sermon suitable for any Sunday, with perhaps a few sentences about the heathen dragged in at the end. If they expect their sermons to be profitable to the cause they profess to advocate, *facts must be given*. What wonder that there is such a complaint of want of interest in missionary work in the country parishes, if the special opportunities for kindling interest are thus lost. And my experience in this respect is not confined to my own parish.

But while I would thus address a "hint" to my fellow-clergy, may I say a word to the authorities at headquarters? It is my firm belief, that if the Society would at least double its Association Secretaries, the contributions from the country parishes, which are the mainstay of the Society, would far more than repay the additional outlay of salaries.

September 16th, 1890.

A COUNTRY PARSON.

"HINTS TO THE CLERGY."

SIR,—With reference to the letter from Mr. Hargrove in your September number may I remind him, and your readers generally, that a clergyman may in the pulpit use any prayers which he thinks proper, provided they do not contain false doctrine. That is to say, he may make part of his sermon a meditation or a prayer. Perhaps it is not quite regular that the congregation should audibly say "Amen;" still less that the choir should intone it. CHI KAPPA.

Errata.—In Dr. Koelle's letter in our last number, p. 636, line 16, read *Non-Christian* in place of *Christian*; and in line 28, the *evil* in place of *evil*.

THE MONTH.



IT is quite natural that the Letter to the Committee from C.M.S. friends at Keswick, suggesting an Appeal for One Thousand Additional Missionaries, should have led to searchings of heart and to friendly criticism. We are only surprised at the widespread approval the proposal has met with; and we are not at all surprised at the two main lines on which objections have been offered. First, a fear has been expressed that "the principles of Keswick" are being adopted "in place of those which have so long obtained in Salisbury Square;" and the ground of this fear is stated to be the tone of the article "Forward" in the last *Intelligencer*. Now, in all truth and soberness, we have not the least idea what the "principles of Keswick" are which that article is supposed to advocate, nor what "Salisbury Square principles" are being superseded. That article carefully explained that the Letter had nothing to do with the "Keswick Convention" as such. It might have emanated from a similar party of friends at the Church Congress, except that (as we stated) the minds and hearts of the friends who signed the letter had certainly been stirred to fresh faith and hope by the influence of the Keswick meetings. But out of twenty-one signatures, only five or six are in any way identified with the Convention, and about half the number had never been there before. Moreover, if Canon Gibbon, Mr. Barlow, Mr. Webb-Peploe, Mr. Moule, and some of the others are not depositaries of "Salisbury Square principles," it is hard to know who is. With regard to the criticisms on our article, we only wish our friends would just read the article and the criticisms together, and judge for themselves how far the former is even accurately quoted, not to speak of being fairly represented! But we have no wish for controversy with critics who we doubt not are sincere friends, and we shall refrain from pointing out the misleading way in which our remarks are referred to. Let us only say this once for all, that we hold to old "Salisbury Square principles" with all our hearts, and only wish Henry Venn and Henry Wright were with us now to rejoice—as they would do—over our recent forward movements.

THE other line of objection is the old one about our Home Heathen. We deeply sympathize with the over-worked parish clergy, who most naturally feel that any large exodus of picked men will tend to cripple still more the efforts they are faithfully making for the evangelization of their fellow-countrymen. But the alarm expressed at the suggestion that a thousand additional missionaries should go forth shows of itself how strangely the realities of things are missed. There are five thousand parishes supporting C.M.S. in one way or another. Let us assume that one thousand of these are supporting it with heart and soul. (If the proportion is greater, our argument is stronger.) Suppose *one* worker spared from *each* of these thousand parishes: who would feel it? Yet that would give us what we ask for! The fact is that we have yet to grasp the utter disproportion in the number of our home and foreign workers. C.M.S. has four hundred missionaries, clerical, lay, and ladies: how many clergy, laymen, and ladies are there working in C.M.S. parishes at home? Forty thousand? That only gives eight per parish, which is of course much below the mark; yet it is one hundred times the four hundred.

AND then as regards support of Home and Foreign Missions. It is utterly

misleading to take C.M.S. and C.P.A.S., and compare them. You must take, on one side, C.M.S., C.E.Z.M.S., South American, C. and C.C.S., Jews (which is partly foreign), and any other smaller foreign object; and, on the other side, not C.P.A.S. only, but all support to local objects, and to town objects, and to British objects: curates, Scripture-readers, Bible-women, mission-halls, day-schools, Sunday-schools, night-schools, dispensaries, institutes, &c., &c., and help to East End Missions, and Seamen's Missions, and Tract Societies, and Temperance Societies, and Reformatories, &c., &c. Take any parochial report: you will sometimes find C.M.S. first in the amount raised for it, or second to Schools; but then it is the one, or almost the one, foreign cause supported; while the funds for home objects, though far greater in the aggregate, are distributed among a host of various agencies.

THE death of the Rev. David Hinderer removes nearly the last of our old West African veterans. His name is best known through the interesting memoir of his much-loved and lamented wife, *Seventeen Years in the Yoruba Country*. Even in her life-time (she died in 1870) Ibadan was one of the best-known C.M.S. stations in the world, through her delightful letters in the Society's magazines. But quite apart from her, Mr. Hinderer was an able missionary whose name deserves all honour. He was one of our recruits from the Basle Seminary (where his face, as that of a chubby youth, may still be seen among the interesting portraits on the walls); and after further training at Islington, and ordination by Bishop Blomfield, he went out to Africa in January, 1849. He retired for a time in 1869; but in 1874 he again went forth, and founded the Mission stations at Leke and Ode Ondo. Even after his final retirement, in 1877, he did much valuable translational work in the Yoruba language for the Bible Society and the Religious Tract Society. To the last he was the simple believer in a living Saviour, patient amid great suffering for many years, taking the deepest interest in all African matters, and only longing to depart and to be with Christ. He entered into rest on September 16th, at Bournemouth.

WE do not mourn the old veteran, transplanted from weakness and suffering into the presence of his Lord; but we do mourn the young and vigorous soldier of the cross, however true it be that he is still more to be envied. The death from cholera of the Rev. T. H. Harvey, formerly Curate of Portsea, who went out to Ningpo not two years ago, is a heavy loss to the Mid China Mission. Few of our younger men had thrown themselves into the work with more whole-hearted ardour. (See under the Mission-Field, p. 721.)

OUR friends will hear with deep interest that the bones of Bishop Hannington have been recovered. Mr. Walker's statement, which we print on p. 717, is truly remarkable. One is reminded of the ark of God in the land of the Philistines. The white man's body is passed on from village to village, each fearing lest it should bring disaster. Ultimately a hut and a framework are found for it, and a keeper appointed to watch over it; and then come droughts and bad harvests, which the people attribute to its presence. At last the bones are handed over to an Englishman who has come from the coast by the route which Hannington, in his last moments, declared that he died to secure! Truly it is a strange history.

THE Rev. J. P. Haythornthwaite, M.A., Association Sec. of the Society for the South of Ireland, has been accepted for missionary service, and appointed

to the Principalship of St. John's College, Agra, which is about to be vacant through the return home of the Rev. G. E. A. Pargiter.

OF the missionaries mentioned on p. 729 who are returning once more to the mission-field, there are two (or four, including the wives) whose names are peculiarly welcome in the list. The Rev. A. H. Lash and Mrs. Lash are well known in connection with the Sarah Tucker Schools in Tinnevely, which they were mainly instrumental in raising to their present high efficiency. They go to Travancore to do a similar work there. The Rev. J. Ireland Jones and Mrs. Jones, of Ceylon, have been detained at home five years by Mr. Jones's ill-health; but through God's goodness he is now restored, and they will be warmly welcomed on their return to Ceylon.

NOTICE has already been given of the Valedictory Dismissal. We would remind our friends that it is to be held this year in the evening, at Exeter Hall, on Tuesday, October 7th, at 7 p.m. Several of the missionaries will speak, and an address will be given by the Rev. S. A. Selwyn, Vicar of St. James's, Hatcham. A special administration of the Holy Communion for the outgoing missionaries and their friends will take place at St. Bride's Church, Fleet Street, on Wednesday, October 8th, at 11 a.m. The address to the missionaries will be given by the Rev. Canon Girdlestone, minister of St. John's Chapel, Hampstead.

As some of the missionaries have had to sail before October 7th, they were taken leave of at a special Committee meeting on September 16th. These included the following missionaries returning to their respective fields:—Rev. J. and Mrs. Huber, to Palestine; the Rev. J. and Mrs. Redman and Mrs. Heaton, to Sindh; the Rev. R. Bateman, to the Punjab; the Rev. J. Stone, to the Telugu Mission; the Rev. J. W. Balding, to Ceylon. Also, of the new missionaries, the Rev. W. J. Humphrey, for Sierra Leone; and the Rev. Barclay F. Buxton and his party (see p. 729), for Japan. The meeting was not public, but there was a crowded attendance of friends. After the Instructions of the Committee had been delivered, and the brethren had replied, a farewell address was given by the Rev. G. F. Head, and the Rev. Canon Gibbon commended the whole party to God in prayer. Mr. Head's address was exceedingly impressive. He reminded the missionaries that they had been *selected, sanctified, and sent* by God, and would be *supported* by His grace and *satisfied* with His blessing.

FAREWELL Meetings, to be addressed by some of the outgoing missionaries, have been arranged for the following places:—Nottingham on September 30th; Bournemouth and Newcastle-on-Tyne, on October 10th; Cambridge on October 13th; Reading on October 20th; and Exeter on November 7th. Two have already taken place, at Tunbridge Wells and at Bishop's Stortford. The Tunbridge Wells meeting was a very remarkable one, hundreds being unable to get in, although the Great Hall was used. Canon Hoare presided; and his son, the Rev. J. C. Hoare of Ningpo, and the Rev. W. J. Humphrey, Curate of St. Peter's, who is appointed Principal of Fourah Bay College, were among the speakers.

THE Church of England Zenana Society will meet at the Mildmay Conference Hall on Thursday, October 2nd, at three o'clock, under the presidency

of Sir C. Aitchison, K.C.S.I., when twenty-four ladies are to be taken leave of, eight returning to their stations, and sixteen going out for the first time ; twenty-one being for India and three for China. The Society for Promoting Female Education in the East will hold its valedictory meeting on October 8th.

INDIA is being more and more visited in the cold season, not only by politicians and *littérateurs* and students and sportsmen, but by the messengers of Christ. The "missioner" is becoming as distinct a variety of them as the "missionary." This year we are aware of three parties going out to work among the Europeans, the Eurasians, and the English-speaking Natives. (1) The Rev. W. Haslam, the veteran evangelist, is going out on the same lines and in the same connection as Mr. Grubb and his party last winter. (2) The Rev. W. T. Hollins, Vicar of St. Peter's, Bristol, proposes to visit many of the C.M.S. centres and conduct special services as opportunity may be afforded him. (3) Dr. Pentecost, the well-known American preacher who was in England with Mr. Moody, is going to North India for an evangelistic tour, accompanied by a party of friends, among whom are the Hon. Gertrude Kinnaird and the Hon. Emily Kinnaird, so well-known and much esteemed for their labours respectively in the I.F.N.S. and the Y.W.C.A., the two Societies of which their late mother, Lady Kinnaird, was President.

THE annual meetings of the three London Unions, which are also the opening meetings of the new session, are all to be held this month. The Lay Workers' Union hold theirs on the evening of October 6th, when the Bishop of Sierra Leone will address the members ; the Ladies' Union, on Thursday, October 16th, at 2.45 p.m., when the Rev. T. W. Drury, of the Islington C.M. College, will deliver an address ; and the Junior Clergy, on Monday, the 20th, Bishop Barry delivering the inaugural address. All the meetings will be held, as usual, at Salisbury Square.

THE arrangements for the Gleaners' Union Anniversary are not yet complete ; but we propose the following outlines. Friday, October 31st, is the day, in lieu of November 1st, as that day falls on Saturday. Programme :— At 10.30 a.m., Short Prayer-Meeting at the C.M. House. At 11.30, Holy Communion at St. Mary-le-Strand Church, with short address. At 3 p.m., Conference in the Lower Exeter Hall. At 7 p.m., Public Meeting in the Large Exeter Hall. Full programmes and tickets will be sent to the Secretaries of Gleaners' Union Branches, and to other friends.

THE C.M. SHEET ALMANACK FOR 1891.

THE Almanack for 1891 is now ready. It contains fifty-two small pictures specially engraved, arranged in groups according to the Society's Missions, and illustrating scenes and incidents in Missionary Life and Work. The Daily Texts are on the Eternal purposes of God in the salvation of the world. There is also the usual information regarding the C.M.S. and of a general character. The whole printed in red and black. Clergy desiring a good parish almanack are invited to apply for a specimen copy.

WILL friends who have read the Society's Report for this year and have no further use for their copies send them to the C.M. House ? In the desire to keep the expense of printing as low as possible an insufficient number was printed.

OUR AUTUMN REINFORCEMENT.

THE following are among the new missionaries sailing this autumn. The list will probably be larger yet :—

West Africa.—Rev. W. J. Humphrey, M.A., late Curate of St. Peter's, Tunbridge Wells.

Soudan and Upper Niger.—Miss A. L. Clapton, Miss A. Griffin.

Eastern Equatorial Africa.—Miss E. S. Perrin, Miss M. A. Ackerman.

Egypt.—Mrs. Bywater and Miss J. B. Bywater.

North India.—Rev. H. Gouldsmith, M.A., late Curate of St. James's, Hatcham, and Mrs. Gouldsmith; Rev. H. J. Molony, B.A., late Curate of St. Stephen's, Newcastle; Rev. E. T. Sandys, M.A., late Curate of Aston, Birmingham; Rev. A. G. Lockett, B.A., late Curate of St. Paul's, Dorking; Rev. J. N. Carpenter, B.A.; Rev. J. P. Haythornthwaite, M.A., late Assoc. Sec., C.M.S.; Rev. W. L. McLean, Rev. A. E. Keet, Rev. W. G. Proctor, of Islington College; and Mr. J. W. Goodwin and Mr. E. R. Jackson, Lay Evangelists.

Punjab and Sindh.—Mrs. G. R. Ekins (accompanying her husband); Rev. H. F. Wright, M.A., late Curate of Ripley; Miss A. F. Wright, Miss C. Warren; Rev. C. E. Tyndale Biscoe, M.A., late Curate of Whitechapel; Rev. D. Davies, Islington College.

Travancore.—Rev. A. J. French Adams, M.A., late Rector of Foscott, Bucks, and Mrs. French Adams.

South China.—Dr. Mears and Mrs. Mears; Rev. T. McClelland, B.A., Dublin, late Curate of St. Paul's, Sheffield; Miss Kathleen Power.

Mid China.—Rev. G. W. Walshe, Islington College; Dr. F. W. Browning; Miss B. Bullock, Miss L. H. Barnes, and Miss Wells.

Japan.—Rev. C. T. Warren, B.A.; Rev. H. L. Bleby, Islington College; Rev. D. Marshall Lang, M.A., late Curate of St. Mark's, Reigate; Miss G. Nott, Miss M. Hunt, Miss K. Ritson, Miss H. Riddell; Rev. Barclay F. Buxton, M.A., and his party, consisting of Mrs. Buxton, Miss Sander, and Miss Thompson (with two lay evangelists not on the C.M.S. roll, and the wife of one of them).

The following missionaries are sailing to mission-fields other than those in which they have hitherto worked :—

Rev. G. R. Ekins, late of Persia, to the *Punjab*.

Rev. T. R. Hodgson, also late of Persia, to *Western India*.

Right Rev. Bishop and Mrs. Hodges, late of Ceylon, to *Travancore*.

Rev. A. H. and Mrs. and Miss Lash, formerly of Tinnevely, to *Travancore*.

Rev. H. McC. E. Price, B.A., late of West Africa, to *Japan*.

The following are returning to their former fields after furlough or sick leave :—

Yoruba Mission.—Rev. J. Vernal and Mrs. Vernal.

Palestine.—Rev. J. and Mrs. Huber; Miss A. M. Elverson.

Persia (Baghdad).—Dr. H. M. and Mrs. Sutton.

North India.—Rev. A. H. and Mrs. and Miss Wright; Miss Sampson; Mrs. H. D. Williamson (rejoining her husband); Rev. James Brown.

Punjab and Sindh.—Rev. J. and Mrs. Redman; Mrs. Heaton (rejoining her husband); Rev. E. and Mrs. Guilford; Rev. R. J. Kennedy; Dr. S. W. Sutton; Rev. T. J. Lee Mayer; Rev. R. Bateman.

Madras.—Rev. H. D. and Mrs. Goldsmith.

Telugu Mission.—Rev. J. Stone.

Ceylon.—Rev. J. and Mrs. Ireland Jones; Rev. J. W. Balding.

South China.—Rev. W. and Mrs. Banister.

Mid China.—Mrs. Symons (rejoining her husband); Rev. J. and Mrs. Neale.

[N.B.—This list differs slightly from the one in the "C.M. Gleaner." After the "Gleaner" went to press, the Medical Board refused leave to go out to three of those included.]

THE SOCIETY'S ASSOCIATION SECRETARIES.

FROM time to time vacancies occur in the staff of our Association Secretaries; and the Committee are anxious to let the friends of the Society know something of the character of the work which devolves on these home agents, in order that when occasion arises they may communicate the names of suitable candidates to headquarters.

The whole of England and Wales is divided into thirteen areas, each of which is placed under the special charge of an Association Secretary. His duties are (briefly stated)—

(1) To watch over the interest of the Society throughout the district assigned to him.

(2) To preach and speak on behalf of the Society.

(3) To encourage all classes of workers, members of Unions, &c., and to co-operate generally with the Hon. Dist. Secretaries.

(4) To correspond with Local Secretaries in those parts of the country for which no Hon. Dist. Secretary has been appointed.

(5) To arrange, when necessary, for the presence of Deputations in behalf of the Society.

It is obvious from the above statement that the Committee require for such posts men possessing peculiar gifts. It is essential that an Association Secretary be a man of some pulpit and platform power, with an aptitude for business and organization; that he possess a considerable amount of tact; and that he be permeated with a deep missionary spirit. Over and above all, he must be an Evangelical Churchman of a high spiritual tone. Such a man, under God's blessing, will prove a real blessing to every town, parish, and house which he visits, and the cause of Foreign Missions will be proportionately advanced.

Will friends of the Society into whose hands this notice may fall very kindly communicate with the Secretaries whenever they come across clergymen, say of at least five years' standing in the ministry, whom they can recommend as suitable candidates for such posts?

Is it too much to expect that some young clergy, who have the ability, may be made willing, from love to the Master, to offer themselves for this anxious but blessed work, and be at their own charges, thus relieving funds to be employed in the foreign field? Any further information will gladly be supplied on application to the Secretaries.

B. B.-G.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Autumn Reinforcement (p. 729). Prayer for each and all going out.

Thanksgiving and prayer for the Soudan and Upper Niger Mission (p. 680). Prayer especially that the missionaries may be endued more and more with wisdom, faithfulness, and love; and that many converts from Mohammedanism may be granted them.

Prayer for Peshawar and the Afghans (p. 674); specially that the present bitter opposition to the Zenana Mission may be overruled for good.

Prayer for Persia (p. 717); for the Noble High School (p. 719); for the Sarah Tucker Schools (p. 719); for the Japanese Christians (p. 721).

Prayer for Divine guidance in connection with the proposed extensions in China (p. 705).

Prayer for Bishop Tucker and his party, and for Uganda.

Prayer for the missionaries sailing this month, or who have already sailed.

HOME WORK OF THE SOCIETY.

Aylesbury.—On Sunday, August 24th, the Rev. J. G. Watson preached in Holy Trinity Church, Walton, on behalf of the Society. On Monday evening a meeting was held in Walton Schoolroom; the Vicar, the Rev. F. Young, presiding, and the Rev. J. G. Watson attending as a Deputation.

Buxton.—The Annual Meeting of the Buxton Deanery Branch was held in an ante-room of the Town Hall on Monday, August 18th. There was a very large attendance. The Rev. Canon Andrew, M.A. (Vicar of Tideswell and Rural Dean of Buxton) presided. The Secretary (the Rev. C. S. Green) read the report, which stated that the following places contributed as under:—Buxton parish (St. John's and St. James's), 14*l.* 3*s.*; Trinity Church, 39*l.* 6*s.* 9*d.*; last missionary meeting, 28*l.* 11*s.* 7*d.*; total for Buxton, 82*l.* 1*s.* 4*d.* Burbage, 6*l.* 14*s.*; Chapel-en-le-Frith (including Ladies' Working Party, 24*l.*), 72*l.* 6*s.* 5*d.*; Fairfield, 6*l.* 5*s.* 2*d.*; Tideswell, 18*l.* 13*s.* 2*d.*; Wormhill, 12*l.*; total for Buxton Deanery, 202*l.* 18*s.*, no result being received from Peak Forest. After a small expenditure, they had been able to send to the Parent Society 199*l.* 2*s.* 6*d.* Addresses were subsequently given by the Rev. H. D. Goldsmith, of Madras, and others. Mr. Goldsmith preached in Trinity Church on Sunday in behalf of the Society.

Dumfries.—Two Sermons were preached on Sunday, August 24th, in the Chapel, Maxwellton, by the Rev. A. H. Arden, M.A., late a missionary in the Telugu Mission, South India. On Monday evening a meeting on behalf of the Society was held in Maxwellton House. About one hundred were present. The Rev. Sir Emilius Laurie occupied the chair. The meeting having been opened with prayer by the Rev. P. Playfair, the Chairman gave an address, and was followed by the Rev. A. H. Arden, who spoke at length on Mission work in South India, in which he was engaged for twenty years. The meeting closed with a vote of thanks to the Rev. Mr. Arden, and the Benediction. Collections were made at both services and at the meeting, amounting in all to 37*l.* 2*s.* 6*d.*, of which 23*l.* 6*s.* was subscribed at the meeting.

Guernsey.—The Seventy-second Anniversary of this Association was held on August 10th and following days. Sermons were preached in aid of the Society in the Churches of Holy Trinity, St. James, St. John, St. Saviour, the Forest, and also in St. Peter's, Sark. The Deputation consisted of Archdeacon Reeve, of N.-W. America, and the Rev. A. H. Wright, of Benares. On Monday evening the General Meeting was held in St. Peter Port Sunday-school Room, the chair being taken by H. S. Thomas, Esq. (retired Indian Civil Service), who bore the most decided testimony to the labours of the missionaries of the Society as seen by him during upwards of thirty years' residence in Madras, where he served on the Corresponding Committee. The Rev. N. Cathcart, local Hon. Sec., read the Treasurer's report, which showed the receipts of the Auxiliary for the year ending December, 1889, were 391*l.* 10*s.* 4*d.* He paid a warm tribute to the energy and zeal with which Mr. de St. Dalmas had discharged the duties of Treasurer for nearly thirty years, and regretted to have to announce that, through failing health and advancing years, he was now compelled to resign that office. In the name of the Committee he presented the name of Colonel Harry Harvey as a fitting successor to Mr. de St. Dalmas. The appointment was most cordially received by the meeting, and suitably acknowledged by Colonel Harvey. The meeting was then addressed by both members of the Deputation.

On Tuesday evening the Rev. A. H. Wright addressed the Juvenile Association, while Archdeacon Reeve went to Alderney, and held a meeting under the presidency of the Rector, the Rev. J. Le Brun.

On Wednesday evening a meeting was held at St. Sampson's, the Rev. J. Mignot presiding in the absence of the Rector, the Rev. A. E. Carey.

On Thursday evening a meeting was held at St. Martin's, under the presidency of the Rector, the Rev. C. Robinson, who cordially commended the Society to the

continued support of his parishioners. In this parish the first Church Missionary Association in the island was established, in the year 1813; since which time it has held its place in the affections of the parishioners. The Treasurer, Mr. J. R. Tardif, read the parochial report, and earnestly and cordially pleaded in behalf of Missions to the heathen.

On Thursday afternoon a Drawing-room Meeting was held, when a considerable number of ladies and gentlemen attended, and listened with the deepest interest to the stirring addresses of both members of the Deputation.

On Friday evening a meeting was held at St. John's, the Vicar, the Rev. H. Clark, in the chair, at which, as well as at the other meetings, the Deputation spoke.

The Sermons in Sark were preached by the Vicar, the Rev. C. Vermeil.

N. C.

Hoddesdon.—The Annual Summer Meeting was held on Monday, August 18th, in the grounds at Rose Hill, by kind permission of Mrs. Dawson Campbell, when the Rev. A. W. Bailey (the Deputation) gave an address on work in the Punjab.

Llanrwst.—Special sermons were preached at both churches on Sunday, August 17th, by the Society's Deputation, the Rev. J. T. Lewis, Hull, and the Rev. T. Tudno Jones. St. Mary's English Church was very crowded in the morning, when Mr. Lewis preached; and the evening attendance was almost as large. On Monday evening, a Missionary Meeting was held at the National Schoolroom; the Rev. Chancellor Jones, in the chair. The Rev. J. Davies spoke, after which a deeply interesting address on the operations of the Society was delivered by the Deputation (the Rev. J. T. Lewis), followed by the Rev. Mr. Wilson, of Bath. The meeting was opened with prayer by the Rev. T. Tudno Jones, and closed with the Doxology and the Benediction. The collections exceeded those of many previous years.

Newquay.—Perhaps a more than usual interest was imparted to the Annual Meeting held here on September 1st by the presence of the Lord Chancellor, who, as a Vice-President of the Society, took the chair. The meeting was opened with prayer by the Vicar of St. Columb Minor. After having spoken of the vast openings in Africa and China, Lord Halsbury next spoke of the self-devotion of the missionaries, and contrasted the interest taken and money spent in worldly enterprises with that given for the spread of the Gospel, remarking that half a million was spent upon a single ironclad, while, on the other hand, wide fields of ignorance and folly were left with no one to help or save. He added, that he did not say that they might look forward to the end of all war before the Great Master should come and gather in the harvest, but he did say that there was an opportunity of showing greater interest, and spending increased funds, upon what all Christians regarded as the highest and noblest things of all. The meeting was then addressed by the Deputation, the Rev. G. C. Williamson; also by the Rev. Prebendary Davis, of Collumpton, and the Rev. T. Hall Shaw, of St. Paul's, Canonbury.

South Shields.—A meeting was held on August 26th in Holy Trinity Schoolroom, Commercial Road. The Rev. John Coulson, Vicar of the parish, occupied the chair, and there were also present the Revs. R. E. Holmes, Curate; H. Morton, Rector of St. Stephen's; J. Wingate, Vicar of St. Jude's, South Shields; and Canon Tristram, of Durham. The Chairman gave an account of the collections made on behalf of the Society during the past year. Canon Tristram delivered a stirring address on the work of the Society, and remarked that it was growing in every possible way. An encouraging sign was that during the past year no fewer than eleven missionaries had gone out from the county of Durham alone, including the Rev. F. N. Eden, who resigned his living at West Hartlepool, and Bishop Tucker from the City of Durham. Referring to the Mission work in Africa, he said that if once there was an absolute suppression of the inner slave-

trade of that country it would become open for commerce, for enterprise, for colonization, and for Mission work. The speaker next gave an account of the work of the Society in Japan, where he has a daughter engaged in the mission-field. Mr. Robins, of London, who is about to go out as a missionary, and the Rev. J. Wingate, also delivered addresses.

Swanage.—The Annual Sermons were preached in St. Mary's Church on Sunday, August 17th, morning and evening, by the Rev. A. E. Ball, from Karachi. The collections amounted to 20*l.* 0*s.* 5*d.* On Monday, the annual meeting was held in the National Schoolroom, the Rev. T. A. Gurney presiding. The Rev. A. E. Ball gave an address, relating his experience of missionary work in India.

Tiptree.—On Sunday, August 17th, sermons were preached by the Rev. Rowland Bateman at Tiptree Church, both morning and evening. The collections realized 2*l.* 7*s.* 9*d.* In the afternoon Mr. Bateman preached at Inworth, when 13*s.* 3*d.* was collected. On Monday, August 18th, the Annual C.M.S. Meeting was held in the Rectory garden at Tiptree, and the weather being delightfully fine there was present a goodly number of friends from the neighbourhood, as well as parishioners. The Rev. R. Bateman, a Native Indian gentleman (Mr. Dacca), and Dr. Sutton, one of the Society's medical missionaries at Quetta, spoke.

Wrexham.—The Anniversary was held on Sunday and Monday, August 31st and September 1st. The Rev. J. W. Dixon, Association Secretary, preached in the Parish Church on Sunday morning, and at St. Mark's at night. The Rev. W. Banister, from China, preached in St. Mark's in the morning, and in St. Giles' at night. On Monday evening the Rev. G. T. and Mrs. Birch gave their Annual Church Missionary Tea Party; the Annual Public Meeting, which was crowded, followed. Dr. E. Williams took the chair, and after a few introductory remarks, called upon the Rev. G. T. Birch, the Hon. Sec., to read his report, which was most encouraging, stating as it did that the total contributions from Wrexham were larger than last year by several pounds. The Rev. W. Banister gave a most interesting account of his labours in China. The Rev. J. W. Dixon followed, and spoke of the great progress which the Society had made. It was stated that the proceeds of the sale of work which Mrs. Birch and other ladies held a short time ago amounted to 50*l.*, and the total sum received from Wrexham had been 142*l.*, or 5*l.* more than last year.

Wallingford.—Sermons were preached on Sunday, August 24th, at St. Peter's Church, by the Rev. W. Banister, missionary from China, and on Monday evening the Annual Meeting was held in the Town Hall; Alderman T. F. Wells in the chair. There was a good attendance. From the report read by the Rev. A. W. Russell, it appeared that the sum of 119*l.* 15*s.* 10*d.* was sent to the Society during the past year, including two special donations for the higher education of women in India. The Chairman having introduced the Deputation, the Rev. W. Banister spoke of his nine years' experience in Fuh-Kien, China. The Rev. W. Ostle then spoke briefly of the home work of the Society, and the meeting concluded with the usual votes of thanks. The sum of 7*l.* was collected in church, and 10*l.* 14*s.* at the doors of the meeting, including a cheque for 5*l.*

THE Society's cause has also been advocated during the months of July and August, by either Sermons or Meetings, or by both, at Watton, Luton, Sheringham, Maidstone, Mountsorrel, Chobham, Melmerby, Easington, Cromer, Woodville (Leicester), Penrith, Sowerby, Troutbeck, Long Horsley, Northam, Oughter-shaw, &c.

SALES OF WORK have also been held at Bishop's Stortford, Hastings, Walton, Cromer, Wrexham, Luton, &c.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 9th, 1890.—The Rev. J. P. Haythornthwaite, M.A., St. John's College, Cambridge, Association Secretary of the Society for South Ireland, having offered himself for the post of Principal of St. John's College, Agra, the question of his appointment was referred to the Vacation Sub-Committee on the 16th instant to be disposed of.

The Rev. H. Evington, recently returned from the Japan Mission, was present, and conversation held with him. He stated that he had been sixteen years in Japan, with a very short furlough in 1881, Mrs. Evington having been there nine years, and both having enjoyed good health. Mr. Evington said that though outward indications of progress had been recently checked by increased opposition from Buddhist political excitement, which had affected every branch of the work, there were still open doors everywhere for evangelistic effort, both in schools and among the adult heathen, and that the work continued to yield fruit. Among the Japanese Christians there were several of whom their heathen acquaintance acknowledged that in them they had "seen the Gospel." There seemed no fear of their falling into sacerdotalism; but tendencies of the opposite kind were not infrequent.

Authority was given to complete the sale of the Church Missionaries' Children's Home at Highbury to the School Board for London.

The Committee further considered the question of Dr. Harpur remaining at Suakin to carry on medical work, and to receive famine orphans, but further decision was deferred until it could be ascertained whether General Haig could form a Committee, and appeal for funds for the assistance of the orphans.

It was resolved to request the Society for Promoting Christian Knowledge and the British and Foreign Bible Society to publish works in Swahili and Giriama prepared by the Rev. W. E. Taylor.

Other matters were referred to the Vacation Sub-Committee, to meet on September 16th.

Vacation Sub-Committee, September 16th.—The appointment of the Rev. J. P. Haythornthwaite to the Principalship of St. John's College, Agra, referred to this Committee by the General Committee of September 9th, was agreed to.

Various other matters were disposed of.

General Committee (Special), September 16th.—The Committee took leave of the following Missionaries:—The Rev. W. J. Humphrey, proceeding to Sierra Leone; the Rev. R. Bateman, returning to the Punjab; the Rev. J. and Mrs. Redman and Mrs. Heaton, returning to Sindh; the Rev. J. Stone, returning to South India; the Rev. A. J. and Mrs. French Adams, proceeding to Travancore; the Rev. J. W. Balding, returning to Ceylon; and the Rev. Barclay F. Buxton and party, proceeding to Japan. The Instructions of the Committee were delivered by the Secretaries, and the Missionaries having replied they were addressed by the Rev. G. F. Head, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Gibbon.

NOTES OF THE MONTH.

DEPARTURE.

West Africa.—The Rev. W. J. Humphrey left Liverpool for Sierra Leone on Sept. 20.

ARRIVALS.

South India.—The Rev. A. K. and Mrs. Finnimore left Madras on July 15, and arrived in England on Aug. 19.—Mrs. J. B. Panes left Madras on Aug. 12, and arrived at Bristol on Sept. 13.

Ceylon.—The Rev. D. and Mrs. Wood left Colombo on Aug. 15, and arrived in London on Sept. 13.

BIRTHS.

Eastern Equatorial Africa.—On Aug. 4, at Alcester, the wife of Dr. E. J. Baxter, of a son.

Palestine.—On July 25, the wife of Mr. G. Nyland, of a daughter.

North India.—On July 18, at Allahabad, the wife of the Rev. H. M. M. Hackett, of a son.

North Pacific.—On Aug. 24, at Ipswich, the wife of the Rev. C. B. Nash, of a son.

MARRIAGES.

On Sept. 3, at Lowestoft, the Rev. H. McC. E. Price to Miss A. G. Millard.

On Sept. 4, at Christ Church, Rotherhithe, the Rev. G. R. Ekins to Miss B. F. Mitchinson.

DEATHS.

Mid China.—On Aug. 19, the Rev. T. H. Harvey, of Ningpo.

On Aug. 15, the Rev. Modhu Sudun Seal, retired C.M.S. pastor, formerly of the North India Mission, aged 75.

On Sept. 16, at Bournemouth, the Rev. David Hinderer, formerly of the Yoruba Mission.

Contribution List.

In the following list of receipts from August 11th to September 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Leighton Buzzard	13	0	0
Bristol	250	0	0
Buckinghamshire: Drayton Beauchamp	4	12	0
Penn.	3	6	0
Cambridgeshire: Weston Colville	3	15	0
Chehire: Cloughton: Christ Church.....	16	10	3
Cornwall: Pillaton.....	1	0	6
Pyder, Deanery of	35	0	0
South Hill and Callington.....	9	9	5
St. Austell.....	19	19	3
St. Germans.....	4	6	2
Cumberland:			
C. Ckermouth, &c.: Buttermere.....	5	0	7
Dalston.....	2	0	0
Rose Castle	4	0	0
Silloth: Christ Church.....	36	4	8
Dorsetshire: Compton Valence.....	1	0	0
East Stoke	4	5	9
Hinton	1	9	0
Swanage	21	15	2
Wool	2	0	5
Essex: Colchester, &c.....	100	0	0
Great Chesterford.....	5	0	0
Matcham Green	1	14	0
Stanstead Montfitchet	28	0	0
Stratford New Town: St. Paul's.....	21	8	8
Walthamstow, &c.....	20	9	0
Gloucestershire: Cheltenham.....	150	0	0
Litlledan	17	10	6
Hampshire: Burley	3	0	10
Highcliffe.....	10	18	0
Langrish.....	5	3	0
Lymington	8	18	3
Mudeford	10	10	6
Channel Islands: Guernsey.....	62	14	10
Isle of Wight:			
Carisbrooke: St. John's.....	9	2	2
Sandown: Christ Church	69	14	7
Herefordshire: Orrop.....	6	7	
Hertfordshire: East Herts.....	250	0	0
North Myms.....	23	8	10
Lancashire:			
Bolton-le-Moors: Smithills	104	12	11
Liverpool, &c.....	150	0	0
Preston: St. Saviour's.....	1	15	0

Leicestershire: Loughborough, &c.....	100	0	0
Middlesex:			
Rothal Green: St. Matthias.....	3	4	0
Kensington Deanery.....	100	0	0
Stepney: St. Dunstan's	12	0	0
St. Paul's Missionary Society.....	9	5	0
St. Stephen's, Coleman Street.....	4	5	0
Tottenham: Christ Church.....	2	13	8
Northamptonshire: Oundle	15	2	6
Northumberland: Newburn	3	4	2
Nottinghamshire: Nottingham, &c.....	200	0	0
Retford	12	6	0
Oxfordshire: Banbury and North Oxon	11	0	0
Shropshire: Chetton.....	2	12	6
Pulverbach	3	5	2
Witley	30	1	6
Somersetshire: Combe Florey.....	10	0	0
Stoke-sub-Hamdon	5	3	6
Staffordshire: Burton-on-Trent.....	52	0	0
Darlaston: All Saints.....	3	0	4
Hanbury	14	15	11
Penkridge District.....	10	19	9
Shenstone	5	0	0
Stafford: St. Thomas	15	0	0
Suffolk: Aldeburgh	4	5	0
Peasenhall	6	14	9
Surrey:			
Bermondsey: St. Paul's.....	2	0	0
Olapham Juv. Assoc.....	14	1	0
Dorking: Brookham	10	0	0
Godalming: St. Mary's	20	0	0
Kennington: St. Mark's	6	7	7
Langfield	12	0	0
Merton	5	17	0
Peckham: St. Andrew's.....	2	3	1
Penge	1	16	7
Send	4	0	11
Shottermill	4	2	6
Tulse Hill.....	6	8	0
Sussex: Eastbourne	100	0	0
Edburton	4	11	0
Petworth	20	0	0
Warwickshire: Birmingham.....	200	0	0
Stechford	2	0	0
Westmoreland:			
Ambleside and Windermere	76	7	7

Windermere: St. John's.....	10	0	0
Wiltshire: Cricklade.....	1	14	5
East Coulston.....		17	6
Lydiard Tregos.....	2	19	10
Marlborough District.....	50	0	0
Worcestershire: Chaceley.....	2	10	9
Evesham.....	21	7	4
Stone.....	2	10	6
Yorkshire: Ampleforth.....	6	1	1
Burton Fleming with Fordon.....	3	5	7
Croft.....	4	1	2
Driffield.....	73	14	7
Finghall.....	3	8	8
Morley: St. Peter's.....	64	7	4
Osmotherley.....	9	8	
Startforth.....	14	11	
Whixley-cum-Green-Hammerton.....	6	3	6

ASSOCIATIONS IN WALES.

Denbighshire: Llanrwst.....	7	9	9
Wrexham.....	16	6	5
Glamorganshire: Swansea.....	8	16	0
Radnorshire: Llanbedr Painscastle.....	3	6	

SCOTLAND.

Kirk: Emmanuel Church.....	5	2	6
Maxwellton.....	38	2	6

BENEFACTIONS.

A Friend.....	5	9	6
A Friend, '90.....	5	0	0
Anonymous.....	50	0	0
A Thankoffering from E. B. T.....	25	0	0
Bowcher, Miss, Stoke Newington.....	10	0	0
Cardale, Rev. E. T., Uckfield.....	5	0	0
De Mierre, Mrs., Mill Hill.....	10	10	0
F. E. F.....	5	0	0
"Pistachio".....	8	6	8
Firth, Miss Isabel, Clifton.....	60	0	0
Forbes, John, Esq., Castle Forward.....	10	10	0
From a Friend, after a sermon in Christ Church, Dnnow, by Rev. A. H. Arden.....	10	10	0
Green, Miss E. A., Leicester.....	10	0	0
Hall, Ebenezer, Esq., Dore.....	20	0	0
Higgon, Miss.....	5	0	0
"In memory of Sydney Fox".....	10	10	0
"In memory of two dear Sisters".....	68	15	6

Kewick Convention:

Anonymous, Kewick, Sale of Jewellery.....	5	12	0
Burrows, Mrs., Bournemouth.....	5	0	0
Petter, Mrs. C. M., Bournemouth.....	20	0	0
Thankoffering from a Gleaner at Kewick.....	5	0	0
Sums under £1.....	11	10	6
Laurence, Mr., St. Leonard's, Thank-offering for mercies received.....	5	0	0
M. Y.....	5	0	0
Noble, Maj.-Gen. W. H., towards additional missionaries going out.....	10	0	0
Payne, G. W. Esq., Pimlico.....	10	0	0
Payne, J., Esq., Pimlico.....	5	0	0
Purdon, Miss, Southsea.....	5	0	0
R. V. H.....	12	0	0
Sellwood, Frank, Esq., Cullompton, for Mr. Horburgh's scheme.....	50	0	0
Smith, R. Heaton, Esq., Macclesfield.....	50	0	0
Stirling, Capt. J. W., Templeton.....	5	0	0
"Thankoffering for spiritual and temporal mercies".....	5	0	0
Vials, Mr. B., Northampton, in lieu of prospective legacy.....	100	0	0

We have received 10s. from S. E. Head for work amongst the blind in China, which has been handed to the Missionary Leagues Association for transmission to the Mission.

Erratum.—In our last issue, under "*Legacies, Mrs. McFarquhar, for Exors., J. G. Potter, Esq., and William Gordon, Esq., read, "Trustees, Rev. W. C. Bishop and Rev. W. Balmain."*

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited, Birchin Lane, London, Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

Walker, Rev. R. H., missionary in Buganda, by Rev. J. Walker.....	50	0	0
X. 72.....	10	0	0
Gleaners' Union:—			
"A Gleaner's donation in loving memory of I. B.".....	5	0	0
Gleaner, for support of a lady missionary.....	50	0	0
"In memory of Uganda martyrs," for Africa.....	20	0	0

COLLECTIONS.

Benton, Mrs., Highgate (<i>Miss. Box</i>).....	14	0	
Butcher, Rev. W. E., H.M.S. <i>Conquest</i> , Zanzibar.....	17	0	
Fothergill, Mr. A., Ikley.....	10	0	
Jones, Dowager Lady, Camberley (<i>Miss. Box</i>).....	2	17	0
M. F., contents of "Negro Boy" Box ...	12	0	

LEGACIES.

Burgess, late Miss Mary, of Glinton: Exors., J. A. Percival, Esq., and Wm. Cluff, Esq.....	43	4	2
Ellison, late Miss Frances Rebecca, of Harrogate: Exors., F. B. Ellison, Esq., G. Ellison, Esq., and F. B. Ellison, Esq., Jun.....	700	0	0
Flindt, late Julius Emmanuel, Esq., of Upper Tulse Hill: Exor., Syd. H. Flindt, Esq.....	20	0	0
Fox, late Miss Madeline Ker, of Brington: Exor., J. I. Fox, Esq.....	900	0	0
James, late Miss Elias, of Letterkeny: Exors., Rev. Canon E. E. Baillie and W. H. Porter, Esq., J.P.....	9	0	0
Jones, late Mrs. Elizabeth, of Latham: Exors., Messrs. P. Freeman and T. Post.....	10	0	0
Warburton, late Rev. John, of Walham: Exor., Thos. Warburton, Esq.....	500	0	0
Wright, late Wm., Esq., of Fen Stanton: Exors., and Exors., Mrs. W. Wright, F. Bourdillon, Esq., and T. Bourdillon, Esq.....	1065	17	6

EGYPT, PALESTINE, AND PERSIA FUND.

Anonymous, for Egypt.....	300	0	0
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SUDAN & UPPER NIGER MISSION FUND.

Bolton-le-Moors: Smithills.....	16	10	0
"Delta".....	1000	0	0
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THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

NOVEMBER, 1890.

NON-CHRISTIAN CREEDS COMPARATIVE AND PRE-
PARATIVE TO CHRISTIANITY.

IN the year 1774 there was confided to the poet Lessing by the daughter of the learned Professor Reimarus a manuscript containing views on religious questions of a character much in advance in the direction of freethought of those considered orthodox at that period in Germany. Lessing was at that time librarian at Wolfenbüttel in the Duchy of Brannswieg, and, enjoying permission to publish any manuscripts in the Ducal library, took advantage of this liberty to palm off upon the German public this recent manuscript as ancient treasure-trove from the archives of the library. The fraud answered a double end. It secured an immunity for the author and publisher, and at the same time invested the writing with a halo and prestige of antiquity. It was a stratagem not unfamiliar to the student of the histories of error and unbelief, and reminds us much of Fuller's most witty and pertinent parallel between Gibeon and Rome. "The bread of the Gibeonites was baked in ovens hard by the camp of the Israelites; the garments they wore had been woven nigh to the same spot; so, too, the perverse practices of Romanists, though they feign them to have come the long journey of antiquity, were first originated and conceived hard by our own times." The essay published under these discreditable circumstances was followed by others of the same tenor of advanced Rationalism. They were homogeneous in substance with the writings of the English Deists from Lord Herbert of Cherbury down to Bolingbroke, of the French Voltaire and the German Leibnitz and Christian Wolf. These celebrated "Wolfenbüttler Fragmente," as they came to be called, were powerfully influential in German circles of thought, and if to any degree they were indebted to the Deism of England they repaid a thousand-fold the obligation. They were followed not long after, and as the result of the controversy which they occasioned, by Lessing's Drama of Nathan der Weise. This work also has exercised extensive sway, and in the same direction, over the mind of Germany, not less wide-spread influence over the intellect of England. It was intended to demonstrate the equal right of all religions to exist, not on the ground of the spirit of Christianity, but because Christianity, Judaism, and Islam were all equally precious channels of blessing to the race. He affirmed

that no religion can pretend to be in exclusive possession of the truth, and that no religion has a right to stigmatise all others as false. This maxim,* says Professor Buchheim, formed the ethical basis of the drama of *Nathan der Weise*.

It is interesting to note Lessing's illustration of this doctrine, and the premises from which he deduced this conclusion. The illustration is the famous story of "the three rings." These are the three religions. Although one of the rings is genuine and the other two are counterfeit, they resemble each other so much that having been given by the father to his three sons, it is impossible for the sons to distinguish the false or counterfeit from the true, and even the father himself cannot discern the difference. So much for the value of Lessing's own illustration. The tolerance of Lessing was based on his belief that all revelations were adapted by Providence to the condition of mankind; that none might claim to be final; and strange and contradictory as it might appear, that, "every creed is founded on tradition—oral or written." Such then was the intellectual or theological attitude of the man who has shaped and coloured so much of the theological thought of Germany and our own land.

We propose, then, as the scope of these remarks, to indicate some of the moral difficulties which seem to intervene in the consideration of this theory of heathen religions as preparative to Christianity, and to point out some important elements of distinction which appear to be usually omitted in the effort to include Christianity in the general classification of the Religions of the World. At the outset a preliminary inquiry suggests itself. Is there any limit to the number of religions that may be permitted within the sacred enclosure of comparison, or that may be viewed as containing elements which constitute them preparations for Christianity? For it would appear that if the general principle be admitted, it must, consistently with the Divine Benevolence, be capable of much wider extension of application than is usually accorded to it. We are conscious, for instance, of the immense moral difficulty presented to us by Hinduism if this principle cannot include also that religion. If religions outside of Christianity be in the Divine providence and purpose preparatives to Christianity, and by consequence depositaries of a large measure of moral truth, how can we view it as consonant with the Divine character to exclude a religion which numbers such an enormous section of the human family as is represented by the Hindus of India? Is it that there is something in the character of Hinduism which negatives the probability of such a supposition, some inherent moral defect or disfigurement which disqualifies Hinduism from such a function? No doubt this difficulty has been felt by the supporters of the general theory on which we remark, but the moral difficulty involved in the exclusion of so vast a religious scheme as Hinduism is not overcome by the attitude of silence which is maintained with respect to it. We hardly think that the doctrine of election will be made

* *Nathan der Weiss*. Introduction. Prof. E. A. Buchheim.

use of by the apologists to account for or to surmount this difficulty.

It would almost appear that men had not considered that the moral difficulties which attend the whole theory of partial revelations were sufficiently great but that they must add immeasurably to those difficulties by involving the Divine dealings in moral dilemmas which neither the courage nor the talent of Bishop Butler would have ventured to defend. If any one supposes that there are no difficulties attending the ways of God in the whole matter of the want of universality in Revelation, a study of Chap. VI., Part II., in the writings of that great divine may prove invaluable, not in the way of suggesting moral difficulties, but as indicating how limited is our comprehension of the mysteries of the ways of God. Certainly such a study will tend to illustrate the immense moral difficulties which to our finite and sinful conceptions attend the plan of the Divine Government, and while we rest with confidence on the goodness of the Judge of all the earth who will surely do right, we must hesitate before enunciating theories of which the only certain fruit will be the placing in the hands of the adversaries some of the strongest arguments that may be found to assail our faith. For if it has hitherto appeared matter of wonder to men that God has not employed angels in the diffusion of the light of Redemption throughout the world, and has seen fit to use frail and mortal messengers in that high duty, how much more difficult must it be to comprehend why the Divine Goodness should see fit to avail itself for centuries of a religious system steeped to the lips in moral abominations as the only or at least the chief channel of its communication with so large a portion of our race. Nor, as we pursue the inquiry, shall we find the difficulties much lessened when we contemplate the transmission of light and truth through the other channels outside of Christianity, which have been selected by their apologists as apparently intended, and in some considerable measure qualified, for such an exalted function.

Leaving, then, the consideration of the difficulties which attend the limitation of the Divine Revelation to particular races and by special systems of religion, we are led to notice next, in the promoters of the theory which we are at present examining, considerable uncertainty in the method or system according to which moral truths are apportioned between the spheres of Revelation, and, to use the words of Butler, of natural or essential religion. The history of the deistic controversies of England might suggest that it is most important to observe the distinction between these territories of moral truth, and might also remind us of what free use any error in the delimitation has been made and may, by our watchful adversaries of that school, be as freely made again. For instance, if in the religious books of Buddhism or Hinduism any maxim of moral worth be discovered, it is surely of importance to weigh the saying well before we conclude that it originated in the minds of the founders of those systems, or, on the other hand, whether the maxim in question embodied only a truth which the light of nature might impart and of which as a matter of fact the independent counterparts are found to occur outside those

systems. For if there be any undue haste to fasten upon every moral apophthegm which occurs in the writings of a religion and to refer its origin to that religion, or in other words to revelation, there is a weapon of formidable force placed in the hands of the opponent of all morality. For he is encouraged to maintain that morality is altogether a matter of revelation, or as he would prefer to say, of tradition; that conscience is a mere phantom of the imagination, and no responsibility is possible for that large portion of mankind who for thousands of years have had to depend for the elements of righteousness upon a revelation communicated only to a few and believed only by a small section of those to whom it was imparted. This consideration applies also to Christianity, and it is admitted applies with equal force. It is plainly of exceeding danger to the theory of morality to base all morality upon revelation alone. It is surely injudicious, in the department of practical ethics, to level down all distinction between implanted and imparted righteousness and not to teach that conscience witnesses also as the voice of God to the external command. Surely one of the strongest enforcements of the moral precept is the argument that conscience testifies to revelation, and that conscience in multitudes of instances of obscure morality is invaluable to guide where the doctrine of revelation is on the point doubtful. All this is indeed well known to even the very tyros of theology; but there are occasions when very little of these considerations are applied in the examination and estimate of the morality discovered in the non-Christian systems of religion.

Again, it must be observed that there is danger created for the Christian position when undue stress is laid upon revealed as compared with natural religion. The truths of natural religion were emphasized by the Deistical party so as to imply that the distinctive Christian doctrines were either untrue or unnecessary. When the converse of their position is unwisely maintained, or statements made which amount practically to the maintenance of that position, then the opposite peril to natural or essential religion necessarily accrues. It is curious and instructive that from exactly the same data the Deistical party at the beginning of the eighteenth century deduced conclusions respecting revealed religion exactly contradictory of those derived from the same data at the present day by the apologists of the non-Christian systems. Toland, writing in A.D. 1718, took occasion of Whichcote's remark that natural religion has eleven parts in twelve of all religions, to affirm in his *Jewish, Gentile, and Mohammedan Christianity*, the transcendent importance of the law of nature in which these agreed. Collins followed much upon the same lines in 1724 to discredit revealed by the accentuation of natural theology. From another controversialist on the same side, Strauss derived his peculiar method of attack on the Gospels, and Tindal followed with his *Christianity as old as the Creation*, which called forth replies from Burnet, Law, Berkeley, and Leland. It has been well remarked that this attack on the defences of the Faith was met in the Church by the revival of Whitfield and Wesley and by the creation of the school of Christian evidence; but if the Church in her acknowledgment of

the Bible as a revelation from heaven had accepted any measure of responsibility for the revelations of Heathenism also, it may well be questioned whether any school of Christian evidence could have availed to repair the breach in her defences thus fatally and unwisely created.

We trust that these considerations may contribute to illustrate how powerfully such favourable views of the religions of heathenism, as revelations or *quasi*-revelations, are contributing to place in the hands of the Deists a new position of attack, of which they will most surely avail themselves in the hour that they return to the assault. But it may be replied that these are the counsels of fear. It may be urged that we need never shrink from assuming in the Divine behalf responsibility for every element of moral truth which we may discover even in the unlikely paths of heathen religious systems; that after all truth can defend itself, and that it matters but little whether the reference of any virtue in heathenism be to natural or revealed religion;—in a word, that the transcendent brightness of truth exempts it from the criticism of its parentage or discussion of the independence or the derivation of its origin. This remark is undoubtedly of considerable weight and no less courage, and were we compelled to consider the appearance in the religions of heathenism of moral truth as sharply differentiated from an environment of surrounding moral gloom, to use a phrase of inspiration, as a light shining in a dark place; if we were invited to contemplate those scattered elements of moral truth, active and operative, distinguishing by difference of moral habits those whose minds were the depositaries of those truths, and inducing them to sufferings and sacrifices voluntarily undergone in attestation of those truths,—we should in that case be confronted by the very same class of evidences as those on which the defenders of Christianity affirm her to be founded, and we should be constrained to acknowledge the existence outside of Christianity of a creed or creeds of homogeneous morality.

But is this the character, and are these the features, of the morality which is met with in non-Christian systems? The inquiry is of prime importance. "The good that is in the religions of heathenism" is a phrase exceedingly common and equally popular. To question it is to imperil with most a character for charity and all liberality of sentiment, and to incur the stigma of a senseless and unenlightened bigotry. Nor is the fact of the practical acquaintance with such morality on the part of those who appear to undervalue it, and the inacquaintance with it as a living system on the part mainly of those who estimate it so highly, allowed to defer judgment, much less to mitigate the severity of the condemnation.

Now among the causes most fruitful of misconception in the review of the heathen elements of truth, may be classed in the first rank the transference by the Christian scholar and theologian of the theological ideas which invest the Christian terminology to the corresponding words and phrases whenever and wherever they occur in the religious systems of the heathen. This is indeed a very fertile cause of error in the comparative estimate of the world's creeds. On the part of the

secular scholar it is comparatively venial, but it does not so readily admit of condonation when referred to the student of theology. He should be aware of the vast gulf which existed between the very fundamental conceptions of holiness on the part of the heathen world in our Lord's day and that unfolded in His own teaching; he must be cognizant that *ἀγανῆ* is not a classical word, and, what is of vastly greater significance, not a classical conception. He ought to know if he is, as he should be, acquainted with the progress of modern Missions, of the almost insuperable difficulties of translating the very word "God" into the language of a quarter of the human family which claim China as their native land. If he has spent even hours, as we have done years, in discussing with the Buddhist the attributes of boundless power, wisdom, and goodness, which revelation teaches us to attach to our conception of Deity, he will then learn how foreign are such ideas to the theology of Buddhism, although language which seems to carry them is abundant in their sacred books. It is, in a word, the most easy, natural, and for the unwary, inevitable error in the study of non-Christian schemes to read into their language Christian thoughts, and thus to arrive at an absolutely erroneous estimate of their doctrines.

It is exceedingly easy to supply an illustration of our present contention. Let us give a few sentences from the Granth, the sacred volume of the Sikhs. We are indebted to Professor Trumpp* for the translation of the original. The worshipper addresses the Deity in the following terms:—"Thou art my father, my mother, my cousin, my brother, my protector in all places. Then what fear and grief can there be to me? By thy mercy I have known thee. Thou art my support, my trust. Without thee there is none other. The Lord is my dear friend. He is sweeter to me than mother and father, sister, brother, and all friends; like thee there is none other, O Lord. By thyself all the creation is produced; by thyself having created, the whole is caused to disappear."

Now, without entering here into the question of the antiquity of the Granth or its independence of external sources of theology, the passages we have cited are sufficiently interesting, and making some natural allowance for dissimilarity of expression due to the Oriental cast of thought, there is undoubtedly in such language very strong ground for hopefulness with respect to such elevated conceptions of the Deity and his relationship to his people. Nor is that sense of hopefulness materially decreased by a prayer occurring in the same sacred volume. Addressing the Deity under the name Hari, the prayer runs thus—"Mutter the name of Hari, Hari, O my heart, by which comfort is brought about, by which all sins and vices disappear, by which pain and poverty disappear." Now with one of the most beautiful of St. Bernard's hymns in our mind it is quite possible to suppose that, the name alone excepted, the hymnal prayer of the Granth is an exceedingly spiritual performance. If such passages, moreover, be carefully culled from the Granth and presented as typical and representative of the whole, which, we regret to say, is a method

* Cited by Sir M. Monier-Williams in *Religious Thought and Life in India*.

of procedure not infrequent with some writers, the effect upon the mind of the student in the direction of what may be called a liberal view of the creeds of heathenism can hardly be avoided. But if the student, conscious that the colouring given to the Granth by the passages we have cited is not in accordance with the severer judgment of inspiration upon the condition of the heathen, and if he be in consequence resolved to read further before he be driven to modify his views of the authority of Holy Scripture,—what will he find? He will arrive shortly at a statement respecting the Deity of a character which will be not absolutely inconsistent with the former to the Oriental mind, indeed not in the least incompatible with it,—he comes to this address to God: “Thou art I, I am thou. Of what kind is the difference? Like gold and the bracelet; like water and a wave.” Our student, advancing further in his investigation of the Granth, will discover that the name of Krishna equally with Hari is a name of the Supreme Being; that Krishna is one of the incarnations of Vishnu, and is beyond question one of the foulest deities known in any land. Again, he will have been disposed to contend that in the presence of a statement of the Deity as Creator so distinct and unmistakable, so distinct, indeed, that it reminds us of the words of inspiration, the believers in the Deity of the Granth will probably not be idolaters. He will be confirmed in this favourable view of their theology by the fact that they even pride themselves on the prohibition of image worship. But once more the mind of our student will experience a rude surprise when he learns that by the Sikhs the Granth itself is adored. It has been laid to the charge of some Protestants that they are worshippers of the Bible; but when was it ever affirmed of them that they dressed their Bible in the morning, decorated it in the Indian or even English manner, fanned it and put it carefully to bed at night? But this is exactly what the Sikhs do with the sacred volume of the Granth. It adds little to the discredit of the religious system in question, to mention in conclusion that they ascribe divine sanctity to the cow.

Now this illustration is capable of very extensive application; it may be affirmed to be generally if not universally true of all Hindu and Buddhist systems. Exquisite expressions which seem to signify exalted conceptions of the Deity and His relation to His creatures are to be found scattered up and down the pages of their sacred books. It is quite impossible to understand these expressions without more or less acquaintance with the spirit of the writers and of the systems in whose volumes they occur. Sometimes indeed the language itself of this sporadic morality is exceptionally obscure, as, for instance, in some of the volumes of the Chinese Buddhist Canon. But when the difficulties of the interpretation are overcome, it will be almost invariably found that the language which seems to imply Monotheism is distinctly Pantheistic in its intention; that expressions which seem to indicate a knowledge of sin mean no more than the burden of the miseries of life; that redemption is not at all a redemption from the guilt and power, but only the misery of evil; and that incarnation, where it occurs, as it does abun-

dantly in Hinduism and Buddhism, is something essentially alien to the Christian conception of that sublime and incomprehensible event. These are considerations which we venture to believe are of cardinal importance in the careful formation of a just estimate of the moral teachings of heathenism.

We have selected our illustration from the Sikh religion of India, but examples are at hand from other sources also. In the Taouist creed of China there occurs the following remarkable statement:—"Taou produced all things, yet it is as if it had not made them. It effects all changes, and yet it is not seen to rule. It controls the mountains and the rivers. Heaven is its covering, the earth its chariot. It rides on the earth and sky, and is associated with the Creator. Its whip is the lightning. Its wheels are the thunder." Now this is undoubtedly language of exceeding sublimity, and when we remember that the term Taou corresponds with much exactness to *ὁ λόγος*, and that it is in fact employed by all our translators to express in St. John's Gospel the Word, we are tempted to imagine that we have discovered a mine of precious traditional truth, and that such elevated views of the Taou must be fruitful in moral advancement to the Chinese. But they who would desire to deduce, as Mr. Wylie points out, a well-ordered system of Taouist theology, must be satisfied to devote much ability and leisure to aggregating the articles of his creed out of an *olla podrida* containing information on the pursuit of immortality, on the search after the philosopher's stone; at one time teaching the conquest of the passions, at another the use of amulets; the observance of a fast before one god, a sacrifice before another, and abstruse disquisitions also on profound topics of theology and philosophy; and finally, necromancy in well-nigh all its departments.

It is, indeed, but faint dispraise of the religions of heathenism to affirm that the theological conceptions which may be gathered from them are absolutely valueless; that in them the central idea of deity is that of an object absolutely and continuously to be dreaded, and here would apply with fullest force the maxim of the ancient poet,—

"Primus in orbe Deos timor fecit;"

hat deprecation and not dependence is the keynote of all their service; that the effort to stand on equal terms with God or even to enjoy a balance of merit, and thus in some substantial sense to be independent of His grace wherever such is predicated of Deity,—is the mainspring of every sacrifice and of all ritual and all self-abnegation which the believer undergoes.

It seems to us of very high importance here to notice that the less theology there is occurring in the non-Christian systems the larger amount of morality is observed to obtain. The *δικαιοσύνη* and the *εὐσεβεία* seem to exist in inverse proportion. Nowhere, for example, in the world does there appear outside of Christianity so clear a definition of, and so sincere a desire to practise, some of the fraternal and filial and patriotic virtues, as among the Chinese. We venture even to affirm that for moral worth the volumes of Confucius and Mencius outweigh all the sacred literature of India, Persia, and even the Koran itself.

Professor Legge, in his valuable disquisitions on the Chinese classics, seems to consider that Bishop Butler has been anticipated in the main lines of his theory of the righteousness of human nature by Mencius. Now it is possible that Mencius has been misunderstood, and is affirmed that the professor's estimate of the philosopher is inexact. But leaving even a margin of error in the critic, a study of the great teacher, and a comparison of his doctrines with that of Yang-chow and Mih Teih, will convince us that in the study of the moral phenomena of human nature, the teachers of China are immeasurably ahead of the Vedas of Hinduism, of Gautama, and even of Mohammed. Nor has the Chinese consideration of human nature been confined to theory alone. The treatment of the relations between man and his neighbour is no less remarkable. Where, for illustration, does Brahmoism or Buddhism supply a moral passage so fine as the reply of Mencius to the king's son Teen, on the inquiry of the latter as to what Mencius intended by the expression, "Exalting the aim"? Mencius answers, "Setting it simply in benevolence and righteousness. He thinks that to put a single person to death is contrary to benevolence; that to take what one has not a right to is contrary to righteousness; that one's dwelling should be benevolence; and one's faith should be righteousness. When benevolence is the dwelling-place of the heart, and righteousness the path of the life, the business of a great man is complete." It will be observed that in this quotation there is an absence of the usual transcendentalism of expression which so highly tinges the Indian apophthegms. The calmness of the expression of the Chinese sage is characteristically Saxon. The Turanian we think in this respect is nearer to us than the Aryan. But far more important it is to observe that the Chinese * conscience is much more accessible in the matter of righteousness and justice than that of the Hindu. It is probably not too much to affirm that outside of Christianity the conscience is nowhere so awake on these important points as in China.

This being so, it will naturally occur to our readers to inquire on what grounds has admission not been granted to the teaching of the great Chinese sages within the comparative circle of the creeds? Why is Confucius out in the cold and Gautama so eagerly welcomed in, when unquestionably in China the morality of the Confucian surpasses that of the Buddhist? The cause would appear to be that Confucianism is defective on its theological side; that it contains no distinct doctrines respecting the Deity, prescribes no ritual for His worship, and discourages man's approach to Him. We are met then by the remarkable and suggestive fact, or fall into the singular dilemma, that the creed of the lower theology is the creed of the higher morality, and the cult of the more extensive theology is of the two the one more destitute of practical righteousness. This, indeed, is

* Since writing the above sentence we have met with the statement of Dr. Westcott in his recent work on the Epistle to the Hebrews, which describes the Chinese exposition of conscience in terms most laudatory, and far in force exceeding the language used above.

a very serious difficulty, and constitutes a very formidable argument against revealed religion. But the difficulty is of our own creation, and the dilemma originates from our own misconception of the problem of comparative and preparative creeds. We have altogether come to form an erroneous estimate of what is vital and what is accidental to a religious system, and thus in the confusion of our conception of the nature and of the genius of religion we incur high risk of imperilling the foundations of all religion in the attempt to assert the merits of a few.

It will not then be unwise for us to retrace the steps of our argument, and reconsider the data from which we have perhaps too hastily deduced our conclusions. We must either include a system with such high claims to be numbered in the favoured circle as Confucianism possesses, and thus recast our definition of religion as one which demands as essential dependence on a Divine or superior Being, or we must confess that revelation is unfavourable to morality. Again, it may be affirmed that nowhere in the pages of the Chinese sage, and nowhere in the practices of its followers, so far as they are obedient to the teaching of their guide, do we meet with such huge and hideous disfigurement of morality as we meet with in Hinduism, and even in the Koran. The Sikh worships the sword as a veritable idol, but the sword, though an image of valour, possibly a symbol of cruelty, is not an emblem of vice. Nowhere in China are such revoltingly immoral practices encountered as enter into some of the popular phases of Hinduism, and that as integral parts of their worship. Nowhere in China has the moral sense been so outraged by the darkness-king as in his last and crowning triumph over the Indian heart, when mothers lead their little ones to temples to familiarize them with the primary lessons of vice by contemplation of the awful representations which they behold, and in listening to the base and foul and abominably filthy songs which are sung in their ears before the idols, and sung too, as the children are informed by their parents, because pleasing to the deities figured before them. The infanticide of the Rajpoot or the Chinese is a crime infinitely less horrible, a mercy infinitely milder, than the slaughter of the souls of these poor innocents. These enormities have not hindered the occurrence of sentiments of exalted piety in this system of Hinduism. Nor has it been considered as in any degree tending to discredit the value and force of such moral apophthegms that they can be found in such connection. The jewel of gold is in the swine's snout, and it seems to some that the existence of the jewel there, so far from constituting an anomaly, rather clothes the deformity and atones for the moral unsightliness of the swine.

Doubtless Sir William Muir is correct in his estimate of the very small acquaintance possessed by Mohammed with Christianity. But such as it was, that degree of knowledge appears to distinguish Islam from other non-Christian cults in the amount of its responsibility and the measure of its moral depravity.

Of creeds external to Christianity, Islam is nominally the nearest, and, according to the adage, *Corruptio optimi pessima*, Islam seems to possess one feature which remits it to the lowest stage of moral degra-

dation among the religions of the world. It is the essential feature of the religion of Mohammed that it perpetuates moral pollution by presenting to the true believer a Paradise whose streams of enjoyment are not those of the river of the pure water of life proceeding out of the throne of God and of the Lamb, but rather the eternal partaking of a foul and loathsome pool of corrupt and licentious abominations. It is the characteristic feature in Islam, the importance of which it is absolutely impossible to overrate, that such prospect is proposed to mortals as the crown and goal of existence; the last and most exalted condition of being, the ultimate perfection of the followers of the prophet. We are strongly of opinion that not the full, not even the chief part of the moral significance of this astonishing tenet of Mohammed has been appreciated.* In the presence of this doctrine, it appears to us that the matter of a murder more or less in the record of the prophet makes but little difference, and impossible that the proved breaches of the seventh commandment could, by discrediting the founder, materially affect the character and credit of his creed. Men can never be better than the founders of their religions, and will never aspire to breathe a moral atmosphere more pure than the air of that heaven towards which they strive. This doctrine of Islam is, we believe, a doctrine with which Mencius would have scorned to stain his Analects; this is a tenet that Gautama would have counted too scandalous for the pages of the Tantras, and have rewarded its propounder by the terrors and torments of the nether-hells of Jigoku. This is an article of faith with which even the votaries of the immoral Krishna, through sheer incapacity in iniquity, would fail utterly to compete, and surrender to it, in admiration and envy, their palm of pre-eminence in depravity. And this is a doctrine sanctioned in the Koran on the awful authority of the God of Israel, in the name of Him who sits upon the great white throne; who charges even His angels with folly, and before the eyes of whose dreadful scrutiny even the heavens themselves are not pure.

There is this yet further, and, for our present purpose, final distinction between the morality of Christianity and that of the non-Christian systems, a distinction which renders that morality absolutely unique. That morality differs as much in kind as it does in degree from its rivals. For never, we may affirm, was the righteousness of heathen systems delivered or enforced with such sublime accompaniments as the awful scenes of Sinai, with earthquake and thunder, with lightning and heavenly voices. Never even in the fictions of heathen history were the exalted characteristics of righteousness so illustrated and emphasized as amid the more awful scenes of Calvary; in the hour of the shuddering earth, the opening graves, the rending rocks, and the appalling spectacle of the sinless Son of God sustaining upon the cross the outpoured curse of the offended Law.

Again is the morality of the Gospel absolutely unique in the motives and strength which it supplies. It teaches humility because

* Cf. Sir William Muir in *Present Day Tracts*. No exposition of Islam is tolerable which has not consulted his exhaustive delineations of that faith.

Christ came incarnate and obedient to the cross, Who had been in the form of God. It inculcates that for the servant the sweeping of the house may be even the adorning of that most infinitely glorious revelation the Gospel itself. It raises the humblest duty by reference to our exalted relation to the Lord of all. "Nothing so mean, but with this tincture, for Thy sake, may not grow bright and clean." It may indeed be affirmed that only the students of non-Christian cults can adequately appreciate the sublimity of the Christian motives to moral goodness. Nor is it alone unique in the character of its motives. Christianity is as unique in the impulsive power and force which it imparts. Here Buddhism fails absolutely; here, too, Confucianism completely breaks down. For while Confucius shows the way, Christ is the Way. Confucius points out the defects of our moral being, Christ indicates the remedy and Christ supplies the relief. Christianity does more than awaken the conscience, more than illustrate or enforce by its sublime sanctions the principles of righteousness. Christianity supplies the one thing needful: the means of restoration, the obliteration of the obligations of the past, the welcome into the exalted condition of the favour of Heaven, and the power and ability needful to the practice of righteousness.

To recapitulate, then, the chief features of our position. It appears to us that in this business of the classification of the Christian with the non-Christian religious systems, we should do well to remember that the unwise elevation into the ranks of revelation of such elements of moral truth as occur in heathen religions is at the expense of the authority and claim of natural religion. That the present especially should remind us of this, when the evidences of natural religion in the presence of the materialistic and pantheistic forces in the field need especial encouragement and reinforcement rather than the reverse. We will do well, likewise, to remember that the hasty incurring on the part of Christianity of responsibility for the theologies of heathenism, and such responsibility we do incur when we describe them as in any greater or less sense revelations, must be attended with serious peril to the evidences of all revelation, and by consequence to the evidences of Christianity itself. For it will be borne in mind that it has always been in the tactics of Atheism, always in their order of the day, to lay to the door of Christianity every instance of cruelty, tyranny, or crime committed within the wide pale of Christendom as the due and direct fruit and consequence of the spirit and character of the Christian religion. How likely, then, is the enlargement and extension of the indictment, when any colourable plea has been furnished by Christianity herself for identifying her with all revelations as part of the common discipline of the same Divine Hand!

We will do well, then, to remember that to trace these differing non-Christian systems to the same Divine origination as our own, is to render responsible for them in material measure the character of the Infinitely Holy One. Nor will we further omit to allow full force to the consideration that correspondencies with the language of theo-

logical expressions does not necessarily imply identity of conception with Christian ideas. We will not forget, again, to give full weight to the reflection that whatever of force the authority and influence of the founders of non-Christian systems may have imparted to moral truths, this moral force is infinitely more than counterbalanced by the disparagement suffered by these moral truths through their being embedded in strata of incredible mythological fiction, or hopelessly entangled in a multitude of trivial and unmeaning precepts. That not the sanction of the most exalted name nor the prestige of the highest antiquity can compensate for the depreciation and discredit they sustain from association with the several rites and doctrines which obtain in the systems to which they belong.

With all the splendid eloquence of Macaulay, it was laid to the charge of Lord Ellenborough that he had torn away the gates of the mosque of Somnauth to adorn the shrine of Siva. "It was impolitic," he maintained; "it was unwise." We fear that no less impolitic, no less perilous, it is to employ the divine sanction of revelation to strengthen the cults of heathenism: to use the bright portals of our Zion of Inspiration to adorn the shrine of Gantama or the mosque of Mohammed. We have, we believe, observed the practical effect of this action in tending to induce many minds to view with much measure of distrust those statements of the Word of God which trace in dark sequence man's moral degradation to the degradation of his worship, and the degradation of his worship to the pride of his senseless heart, which did not like to retain God in his knowledge, but wittingly chose the darkness in preference to the light. The attitude thus engendered in many minds has led to a readjustment of the whole position towards Christian Missions, and there is fostered a general indisposition to embark much outlay of energy in their field. For the benefit to be conferred upon the heathen by Missions is then counted questionable, and the authority which enjoins them comes itself to be upon its trial.

GEORGE ENSOR.


AN AFRICAN CLERGYMAN'S ORDINATION SERMON.*

Preached at St. George's Cathedral, Sierra Leone, on Whit-Sunday, 1890.

BY THE REV. SAMUEL SPAIN,

Tutor at Fourah Bay College.

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me."—Acts i. 8.

E shall receive power." "Ye shall be My witnesses." We have in our text a promise, the fulfilment of which is being commemorated throughout Christendom to-day. It was a deeply interesting group that once assembled on the mountain slopes of Olivet, anxiously waiting for the appearance of One with whom, during the past forty days, they had held brief and interrupted intercourse. They had witnessed His deep humiliation and death, and their hopes had died

* We print this Sermon at the special request of the Bishop of Sierra Leone.—ED.

within them. They had subsequently witnessed His resurrection, and regained with joy a firm conviction that it was even He that should redeem Israel. And now, in obedience to His orders, they were assembled waiting for further revelations. It would be difficult to analyze their state of mind at this moment. They had during those forty days heard much from their Master of the things pertaining to the Kingdom of God. But, notwithstanding all His teaching, their patriotic minds clung tenaciously to material longings for the sovereignty of Israel, and they seized the opportunity now afforded them to inquire whether the kingdom was at this time to be restored to Israel. Jesus rebuked their curiosity, and pointed to them their duty. It was not their place to know times and seasons "which the Father placed in His own authority." The reign of which He had been telling them was to be over the hearts of men, and *they* were to be the proclaimers of this kingdom, not only in Jerusalem or in Palestine, but throughout the whole world. It is easy to conceive with what astonishment the small band of disciples would listen to such statements. They had learnt from sad experience how utterly weak they were; they would have no difficulty to recall how lately, at the sight of a few soldiers, they had all forsaken their Master and fled; how the boldest of them had denied Him; and it would seem to them an utterly incredible thing that they could undertake such stupendous work as their Master had described. Jesus understood it all. He encouraged them with the assurance that He had all power given unto Him in heaven and in earth; that by His constant presence with them He would give them power to overcome the world; and that they would behold a visible manifestation of this power "not many days hence."

For ten days their patience was once more tried, at the expiration of which, notwithstanding their anxious expectation, there came suddenly upon them the fulfilment of the promise, accompanied with circumstances of surpassing grandeur. With the sound of a rushing mighty wind, with the semblance of flame, though in itself neither wind nor flame, the Holy Spirit filled the whole house where they were sitting,—something which seemed to them like tongues of flame separating and resting on each one in the room, refreshing and invigorating their spirits, kindling their hearts with the fire of love, infusing courage into faint hearts, and giving ready utterance to faltering tongues. And the Apostles realized the truth of their Master's words, "Ye shall receive power, after that the Holy Ghost is come upon you." That power was exhibited, not so much in the intensity of joy with which their souls were filled, not so much in the strange tongues with which they found themselves suddenly gifted,—marvellous as that was, it filled many of the spectators with scorn and contempt: "These men are full of new wine," they said;—but it was exhibited in the force and fearlessness with which one of them addressed the scornful crowd; in the ready insight into Scripture thus obtained and powerfully applied; and in the wonderful effect produced on that crowd, no less than 3000 of them desiring to be baptized into the new faith—a greater evidence of power, indeed, than new tongues or rushing wind. But the outward manifestation is the least marvel of to-day. The inner significance should excite our greatest wonder. God has dealt very differently with man in the three dispensations granted him. With Abraham he was a personal friend, and He held communication with him by means of angels. He gave Moses laws to guide His people, and showed His presence amongst them in cloud and fire. He filled the Tabernacle and the Temple with His cloud of glory. All these communications were external. Next, for a while, a little while, He tabernacled amongst us, when, in human frame, our Saviour lived in the world. It was still external to us. But *now* His Temple is the mortal body

of every child of God. In our very hearts He elects to dwell. What a wonder!

"So near, so very near to God,
Nearer I cannot be!"

This is the greatest marvel of to-day. Let us think of the power such nearness gives. "Ye shall receive power."

(1) *The Spirit's power is a creative and a quickening one.* We find Him at the Creation of the world moving upon the face of the waters, and, as a consequence, producing light and life. "Thou sendest forth Thy Spirit; they are created, and Thou renewest the face of the earth," writes the Psalmist, who was evidently referring also to the repeopling of the earth with man, and the restoring of animal and vegetable creation, which took place after God in the Flood had destroyed every living substance from off the face of the earth. Hence He is called the Spirit of Life. He quickens and stimulates the whole moral and spiritual being, creates man anew by breathing into him a new breath of life, making known to him a new spiritual language, calling forth a separation of life, and opens his mouth to the praise of God. Herein is power. It was this quickening power the prophet Ezekiel saw when in the valley full of dry bones the command came to him, "Prophecy unto the wind, prophecy, son of man, and say unto the wind, Thus saith the Lord God; Come from the four winds, O Breath, and breathe upon these slain, that they may live." So he prophesied; and the breath came into them, and they lived and stood upon their feet, an exceeding great army. It was this quickening power that raised up Jesus from the grave. It is this power that gives new creatures in Christ Jesus victory and dominion over sin as an earnest of ultimate triumph over death. "The Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you"—an assurance this of immortality through the power of the Holy Ghost!

(2) *The Holy Spirit gives wisdom and knowledge.* In Old Testament history we find a time when the Tabernacle was to be built. The pattern was given to Moses in the mount: but who was to build it? who could do it? The Lord filled Bezaleel, of the tribe of Judah, with His Spirit, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. And this was but a figure of the way in which temples are now to be reared for God—whose temples we are. Those who are set apart for the building of these holy temples must be filled with the Spirit, thence deriving all necessary wisdom, understanding, and knowledge.

(3) *The human body is dignified by the indwelling of the Spirit of God.* He strives with sinners. He keeps the feet of saints. He rules, guides, directs, and comforts those in whose bodies He has a home. Let us think awhile on the claims of the human body which this union gives. We are too often led into sin, my brethren, by harbouring despicable thoughts of our body. Let us realize the dignity of this temple of the Holy Ghost. We very often plead, "The spirit is willing, but the flesh is weak," and imputing this weakness to something external and beyond our control, we are thereby led captive by the devil at his will. I sat by a young woman at one of the after-meetings at the late "Mission." She was evidently in distress. On my inquiring how I could help her, she told me in a few hasty words that she was despairing, she had tried over and over again to keep away from sin, but had as often failed. One look of hers told me she had yet the courage to continue the unequal battle, but she was despairing of the weakness of the

body. I saw that all the more clearly, when I advised her to abstain from trying in her own strength, and to give up her will and weakness into the Lord's keeping. With difficulty she understood my meaning and thanked me ; but I am afraid she was not quite convinced. I mention this circumstance as an illustration of a common and widespread error amongst us ; a mistaking the true seat of sin, which is not the body, but the will. There is something in the world like the restraining influence of self-respect, broken reed as it is, and if we have lowering thoughts of anything, we are likely to put it to base uses. St. Paul in his epistles makes use of two different words for "body" and "flesh," never once using the former in a lowering sense. The flesh is our fallen nature. When St. Paul speaks of a "war in his members," he talks of "the Spirit striving against the flesh," not the body but the corrupt will. It is under the delusion that the body is in fault that ascetics practise austerities, thinking thus to subdue it, forgetting what St. Paul says, that severity to the body is not of any value against the indulgence of the flesh. (Col. ii. 23, R.V.) The sins of the heart become facts in the outward life by means of the members of the body, which is in itself merely an instrument, and may become the willing and helpless slave of the flesh, or the willing and holy instrument of righteousness. Which must it be, brethren? Let us value this body highly : it was made for sanctification and honour, it has been honoured by our Saviour taking its form, it is dignified to-day by the indwelling Spirit, it can be made an instrument of righteousness unto God ; value it, oh, value it, and use it only for the purposes for which it was created. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" When Archbishop Whately was on his death-bed, the comforting words of Philippians iii. were read to him; and as he listened to the closing paragraphs : "For our conversation is in heaven ; from whence also we look for the Saviour : who shall change our vile body . . ." "No," said the dying prelate, "St. Paul never wrote 'vile body,' but, 'the body of our humiliation.'" "And the body in which our humiliation has place shall be changed into the body of His glory, according to the effectual working (of His Spirit) whereby He is able to subdue all things unto Himself." Brethren, God made nothing vile. Recognize the dignity and claims of your body, and yield your members to be kept by this indwelling power. For—

" . . . Every virtue we possess
And every victory won,
And every thought of holiness,
Are His alone.
Spirit of purity and grace,
Our weakness, pitying, see ;
O make our hearts Thy dwelling-place,
And meet for Thee."

We have seen something of the power which our Lord promised and gave to His disciples at this time. It is true that the age of miracles is past, and that missionaries are not now gifted with tongues ; but to whomsoever the Spirit is given, to him is imparted a humble self-knowledge, faithfulness, and constancy, a sense of safety which brings courage, a fire of holy love, joy, and gladness, which impels its owner by an unceasing inspiration and a loving energy to be a constant witness for Jesus.

"Ye shall be My witnesses." And so the Apostles were. They knew their vocation. In selecting a new Apostle they looked out for one "to be ordained to be a witness of His resurrection." They began at Jerusalem, where their Master's deep humiliation was seen,

and where danger was greatest. Most of them remained there long, notwithstanding the persecutions which befell them and the newly-gathered Church. Others departed to Samaria and even to the ends of the then known world, witnessing in the midst of difficulties and untold dangers. Witness-bearing is closely allied to suffering; "witness" and "martyr" are words from the same root. Christianity, my brethren, is essentially a witness-bearing by word and life. And we must witness *everywhere*. "No territory is so waste and barren, but the testimony will effect something when the Lord sends one there in the power of His Spirit." For this the Holy Ghost was given to *all*, not Apostles only, but all who were found waiting for the promise—men, women, and probably children too—so that every one being a witness, this universal priesthood of believers may roll the tide of light from shore to shore, until the "earth is full of the knowledge of the Lord as the waters cover the sea."

I have endeavoured, my brethren, briefly, to direct our thoughts this morning to our individual privileges and responsibilities as partakers of God's Holy Spirit, in order that we may be enabled to sympathize more fully with those who are necessarily in the forefront of the battle. We are assembled to-day to witness a most solemn act, the separating of three men to the holy office of the ministry, one to the office of deacon, and two to that of presbyters in the Church of God. It is a solemn time. It is difficult to describe what a minister of God should be. God alone can make one. He alone can fit a man for such a responsible work. From the training Our Lord gave His disciples we may learn that the greatest pre-requisite of a minister of Christ is *personal intercourse with Himself*. That alone will produce every needful gratification—the wisdom, the love, the holiness, the boldness, the diligence, the singleness of heart and aim, the wisdom of the serpent and the harmlessness of the dove. Personal intercourse with the Master supplies daily the strength from above which brings to His servant that knowledge for which he would count all things but loss, to know Him and the power of His resurrection, and the fellowship of His sufferings. How can a man be a personal servant of a master whom he does not know? A minister of Christ Jesus must know Him as a Person, have a ready access to Him; should know and make known the power of His resurrection, with its triumph over sin, its pledge of justification, and its assurance of immortality; and should not hesitate to share His sufferings, not merely by suffering as He did, but by possessing a spirit drawn nearer to Him by sufferings borne in His strength: "Conformed into His likeness outwardly by sufferings and inwardly by His quickening power." And who is sufficient for these things? Knowing in ourselves how utterly we fall short of this standard, we are led all the more readily to sympathize with those who are to be separated to this holy work. In a few more minutes you will hear the request for your prayers on their behalf. Bear with me while I direct your thoughts to a few suitable petitions for each of them.

I ask your sympathy and prayers for brother Leversuch, another link in the chain of self-sacrificing Englishmen, who have left their homes in the service of the Church Missionary Society to witness for Christ in our benighted land. His special work is amongst the Mohammedans residing in the Colony. Others of his countrymen have before this made some attempts to reach the hearts of these people, but they had to do so in addition to other special duties. Now for the first time has a man been specially appointed to labour amongst them. Let us realize the fact that success in this work means a distinct strength to our Church. Proselytes from amongst Christians I believe they do not make: but their thoughts, and lives, and habits, have had a sadly deteriorating effect

on our Christianity. We welcome, then, any earnest effort put forth to better the lives and save the immortal souls of these our countrymen. The difficulties of language and of bigotry are in our brother's way. Let us not raise further difficulties for him by our dealings with these people. Every conversion, we know, is a miracle; but the conversion of a Mohammedan is a great miracle. "This kind goeth not out but by prayer and fasting." Pray that our brother's health may be preserved; that he may be endued with patience and love; and that God may make use of him to draw out from amongst these Mohammedans a people for His name. "It is not by might, nor by power, but by My Spirit, saith the Lord of hosts."

The presence of brother Wilson here to-day is an evidence of the fulfilment of our prayers for him only in October last at Trinity Church, that like Barnabas he may be a good man, full of the Holy Ghost and of faith. Yourself being witness, he has endeavoured to proclaim the truth with boldness, reproving, rebuking, and exhorting with all longsuffering and patience. Pray for him, my brethren, that he may be kept from a hostile world against which he is bearing witness. Pray that he may be not only a willing, but a ready follower of Jesus, having his feet shod with the preparation of the Gospel of peace: that he may live near to God; that the word of truth in his lips may be tempered with wisdom and love; and that he may preach the Word, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed," my brother, "of the testimony of our Lord; . . . but be thou partaker of the afflictions of the Gospel according to the power of God" (2 Tim. i. 7, 8).

Our sympathies are largely drawn out also by the presence of brother Williams from the southern portion of this diocese. He forcibly exhibits the feelings of unity and fellowship between us and our Lagos brethren. We are reminded that the Lagos Mission is an offshoot from Sierra Leone, our fathers returning home to bear witness to their relatives and friends of what good things the Lord had done for them. One of the earliest pioneers, the first to plant on the island the banner of the Cross, the Rev. J. White, has lately been called to his rest. One standard-bearer falls, and another comes forward to-day to be commissioned to take up and lift high the Royal Banner. God buries His workmen, but His work never suffers loss. Pray that brother Williams may prove a true witness for Jesus by the power of a holy life; that clothed with humility, and endued with wisdom, he may follow the Lord wherever He leads, be a comforter, leader, and guide to his flock, and live out in that distant land the lesson his presence here illustrates—unity, concord, and brotherly love; laying fast hold of the promises—Ye shall receive power; Ye shall be My witnesses.

And shall we not, in closing, present one general petition for all these men of God? Yes, pray that God may bless them and keep them humble: that whilst, like John the Baptist, they are enabled constantly to speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, they may be satisfied, like him, to be *only witnesses*—nothing in themselves, the power to convert being God's alone—and, like him, after faithful labour, to stand aside and say, "'He that hath the bride is the Bridegroom: we are only 'friends of the Bridegroom,' sent by Him to negotiate the match between Him and His Church (the bride), privileged to bring together the Saviour and those He is come to seek and to save, and rejoicing with joy unspeakable when time after time we witness the blessed espousals."

"MACKAY OF UGANDA."



UCH is the title printed on the cover of the Memoir of Alexander Mackay just published, although on the title-page the words are as given below.* It is a natural and happy phrase; for the story of Mackay's fourteen years in Africa is the story of the Uganda Mission. We are heartily glad that his Memoir has appeared so promptly, and its readers will thank his sister, Mrs. Harrison, of Niton, Isle of Wight, for the skilful and tasteful way in which it presents his letters and journals. Rarely in biographies is the biographer so invisible. The book consists almost entirely of Mackay's own accounts of his life and work, which are grouped in well-arranged chapters and strung together with the slightest possible explanatory paragraphs and footnotes. They are only partially identical with the journals published from time to time in our own pages. They comprise also numerous extracts from private letters. We are glad to see included the valuable articles, on "Muscat, Zanzibar, and Central Africa," which appeared in the *Intelligencer* of January, 1889, and on "The Solution of the African Problem," which appeared in January last. Read continuously, the successive communications here brought together not only give us a vivid picture of life on the Victoria Nyanza, but reveal the mind and heart of a really remarkable man, a man of vigorous intellect, wide culture, extraordinary practical capacity, dogged perseverance, and unselfish devotion to the cause of the Evangelization of Africa.

But the deepest interest of the book lies in the first two chapters, in which Mackay's early life is graphically and only too briefly described. To our own readers the greater part of the letters from Africa tell a story already familiar; but these introductory chapters give us much that is new. Some particulars of Mackay's early days were furnished in our own *In Memoriam* article on him in May last; but it will now be seen that they were very imperfect, and in one matter inaccurate. It seems that Dr. Burns Thomson was mistaken when he informed us that Mackay himself spoke to him after his address on Madagascar at Edinburgh. It now appears that Mackay was in Germany at the time, and only heard of this address from his sister; but it led to his writing to Dr. Horatius Bonar about his going out.

We must, however, go further back. It is interesting to learn that, nearly at the same time as Alexander Mackay, in contiguous parishes in Aberdeenshire, were born Professor Robertson Smith, Professor Elmslie, and Dr. W. R. Nicoll (the editor of the *Expositor*). Of Mackay's boyhood the following very striking account is given:—

"Mackay's father was himself an ardent student, and a man of marked ability; and as in the extreme rigour of the long winter (besides his pulpit ministrations) little parochial work could be done, he devoted considerable time to the publication of various scientific books; and, being a born teacher of youth, nothing delighted him more than the instruction of his boy, who until the age of fourteen years learned everything he knew from him. We well remember him—

' With a forehead fair and saintly,
Which two blue eyes undershine,
Like meek prayers before a shrine—

at the age of three years reading the New Testament with fluency, while at seven years of age his text-books were Milton's *Paradise Lost*, Russell's *History of Modern Europe*, Gibbon's *Decline and Fall of the Roman Empire*, and Robertson's

* A. M. Mackay, *Pioneer Missionary of the Church Missionary Society to Uganda*. By his Sister. London: Hodder and Stoughton.

History of the Discovery of America. He was his father's constant companion in his walks, and to this day the villagers recall how they wondered at seeing them so frequently stop to look for something on the road, while the fact was that the father with his stick was demonstrating a proposition of Euclid, tracing out the supposed course of the River Zambesi, illustrating the elliptical motion of the planets, or, as the case might be, describing some huge calamities he had found in the lowermost strata of the old red sandstone, hitherto supposed to be unfossiliferous. In this way the boy acquired a vast amount of information on all sorts of subjects; and as letters were often received at the Manse, and read and talked about in his presence, from such men as Hugh Miller, Sir Roderick I. Murchison, Professor Piazzi Smythe, and A. Keith Johnston, H.M. Geographer for Scotland, his mind seemed to develop rapidly.

"In the autumn of 1859, prior to the meeting of the British Association in Aberdeen, Sir Roderick Murchison and Sir A. Ramsay, of H.M. Geological Survey, being on a tour through Scotland, were guests for a few days at the Manse, and were greatly attracted by the boy's wonderful skill in map-drawing, and by the dexterity of his fingers in type-setting, and the accuracy of the proof-sheets which he could turn out from his little printing-press. Sir Roderick presented him with a copy of *Small Beginnings, or the Way to Get On*, which seemed to fire his youthful ambition. But a change gradually came upon the boy, and from eleven to thirteen years of age nature seemed to assert itself, and from being formerly engrossed with his studies he almost discarded books, and occupied himself with the Manse garden and glebe, and to attending the pony, &c. He also became greatly interested in machinery, and, instead of playing with his companions, he would on any favourable opportunity walk four miles to the railway-station and four back, on the chance of getting a good look at the engine, as the train stopped for a minute or two on its way to Huntly; while his favourite haunts were the village smithy, gasworks, carding-mill, and the little shops of the carpenter and saddler, in which places, owing to his attractive manners and the vast store of fun in him, he was extremely popular."

In 1867 he entered the Free Church Training College for Teachers, in which he gained many prizes. Then—

"As he was still bent on prosecuting engineering, his father did all in his power to further his views in that direction. Accordingly he studied classics, applied mechanics and engineering, higher mathematics, and natural philosophy, at the Edinburgh University for three years; surveying and fortification with Lieut. Mackie, Professor of Engineering, for one year; while for two years (1870-72), besides being Secretary of the Engineering Society, and teaching for three hours each morning at George Watson's College, he took the tram-car down to Leith, and spent the afternoon at the engineering works of Messrs. Miller and Herbert, dressed in a blue smock, and busily engaged in model-making, fitting, turning, and erecting machinery, while his evenings were employed in attending lectures on chemistry, geology, &c., at the School of Arts and other places.

"With all this labour through the week, Sunday was ever regarded as a day for holy activity. Spiritually refreshed by the sainted Horatius Bonar in the morning, the afternoon was generally spent in conducting services in children's churches or in mission-halls; while in the evening no teacher was more devoted or more regular in attendance at the Sunday-school, in connection with Dr. Guthrie's Original Ragged School, ably superintended by Robert Simpson, Esq., W.S. Here he formed the acquaintance of another teacher, Dr. John Smith, which soon ripened into a close and lasting friendship. Both went out in the C.M.S. pioneer expedition to Central Africa, both their careers were unexpectedly brought to a close, and now God has laid both to sleep by the waters of the Nyanza!"

We must give an extract or two from his journals and letters while at Berlin :—

✻ "April 14th, 1874.—Hitherto I have been alone in lodgings, but it is extremely wonderful how in the greatest desert God always provides an oasis—an Elim for His people. Since I came to Berlin I have been enabled to study much of the

Word of God, and to find something of the inexhaustible mine of pure gold it contains. If I had been at home, surrounded by so many sacred influences, the probability is I might not have made so much progress. One thing above everything, I must make my Christianity a practical thing. 'It is more blessed to give than to receive.' I am therefore bound to obey this commandment. If I have received, I must strive continually to lead others to come and receive likewise from the great Giver."

"TO HIS FATHER.

"Berlin, Oct. 27th, 1874.

"I thank God and thank you that you have written me as you have done. When you consent, I feel doubly sure that God consents. Your earnest exhortation to me to ask wisdom and guidance from above I endeavour to follow. Man is a violent being, by virtue of what God has made him. Yet man is inwardly swayed by external circumstances. Now if to my ears or hands there comes the message, 'Who will go to preach the Gospel in Madagascar?' how can I, except in unbelief, say otherwise than that God caused that message to come to me? And if it is of God, must I not say, 'Here am I; send me?' It is now nearly a year since then, and, having put my hand to the plough, I dare not look back. You will, I feel sure, agree with me in this, as you have always taught me to recognize the guidance of God in small matters as well as in great. Dr. Bonar always taught me the same also. The Word of God says so, too. Are not these three witnesses? The thing is therefore clear enough. Well I know that if God does not take me to Madagascar, I shall never get there; and if He does not bless me, my mission had better not be undertaken at all. But, on the other hand, I believe I got that message just because God meant me to receive it, and His blessing He will give in answer to the prayer of faith.

"I know there is a mighty work here to do, and few to do it. In fact, missionaries can nowhere be more necessary than here. But I cannot, having once been led to set my face to Madagascar, turn to other work instead. But this will I do, if the Lord enable me—I will be more 'terribly in earnest' in working where I am, knowing that I must soon go elsewhere. Perhaps God means my combating here with infidelity to be a training-school for preparing me to combat with a not more powerful fiend—idolatry. Still, I find the infidelity here only another name for indifference—and that exists in England under the name of nominal Christianity. It is the same old face, only a less deceptive name. Yet seed must be sown here, for there is much ground here; and although much falls on the wayside, much among thorns, and much on stony ground, yet we have the Master's own assurance that some—if not much—seed falls on good ground, the result being very great. That parable alone is enough to stir up the whole Church of Christians on earth to sow on all soils, if we would only believe it."

"How much a missionary must know, and how little I know! Would God I were ready and in the field! But what a field is this here! A community like Berlin, sunk in licentiousness of every form, is difficult to deal with. If ever, or anywhere, heathens are to be found, it is surely here. 'By their fruits ye shall know them.' Their fruits are drunkenness and debauchery. How I feel for them, poor fellows! Oh, for a little of the power of the Spirit such as has of late been manifested in Scotland! Nothing but the Spirit of God can open the heart. I thank God that He has of late wakened me up, to some extent, to feel that 'if Christianity is worth anything, it is worth *everything*. If it calls for any measure of zeal and warmth, it will justify the *utmost* degrees of these, and that there is no consistent medium between reckless atheism and the intensest warmth of religious zeal.' Yet I know that it is only in so far as I attain to a high spiritual life by close fellowship with my risen Saviour that I can be in any way fit for winning souls. Neither learning, nor zeal, nor power of argument will accomplish anything without the Spirit. God fill us with His Spirit! That must be our prayer—a prayer that will have an answer."

Here is his last letter before embarking at Southampton, April 27th, 1876:—

"Having placed myself in the hands of the C.M.S., whose proceedings are ever

guided by prayer to Him who over-rules all, I doubt not but everything is ordered for the best.

"May God grant me humble, trustful dependence on His promises in Christ Jesus our Lord; and thus, going forward in His strength, and not my own. I may rely on that arm which aforetime divided the Red Sea and made the waters of Jordan to stand on an heap.

"It is His cause—it must prosper, whether I be spared to see its consummation or not. May God give me health and strength, and fit me for so glorious a work, the enlargement of the kingdom of His dear Son!

"Pray for me, that grace may be given me to keep steadily in view the one great object.

"Your loving son,

"A. M. MACKAY."

Passing over the whole of his African career, we must conclude by presenting the very touching letter to his father, the Rev. Dr. Mackay, from Mr. A. J. Mounteney Jephson, one of Mr. Stanley's party "in Darkest Africa," written after hearing of his death:—

"86, Portland Place, W., May 2nd, 1890.

"DEAR DR. MACKAY,—Three days ago I received a letter from Africa, and the tears came into my eyes when, turning it over, I read your son's signature at the end. It had been written only three weeks before his death. I can express myself only so poorly of my gratitude to your son and of all that I feel about him.

"We arrived at his Mission at Usambiro broken down in body and mind, tired and wearied from the constant strain of those hard months, and prostrated and beaten down by fever. He received us, and gave us the sincerest welcome it is possible for a man to give. He seemed to understand all that we wanted, and with the utmost delicacy gave us exactly what most we needed. His kindness, his goodness, his cleverness, his gentle sincerity, and kindly, cheerful ways endeared him to us all. We arrived a handful of broken-down, embittered men at his station, and through his kindness we left for the coast restored to health and with a fresh zest and love for our work. I shall never forget the morning we left Usambiro. He walked part of the way with us, and wished us good-bye; and one's whole heart went out to him when he took my hand and wished me God-speed. That lonely figure standing on the brow of the hill, waving farewell to us, will ever remain vividly in my mind.

"It was so inexpressibly sad to get his letter, and to read his kind expressions to me after we had heard of his death.

"Not only is his death a sadness for his friends, but it is an irreparable loss to Africa, whose cause he had so deeply at heart, and for whom he worked so devotedly.

"Africa is such a hard mistress to serve, and she is so pitiless to her servants. Your son's name is now, alas! added to that long list of devoted men who have lost their lives by fearlessly doing their duty. His death, too, will cause a feeling of dismay to his African friends, by whom he was so trusted and beloved; for many days before we reached his Mission we heard from the Natives of Mackay, nothing but Mackay—they seemed to care for and know of no one else.

"I feel that all I am writing is such a wretched failure in expressing the almost sacred feeling I have about your son and his work.

"Please convey my expressions of sorrow for his loss to all his people, and please accept, dear Dr. Mackay, my sincerest and deepest sympathy for you in your sorrow.

"Yours sincerely,

"A. J. MOUNTENEY JEPHSON."

It is needless to add any comments of our own. These extracts will commend the book to our readers better than anything we can say. We doubt not that it will quickly become one of our standard biographies, and that God will use it to touch many hearts.

IN ANTICIPATION OF THE "F.S.M.," 1891.



F attending the crowded and enthusiastic missionary gatherings which have of late been increasing in number throughout the country, a foreigner could at first sight scarcely fail to argue that the missionary spirit had taken a full and deep hold of the whole Church. Such a conclusion would be wholly misleading. In respect to the continent of Africa, the Rev. W. Allan at the Hull Church Congress made this abundantly evident so far as the Church of England is concerned. The sentence, "A few individuals were beginning to awake ninety years ago, though the Church at large was fast asleep, and, I am sorry to say, speaking generally, has continued to be so ever since," forms a part of the preface to his speech. And when, to repeat this general statement, we look out upon the mass of the clergy at home, the communicants, the money returns mainly stagnant, except in a very few quarters, the verdict, in relation to the whole Church of England, must still sorrowfully be: A few individuals awake, the missionary spirit confined to very limited circles.

We emphasize now the foregoing paragraph, in order that too much weight may not be attached to the signs which make it evident that during the last decade, and more especially during the latter half of it, the missionary spirit is permeating the Church with an accelerated rapidity. To the thoughtful, the gulf of indifference still to be bridged over seems all but as wide as ever. Nevertheless, it is joyful to hear the almost unanimous declarations of returned missionaries, as they go into every part of the country, to the effect that the tokens of increased sympathy and intelligence in their work very far exceed what they expected and what existed at their departure. The Spirit of God, we joyfully recognize, is moving the Church towards the fulfilment of its Divine commission to the world, and a few facts may be mentioned at random, as illustrations on the side of human endeavour, of this awakening energy. Such are, the manifest striving after a life of fuller consecration and more unqualified obedience; the wider circulation of missionary literature, especially the *U.M. Gleaner*, the sale of which has in three years increased from 32,000 to 55,000 per month; the publication of missionary biographies, above all of the lives of Bishop Hannington and the Rev. J. G. Paton; the larger amount of space given in newspapers and magazines of all kinds, religious and secular, to missionary topics and their discussion; the greater proportion of University men and of ladies going forth; the increasing number of eminent travellers in all directions—together with, on the whole, the favourable reports they bring of the work of Missions and of their usefulness as oases in the desert of heathenism; controversies such as that started by Canon Isaac Taylor, evoking a spirit of inquiry; the forward movements and earnest spirit in the ranks of sister societies, as of the China Inland Mission; the journey of Mr. Wigram all round the world; the C.M.S. Winter Mission to India; the

remarkable force and interest of the addresses of many lady missionaries ; the series of meetings to take leave of missionaries both in London and the country ; the attempt, through the various C.M. Unions, to influence specific classes of persons, as clergy, laymen, ladies ; and, as of more importance than all the foregoing, a widespread spirit of prayer preceding and following upon these particulars.

II.

As an outcome of that spirit of prayer, and as occupying a worthy place amongst the causes which have aided and are aiding the Church to grasp the magnificence of the work entrusted to her, were the *February Simultaneous Meetings*. It is proposed by the C.M.S. to repeat the effort known by this name next February in the Province of York and in Wales. Many will hear of it who had no care for Foreign Missions four years ago, and many more in whom the meetings at that time excited but little attention. For these reasons, it may be well to restate why the meetings were held, and to give prominence to the principal ideas which dictated and clustered around this important movement.

The Association Secretaries of the C.M.S. hold their annual private gathering in January at Salisbury Square, when the position of the Society and of Foreign Missions in the country forms the subject of discussion. In January, 1885, emphasis was given to the thought that something must be superadded to the customary annual sermons and meeting, if more definite advance was to be expected. What should this be ? And in response, it was remarked that if a number of meetings were held simultaneously all over the country, the fact of their simultaneousness could not fail to win a wider recognition for the Missionary Cause. It was agreed that the experiment should be tried the following October, but circumstances compelled its postponement to February, 1886. As this date approached, it was evident that the intention of the effort had not been grasped by the Society's friends, although several circulars on the subject had been issued. More fully to explain it, an article appeared in the *C.M. Intelligencer* for November, 1885, called, "The Development of a Missionary Spirit at Home." Its publication had an immediate effect upon the prospects of the Simultaneous Meetings, and as the more earnest friends of Missions caught the ideas underlying them, requests to participate in them were received from every quarter. Their area was England, excluding London, in 1886 ; in 1887 London was their sphere of operation. Originally, if one hundred meetings had been held during the same week all over England, it would have been thought a success ; the number was nearer 800, and in London probably nearer 2000 than 1000. The speakers were about 160 (110 home clergymen and 50 laymen), who most readily placed their time at the disposal of the Society.

Such are the main facts. When we look back at the meetings themselves, quite apart from their numbers, on the whole they must

be pronounced a success greater than had been anticipated. In many cases they called out new friends, awakened enthusiasm, and excited a large inquiry on behalf of the missionary cause.

But in a large, too large, proportion of cases, they missed their object. Naturally, failures were to be expected, and these resulted chiefly from one cause, that the *nature of the meetings had not been grasped*, in some cases by the local clergy, in others by the speakers, in others by both. The spiritual nature of the movement had not sufficiently taken possession of the speaker's mind, and thus, though a speech might be both brilliant and interesting, it would be "out of touch" with the particular occasion.

III.

Leading thoughts which in C.M.S. circles connect themselves, but not exclusively, with the letters "F.S.M." are the following:—

1. The Simultaneous Meetings were not, and are not intended, to supersede and to be considered like the *Annual Meetings of Associations*. These have rightly a foremost place in the Society's organization, and are distinguished by two main characteristics. (1) By the presentation of an annual report, dealing, chiefly from a financial point of view, with the state of missionary interest in the parish or neighbourhood; and (2) by the fact that the deputation is generally expected to be a missionary who will confine himself, as a rule, to a narrative of his own work, or if a home clergyman, to the work of the Society he represents. In the proposed gatherings, not being Annual Meetings of Associations, it is hoped that local reports will be dispensed with as out of place; the deputation will consist in most instances of one or two home clergymen, or of a clergyman and a layman. The addresses will bring into prominence missionary principles, and the right attitude of the speakers cannot be more clearly defined than in the subjoined extract: *—

We earnestly hope that the speakers, one and all, will deliberately and fearlessly take the highest ground in their speeches. The occasion is not one for even such passing pleasantries as may legitimately and even advantageously relieve the ordinary meeting. Questions of geography, commerce, &c., will be quite out of place. So will everything controversial. Mere descriptions of the Native peoples, their social customs and religious rites, and mere missionary anecdotes, will utterly fail of the great object in view. The attitude of the speakers before the audience should be such as might be expressed in the words, "*I have a message from God unto thee.*" The Evangelization of the World—the greatest of all works in the light of eternity—how is it to be compassed? what are its claims upon us?—this is the theme for our speakers on this occasion. Such a theme does not preclude the personal narrative of a missionary, or actual illustrations of any kind from the field. Yet they should be so presented as to make it felt—"Truly this is the Lord's work, marvellous in our eyes; and yet He calls us to share in it; not one of us is exempt; and, God helping us, we will from this day work and pray and testify to others as we have never done before." We do not want great displays of eloquence at the February Meetings, but we want *that*.

* From the article, "The Development of a Missionary Spirit at Home," in the *C.M. Intelligencer*, November, 1885.

2. We have referred above to "the entirely spiritual nature" of the proposed meetings. Let it not be imagined that by these words we mean to imply that other missionary meetings are not of an entirely spiritual nature. They are so, or ought always to be so, in the highest degree, and if otherwise miss their true object. But by connecting the word "spiritual" with the meetings and addresses, we desire to emphasize the fact that the classes of truths intended to be set forth by the meetings are of the same nature and obligation as the classes of truths which cluster round, say, Holy Baptism and the Lord's Supper, that they have, as it were, no necessary connection with societies and with finance, but are a veritable part of the Church's life and heritage, and are not imported thereinto. In speaking thus, it will enable us to refer to some misconceptions with which, in the case of nineteen-twentieths of professing Christians and even of communicants, custom has in their minds bound up the consideration of the missionary cause.

It cannot be doubted that, in a superlative degree, the missionary cause and the missionary society are still identified. To Vicars, to Churchwardens, to congregations, the Missionary Sunday is but an annual occasion, noted down in the local calendar, when the deputation comes to plead for collections, and to set forth the needs of his particular society; and when the Vicar and his people and the deputation have a certain feeling of satisfaction if the collection is a few pounds over that of the previous year. Thus both the Cause and the Society become classed amongst the "outside" *charities*, and greeted on their approach by a grumble from not a few as "taking money away from the parish."

Perhaps the wide prevalence of such a conception, and one falling so far beneath the scope of the Church's great commission, is realized by none more keenly than by those to whom belongs arrangements for deputations. Scarcely a week, perhaps it might be said more correctly, scarcely a day passes in which a letter, either from a Local Secretary or from the Vicar of a parish, is not received at Salisbury Square, couched in such terms as these:—"I want, or Mr. A. wants, a missionary preacher for such a Sunday; he is a warm friend; unless he gets one of our best men, he will be offended, and may withdraw or grow lukewarm in his support." Or, "Mr. B. has just been appointed to such a living: he likes the C.M.S., and will take in the Society provided you send him a first-rate preacher."

Now when, side by side with such requests, we consider it the Church's first duty to proclaim to the world the death and resurrection of our Saviour Christ, and the paramount obligation of the Church's leaders to enforce this duty, there can be no doubt that to employ language similar to the above indicates a complete misunderstanding in regard to the Missionary Cause, the Missionary Society, and the writer's relation to both. It cannot be that a failure to please on the part of the Society should affect the cause! That the facts, or want of facts, in the speech of a deputation should determine the measure of interest! That the most momentous of all subjects, *the salvation of mankind*,

should be left almost wholly to depend for its reception and prosecution on the words of a passing stranger! We need not now stay to discuss to what degree and under what circumstances a society is justified in sending, and is bound to send as deputations, its missionaries at home on furlough. Naturally, whenever rightly possible, it will not fail to do so. Nor is the C.M.S. unmindful of the interest which gathers round a "live" missionary; nor of the many hundreds of parishes which seldom have the opportunity of hearing his stirring words. But we may be allowed briefly to plead for that which it is the object of the Simultaneous Meetings to emphasize, namely, that the people be taught that quite apart from societies, collections, or deputations, the Missionary Cause has a claim, and the first and highest claim, upon their Christian allegiance. This, it will be remembered, was the point to which it was desired to give especial prominence upon the previous occasions, through the unusual title placed at the head of the bills summoning the meetings; not, "The Church Missionary Society," but, "The Claims of the Heathen and Mohammedan World upon the Church of Christ."

And here may we add, while it is customary, in giving notice of missionary anniversaries and at other times, to remind congregations that *collections* will be made for such an object, is it advisable to lay stress only upon the collection, as if all centred in *that*? Would not a greater gain result, and a truer view of the spiritual nature of the Cause be fostered, if the people were also invited to private prayer in its behalf? Which was the larger gift, the ten or twenty pounds of the parish church, or the prayers of the humble worshipper therein, continued for two years, which sent forth a Vicar and his Curate into the foreign field? *

We shrink from printing again thoughts so elementary, so axiomatic. Yet if they were only universally recognized, a revolution would ensue in the life of the Church of England. Supposing it were realized and taught that the missionary spirit is as much an integral part of the Christian life as the spirit of prayer; that to proclaim the Gospel to the heathen is as noble, as spiritual, and as important a heritage of the Church as are the truths which gather round Holy Baptism and the Lord's Supper; that it occupies in the Holy Scriptures the same prominence and receives the same fulness of treatment as the life and death and resurrection of our Blessed Lord! What a heart-searching would such a proclamation induce upon the conscience of the Church, and a humiliation for the long neglect and blindness of centuries! Yet is not the above statement literally exact? Twice at least in the New Testament a summary is given of the whole counsel of God as declared in the Old Testament and in the teachings of the Master Himself; once in St. Luke xxiv. 44-47, "Jesus said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were

* The particulars of this incident will be found in the *C.M. Gleaner* for March, 1890, page 46.

written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. . . . Thus it is written, and thus it behoved [a] Christ to suffer, [b] and to rise from the dead the third day: [c] and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." A second time, in Acts xxvi. 22, 23, where St. Paul speaks, "I continue . . . saying none other things than those which the prophets and Moses did say should come: That [a] Christ should suffer, and that [b] He should be the first that should rise from the dead, and [c] should show light unto the people, and to the Gentiles."

3. Amidst the many forms of organization* in which of late years friends of the Church Missionary Society have been seeking to embody thoughts like the foregoing, there is one which, so far as we know, has not yet had sufficient prominence assigned to it, and which wherever abiding results are to follow the proposed effort, asks for the prayerful attention of the parochial clergy. We appeal to them to make effort on behalf of *Foreign Missions* a distinct part of the parochial organization, and that it be considered as inalienable a part of it as are the Church's services, the Sunday-schools, or work for Home Missions. How often is it urged, On such a day we cannot have a missionary sermon or an address, as that is our night for service, for our communicants' union, &c., &c. And again, We are over-organized, we dare not add to our meetings, to our unions. There is no occasion to do so; only let it be so arranged that, say, quarterly, the missionary cause be made to permeate all the services, the meetings, and the classes. One or two sermons quarterly may deal with the principles, not always necessarily with the facts or with the society, and so the Cause and the facts will in their turn pass throughout the prayer-meetings, the Bible-classes, and other streams of effort by the utterances of the parochial clergy and teachers.

We pray that this may prove a manifest outcome of our renewed effort.

IV.

The last remark leads us to look out more particularly upon the meetings themselves. Knowing the ideas they are to represent, can any hints, in addition to the few mentioned, be given as to *how they can best be conducted*? It is a general and wise principle that the special circumstances of each district must determine the form the meetings will there take.

1. In many places it may be possible to have but one large evening public meeting. In many others, we hope there will be many. The holding of a "Missionary Day" may be attempted. There might be a short service of intercession for Foreign Missions, or a special com-

* An outcome in part of the last F.S.M. are the Unions (notably the Gleaners' Union) and Missionary Bands. A full account of them, with specimens of rules, programmes, and methods of working, will be found in a pamphlet recently issued by the C.M.S., *Recent Developments in Home Work*. This pamphlet can be had free on application, and will be helpful to organizers.

munion service, or a devotional meeting of some kind, to be followed by afternoon or evening meetings, and to include united gatherings of Sunday-school teachers, district visitors, Church workers, &c.

2. But more sustained efforts than these will, we doubt not, find place in all the larger centres; efforts extending over two or three days, and if possible the whole week, and this especially when men full of the Spirit and full of missionary knowledge can be secured as speakers. Just as in an ordinary "mission," the interest and the spirit of prayer cannot fail to deepen from day to day.

Instead of selecting from some of the programmes of 1886 to present as specimens, it will be of greater use to call attention to the "Hints" prepared by the Rev. J. B. Whiting, of Ramsgate, for a "Missionary Mission," which we print, with a few modifications, along with a programme to illustrate them:—

(a) HINTS FOR A WEEK'S MISSION NEXT FEBRUARY.

(I.) *Preparation for.*—1. A few friends should guarantee the expenses of this effort. No collections from seat to seat should be made until the last Sunday of the Mission, but boxes may be placed at the doors. It will be found in almost every case that the expenses incurred will be covered.

2. Careful arrangements should be made for advertising by means of placards, handbills, containing a full list of the meetings, &c.; leaflets and missionary tracts should be left from house to house.

3. Prayer-meetings should be held for three or four weeks previously, at which reports should be given of the progress of the arrangements, suggestions made, and workers enlisted. The co-operation of any existing Unions should be sought.

(II.) *Organization for.*—1. It should be organized so as to enlist all the forces which are calculated to move mind and heart, i.e. the forces of (a) Prayer and Praise; (b) the Word of God; (c) social Christian feeling; (d) novelty; (e) completeness of statement; (f) instruction and information.

2. So as to reach all ranks: the highest, the poorest, gentlefolk, tradesmen, servants, cottagers, children, &c., &c.

3. Sermons calling attention to the idea of the Mission should be preached in all the churches taking part in it the Sunday next before.

(III.) *The Meetings.*—1. Whenever possible, separate meetings should be arranged for different classes of persons: a breakfast or mid-day address for business men; a conversazione, if possible, in the house of some prominent person; meetings for ladies, young men, tradesmen, working men, cottagers, children, &c.

2. Every meeting should be so ordered that it shall be bright, effective, accessible, well-timed, and to last from forty-five to fifty minutes (not longer), according to circumstances.

3. Preparation for the singing should not be omitted. Hymns to be chosen and fixed.

4. An exhibition of missionary objects is at times a useful adjunct.

(IV.) *The Church Services.*—Services should be held in one or more churches every day. They should be short, and should contain a series of expositions relating to the voice of Scripture on missionary work.

The foregoing hints are illustrated by the programme subjoined, which has formed in several places a basis for the working of the "mission."

(b) PROGRAMME FOR A MISSIONARY WEEK.

SATURDAY, Meeting for Prayer and Introductory Address, at 7:30 p.m.

SUNDAY, Introductory Sermons at 11, 3, and 7. The Afternoon Sermon to the young.

	Short Service and Exposition in St. — Church, at 11.30.	Drawing-room Meetings in — Vicarage, at 3.30.	Evening Meetings in — Schoolroom, at 7.30.
Mon.	The Lord's Prayer, John xvii.	Evangelization.	The Vast Field. The Progress of Population in the last 100 years.
Tues.	The Books of Moses.	Organization.	The Progress of Missions in the last 100 years.
Wed.	The Psalms.	Systematic Instruction.	The Unity of the Human Race illustrated by Christian Missions.
THURS.	The Psalms.	Work among Women and Girls.	The Material Blessings of Christianity to the Converts.
Fri.	Isaiah.	Medical Missions and Christian Influence.	The Evidence of Missions to the truth of Revealed Religion.
Sat.	The Prophets.	Juvenile Meeting at —.	The Spiritual Blessings of Christianity seen among Converts.
			What Moral and Spiritual Results ought to be expected among Converts.
			Meeting for Prayer, Praise, and Exhortation.

SUNDAY, Sermons by . . . In the afternoon to the young.

MONDAY, Concluding Meetings, at . . .

(c) Here may also be added an account of the preparations made by the Rev. E. N. Thwaites, of Salisbury, in 1886, which were remarkable for their thoroughness:—

PREPARATIONS AT SALISBURY FOR THE F.S.M. IN 1886.

Printing.—(a) Large posters, five feet six inches, some on white and some on yellow paper, for city and immediate neighbourhood. (b) 1000 circulars, giving particulars for clergy and gentry, with names of all the neighbouring clergy whose consent to be present (but not to speak) I can obtain. I have eighteen in this list. (c) 5000 handbills, which will be left at every house in the city, and some sent into the neighbourhood.

Sermons.—I am preaching every Sunday till the time on different missionary subjects, and mentioning the Simultaneous Meetings. I am taking on Wednesdays the missionary tours of St. Paul, as recorded in the Acts of the Apostles. I am asking the neighbouring clergy to preach on Mission subjects on February 7th.

Hospitality.—(a) We provide a public luncheon at 1s. each—meat, potatoes, bread and cheese, but no pudding. (b) I purpose to invite 70 to 100 to my Rectory to tea, of bank clerks, heads of business, gentry, and clergy.

Country Folks.—I am inviting Christian farmers and carriers to bring in, free of charge, those who wish to come from the country.

Advertisements.—We shall advertise in each of the newspapers regarding the Simultaneous Meetings the week previously, and I purpose to write a letter to each paper, signing my name as "Hon. Sec. of C.M.S."

Comforts.—We provide rooms for rest between the meetings, for ladies and gentlemen.

Lodgings.—We offer to provide, at the houses of friends, beds, &c., for all who will apply, freely.

3. The meetings will afford a valuable opportunity for the judicious circulation of missionary literature, of tracts and other papers dealing with different aspects of their subject, which will be provided by the C.M.S. as before.

4. Their successful prosecution will undoubtedly entail labour and forethought upon the parochial clergy. The reward will be found in part in an awakened attitude of expectancy on the side of the people, that expectancy which leads to prayer, and that prayer which is fruitful in blessing.

V.

And as we enter upon this effort (would that it might prove a step towards a true missionary crusade!) it is our duty to study, and to pray over, and to set clearly before us the end we aim at. That end is indicated by the large question subjoined, and towards which our thoughts have been all along travelling, namely: *What is needed to raise the Church of England to that degree of consecration required for the evangelization of the world?*

1. *The World.* That is a wide horizon. The world; mentioned nineteen times in St. John xvii., the closing prayer of the Redeemer thereof. The world; referred to by name over one hundred times in the Gospel of St. John and in his first Epistle.

"I came . . . to save the world."

"I am the *Light of the world.*"

"The bread which I will give is My flesh, for the *life of the world.*"

We clergy are admonished, "If it shall happen the Church whom ye serve, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue." Such is the Church's care for each individual member. Take now but one soul out of the mass of heathenism, suppose it were oneself, and realize but that one as without a guide, without "comfortable words," without a hope. Multiply that one by forty times the population of England—the brain reels—yet this is the world whose need God would have night and day ringing in our ears.

2. It is the world's *Evangelization* we have to compass. That is a work wholly spiritual, and appeals only to believers. The Church is thus treading most nearly in the very footsteps of the Master, and is doing her noblest work, when she holds aloft and proclaims aloud "the Gospel of the glory of the Blessed God." Her feet are beautiful then, and from the uttermost parts of the earth are heard songs, even glory to the righteous. The climax of the Apostle's thought concerning the dignity of his calling was, "Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

3. The world's evangelization, an end worthy of the *Consecration* of the Church. "For their sakes I sanctify Myself"—that is, I dedicate, I consecrate Myself,—“that they themselves also might be sanctified in truth.” The Master, the servant, to manifest an identity of consecration, for the same end. "That degree of consecration required to evangelize the world." No lesser degree will suffice than that set forth by the Master. The possession of the inheritance is for those "who *wholly follow* the Lord their God." The thought is apprehended as yet by but a few individuals in the Church, speaking comparatively; who, some poor, some rich, have made and are making increasingly a noble dedication of their lives and fortunes for this purpose. Scattered here and there, there are also a few congregations who, as such, have embraced the thought, and set apart their energies

for the world, who think it no strange thing to see their members go forth into the mission-field, and who, whatever their parochial requirements may be, will not at all allow the holy flow of their prayers and their gifts to be diverted from the "regions beyond." Here is an approach towards that *corporate consecration* to which our question points; for that is its central idea. "That they all may be one; that the world may believe that Thou hast sent Me." Alas! we almost seem an infinite distance behind it. "The time is come," it was said recently, "when we should cease building and decorating churches for a generation, and if need be, worship in tents, if in no other way the means can be found to evangelize the world."

4. *The Church of England*, the most cultured, gifted, wealthy, and influential in Protestant Christendom. We look out upon it from a missionary point of view. On the average, out of every four parishes there is one in which the claims of the heathen world are never mentioned, nor effort of any kind put forth to meet these needs. Of the three remaining, the interest in two of them will confine itself to an annual sermon, or meeting or offertory, being of a formal and perfunctory kind. The fourth parish will as a whole be in earnest, and yet in not a few instances, the zeal and earnestness will centre itself in about one-third of the Christian and communicant families of the congregation. It is highly questionable whether out of the 15,000 parishes in England, the missionary spirit can be said to pervade the parochial life of one thousand!

Look at the Church of England abroad. It is somewhat startling to realize that in a building seated for about 1000 persons there could be placed, without a crush, all agents of every kind—clergymen and laymen and their wives, and single ladies—labouring now as missionaries, and as sent forth avowedly by the Church of England. That after one thousand years of Christianity!

And in accordance with this lack of effort may be measured the feebleness of our position in the mission-field. It would almost seem as if the Church of England, viewed as a whole, were to play in the future but a very minor part in the development of Christianity side by side with the friendly emulation of the sister Christian communities. In Japan, out of over 30,000 professing Christians, under 3000 are members of the Church of England. In China they number perhaps 12,000 out of 100,000. In India, probably also in Africa, it is doubtful whether they count as one in three of the converts. In the South Seas they form an all-but insignificant minority.

The Church of England has splendid missionary traditions. It is sometimes forgotten that in the seventh and eighth and tenth centuries Central Europe, together with Norway, Sweden, and Denmark, was evangelized by bands of monks and nuns proceeding forth from the monasteries of Ireland and of England. Our Church was called, and obeyed the call, to arise and preach the Gospel to the then-known world. Possibly her past obedience may be a reason now why the Master is conferring upon her the high dignity of sending her a summons a second time to evangelize the world, and just when her

capabilities and her pure apostolic doctrine fit her to stand first in the foremost rank of those seeking to accomplish the noble task.

5. And thus we are brought to face the question, What is needed to raise the Church of England now to pursue the object of her preservation? Many answers will be given by those who study it.

(a) The higher the ideal entertained by a society, the higher that society will rise. "Who aimeth at the sky, shoots higher much than he that means a tree." Let the idea, the motto, the placard for our February meetings be the Divine hand pointing to the "regions beyond." The ideal of the Church is not concentration, but *diffusion*; perpetually, and with a restless energy, to aim at preaching Christ where He is not named before. That is the first thought connected with the "regions beyond;" but we adapt the expression to indicate other portions of that enormous land which awaits our possession. To use words of Dr. A. T. Pierson,* of Philadelphia, "Faith must enter the unclaimed territory of divine *Promise*. Prayer must enter the unclaimed territory of divine *Power* in the divine presence. We must get a new standard of *Giving*, that shall be individual, systematic, proportionate, cheerful, and self-denying. And we must get a new standard of holy *Living*, that shall dare to invade the supernatural, that shall walk with God, and dwell in God, and pray in the HOLY GHOST."

"Oh! for a love like Daniel's now,
To wing to heaven but one strong prayer
For God's new Israel."

(b) This ideal must be presented before the Church through the consecration of her ablest men for this special work. The hour is come which demands that acknowledged leaders should resign it may be their livings, visit the mission-field, and return as with a prophetic inspiration to kindle a fire unquenchable in the hearts of all God's people. Should this be done without delay, the request for a thousand new missionaries will before many years appear but as a day of small things.

(c) Lastly, and yet firstly, and overshadowing all other replies that can be given, there is needed to raise the Church of God now, what alone was effectual to the same end in the first century, the Pentecostal outpouring of the Holy Spirit. The power awaits us, and is ours if we are prepared to receive Him, and permit Him to fill us to the full.

We do look for Him; and, to use words addressed to us in reference to our first effort in 1886, we realize that in planning these meetings we are in sympathy with the Divine Purpose; that therefore we may have a full assurance of the Divine Presence; go forward in dependence on Divine Power; and expect the fulfilment of the Divine Promise.

H. PERCY GRUBB.

* This remarkable speech, on "The Regions Beyond," can be obtained at the C.M. House, price 1d.

UGANDA: MR. WALKER'S LETTERS.



WE are permitted to publish the following private letters. The earlier ones cover in part the same ground as those printed in our September number; but the additional information is very interesting. The first letter is from the island to which Mwanga and his party had retreated, before the decisive victory which put them again in power. It gives curious and in some respects painful glimpses into the daily life of the people:—

From the Rev. R. H. Walker.

*"Burungugi," an island in
Murchison Creek, Buganda,
Feb. 5th, 1890.*

On February 1st, I sent off twenty-four sheets of note-paper pretty closely written, which you may well suppose about exhausted all the material for letters that I had collected. I begin again now, and from time to time will jot down my doings and opinions. This morning three new patients came, and two were discharged "cured." You know the shop in High Holborn where they put up in the window, "Another leg saved," and show you a picture of some horrible disease. I am often reminded of this when I send off my patients to their ordinary work again after they have been daily visitors for weeks. You can imagine I get to know the people pretty well in this way, and really like the job. I confine myself much more to wounds and ulcers than I used to do, and find I give more satisfaction than I should by attempting such ills as "Makaja," "Kabatongo," "N'tunuka," "nungu," "nzuku," whatever they are. I do not know what these words mean, perhaps Ashe may.

Two men were having a bet which could fire the largest charge of powder from his gun. These men were soldiers! One of them in blowing off his gun shot himself in the foot. At first there was no open wound, only a bruise, but after a time a horrible wound appeared. When I saw him his whole foot was very much swollen, and on his instep there was a wound the size of a penny, but all along the edge nearer the leg the wound undermined the skin for half an inch. This half-inch was covered on the surface with a thin dead black skin. On snipping this off, underneath was a thick tough white skin, which Gordon tells me looked just like the skin of the hippo. I cut all this tough white stuff off, and put pure

carbolic acid on the whole wound. The next day the wound looked a healthy red over most of its surface, but for a quarter of an inch this sore had spread up the leg, again undermining the whole thickness of the skin. I fancy it must be something of erysipelas. The man lies about near here all day, so that I may wash it for him twice, and save him the trouble of much walking. It is not an ulcer, like any others I have seen; the tough white skin is something new to me. The book I have says that the surface of sloughing ulcers should be burnt off with nitric acid; we have none of it, so I use carbolic acid pure on them instead, and have seen excellent results from it. Two of the patients now attending were brought by others whom I had cured. One poor chap is a Roman Catholic, but has been coming for over a month, and now is getting well. He has had an ulcer on the end of his little toe, which has eaten in so as to leave the bone exposed and dead at the tip. I fancy I shall have to snip the end of the bone off with a pair of wire clippers. I should like to have had your opinion first.

You have read of ambatch trees? The wood is very light, and has more floating power even than cork, I believe. I have seen a raft made of a bundle of these poles merely tied together at their thin ends, and at their thick ones. Pieces of this wood are used for floats for the fishing-nets. It grows at the edge of the Lake, just opposite my window. About as thick as your leg is the size I have most often seen the trees. The leaf is as much like a mimosa as anything I know of, and has a row of prickles down the back of the leaves and on the trunk of the tree itself. The flower is yellow. It is a straggling kind of growth, rather like a willow perhaps.

A dwarf here is a friend of mine: he does needlework and comes frequently to buy my needles: he, like most others, does not much care for "carpet sharps" and drugget needles. He wants Nos. 3, 4, 5, 6, and probably 7 and 8, if I could supply them. The work to be done is sewing unbleached calico such as I suppose aprons and slops are made of (*merikani* by name), and fine white calico such as shirts in England are made of. Other sewing is done, but these two kinds are the most usual. Needles for sewing leather cartridge belts, or sails, are asked for sometimes, and needles for putting silk and gold thread on to the collars of coats must be wanted too. I have not seen a Native needle yet, but I am told that these people cannot bore the eye, so they hammer the needle out to a very fine end, and then turn it round and put the end into a little slit in the side of the needle, so that it does not catch in going through the work. Such a Native needle is worth 3 shells; mine fetch from 10 to 15 shells.

A good deal of drumming is done every night here; small drums of different notes are arranged, and a "Buganda" tune is played on them. Harps accompany these drums, and at times horns are played as well. The whole heard at a distance is not so bad as one might expect.

You must not think of me any longer as living in a hut the shape of a willow-wren's nest. The Christians have built us a very decent house, in which I have two rooms, and am uncommonly comfortable. I enter as it were in the middle of the house, pass across one room to a door in the opposite corner, and enter the sanctum. The materials of our house remind me of the character of some peoples' lives, which can only be likened to "wood, hay, stubble." St. Paul assures us that every man's work will be tried by fire. I can feel the point of his illustration now that I have seen

many of these grass huts in flames. This hot sun reduces the grass almost to tinder: a single spark sets it in a blaze. When we can settle down in Buganda, we must try and build a more substantial house of fire-proof material.

I wonder whether I at all convey the light way in which these people here regard physical suffering and death. The heartless way in which they treat the dead bodies shows a disrespect for the charities of father, son, and brother. To drop them peacefully into the Lake would not seem disrespectful, but to leave them tossing about on this island to be gnawed by dogs and torn by loathsome vultures, shows a selfishness that almost deserves the fate it brings, viz. an outbreak of the plague, and the conversion of simple sores into foul ulcers. Two days ago I saw a woman lying across the path. I was not sure that she was not merely sleeping, she looked so composed. A boy whom we called told us the woman had died. This afternoon we saw the body of a woman decomposing quickly on the path we come down from the hill every day. A bit of cord round the ankle showed that the body had been dragged there and left to rot and stink. It was a horrible sight, and not 200 yards from our house, not 100 yards from the French priests', and about 60 yards or so from the king and the Katikiro's houses. The nearest house was only 20 yards off; and here, in the midst of us all, with the plague breaking out again and again, these foolish, selfish people neglect the common decency of life. We have sent up to the Katikiro about the removal of this offence, and this will cause the removal into some bushes near the place where the body lies probably. I fancy the Luganda literally translated would be, "To hear a bad smell;"—you can certainly taste them.

The next letter is from Uganda, a month after the return thither. It gives some glimpses of the scenery of the country, and a most curious description of Mtesa's tomb:—

*Kitesa, Buganda,
March 12th, 1890.*

From this new starting-point, we have not as yet been for many walks. Once we went to the top of the highest hill anywhere about here. Its name is

Lubia; it stands near Mutesa's tomb, and is probably well known to Ashe. The view from the top is such as my previous letters have often described: brick-red roads, and the land in between covered with plantain gardens

that look like turnip-fields. The lower hills are covered over with plantains, and many of the higher ones have gardens almost to the top. The lowest parts of the valleys are swamps and marshes. All the hills have very rounded or flat tops, and all look artificially smoothed down. The Germans asked us to take them to see the sights of the country, but besides Mutesa's tomb, we know of nothing else in the country to see. All the principal houses have been burnt down, and of natural features, such as waterfalls, &c., we ourselves know nothing. In coming here they saw the place where the Nile flows out of the Lake. We know of absolutely nothing to interest the tourist.

There are two of the most educated Christians who have built on our garden so as to be near us. They will help in teaching, and devote their whole energies to the work. They have gardens of their own at a distance. One of them has an island not far from the mainland of Buganda. It is at this latter man's house that we have stored our goods. It is a convenient place, as we can easily send there for our things when we want them; and if we have to run away again, our things can be brought off by canoe at a moment's notice. Here we only have just the most necessary of our goods. These two Native teachers are to be supported by the Native Christian chiefs and people, and so will not be a burden upon us. I am trying to teach them English. One of them, Henry Wright Duta, can read the New Testament in English fairly well, but does not understand what he reads at all. The other, Mika Sematimba, is only learning the English names for the letters of the alphabet. Both can read and write Luganda and Swahili. I shall in this way learn a little myself, and if I fail in the end to master Luganda, still I may have helped these men to a way of obtaining written information on every known subject.

On our garden we have only Natives, no coastmen now. Our head-gardener and general caretaker has built himself a house. His family consists of four lads, whom he has bought or received as presents, his wife, and three women. These three women have been given to us by chiefs to work in our

garden for us. Daily they are busy cutting off the old plantain leaves and hoeing about their roots. Our own boys and other lads who are here visiting (these belong to the Christians) are a formidable company to feed these days of famine. I have five lads, Gordon has six, and four or five are staying here. One of my boys had a boy given to him, and he wanted to keep him—much as we always wanted to keep rabbits,—but I made him send him back to his home.

We often make soap, and I suppose do it in as rough a way as ever soap was made. The fat is pounded in a wooden mortar, then the peels of the plantains are dried in the sun and are then burnt. Water is poured over these ashes, and an alkali is obtained, with which the fat is boiled till it becomes soap. The ultimate result is balls as big as your fist of dirty brown looking stuff.

This morning we tried a kind of porridge that these people seem to like. It was made from plantains. The fruit is gathered green, then cut in slices and dried in the sun. When it is quite dry it is pounded in a mortar.

This afternoon we went for a walk, and just followed the path as it led through the plantain gardens. Suddenly we came to a large square open space, with a small mound in the centre thatched over with grass. We concluded this was a tomb, and on looking round we found we were in the garden that surrounds Mutesa's tomb that stands on Kasubi. We came to other similar mounds, which, no doubt, once had houses built near them, where the caretaker would live. The path we then took led out of the cemetery garden and up the hill close against the fence that surrounds the tombs. We might have been in England, the lane with trees on both sides, and the fence in light and colour reminding us of an oak fence. I have not seen anything so much like England for a long time. At length we came out on the top of the hill I called Kasubi. We went to see Paul (or Paolo, as he is called). His office is to take care of the tomb and its surroundings. The top of the hill is bare and nearly flat; at one time big houses stood all round this big open space of about three acres size; now most of them have been burnt. The old Kati-

kiro of Mutesa's and Mwanga's reigns was burnt to death in one of them. On the south edge of the table top stands the entrance-house. We pass through this house, and see pews or stalls on both sides. What these are for I do not at present know—(Gordon suggested that they were the places to pay for admittance)—possibly places to put cattle in that have come as presents to the dead king. Passing through this house we came to a yard with one big house on the left-hand side. The path led from this yard to a large enclosure, having the tomb-house immediately in front and three houses on each side, arranged round the circular court.

The tomb-house itself, with lightning conductor put up by Mackay, is forty or fifty feet high, circular, and thatched to the ground: a fine cone of thatch. The slope of the roof is considerable, a section would be a triangle whose sides were at about 45°. You will be able to calculate what the diameter of the house must be, therefore. Inside, the house is full of fine, tall poles; they run up to the roof, and some of them are twenty and thirty feet tall, I should think. The poles stand in rows; each row about six feet apart, and the poles in these rows only two feet apart. The house looks full of trees, many of them a foot or more in diameter—they are not palm-trees ("nzingo," I think they called them). The drapery has been torn off in places, but I understand a canopy stretched from the entrance to the centre, where the tomb itself is. The pillars once were all draped: some of them still are covered with white calico (now straw colour), and bound round in stripes with red and blue calico. Across the avenue of poles behind the tomb are curtains of bark-cloth and the coloured calico from Zanzibar. Immediately behind the tomb are these curtains, which are carried right across the house: behind them (i.e. in nearly half the house) the temple-keepers live. Curtains hang at each side of the tomb, as well as behind it. They were of white and coloured calicoes. So that, you see, immediately

under the dome lies the tomb, with curtains on all sides but one, occupying a space about eight feet square. The centre avenue is wider than others. The visible tomb is simply a pile of grass (hay) six feet square and covered with bark-cloth. Behind the tomb are two copper spears with wooden shafts. In front of it there is a row of small spears only three feet long. They are of brass and copper alternately; the whole of them, shaft and all, is one piece of metal. These are twelve in number, and between them stand twelve much smaller ones, about arrow size, of brass and copper alternately. Some of these latter have copper or brass shields, about six inches long, fastened across the top. A small copper shield with bosses on it stands in the centre of this small fence of spears. A curious copper device in thin metal is cut to represent the horns of a cow, and is resting in front of the spears; a walking-stick, bound round with brass and copper wire, rests against these horns. The whole floor is kept strewn with clean dried grass. We were there late in the afternoon, and could not see so well as we shall when we go again when the sun is shining. The gloomy vault over our heads gave a funereal appearance, and made the whole place look very large inside. The door is the only entrance for light. The general impression is of being in a huge extinguisher-shaped hut, full of large poles in rows. A mound of grass marks the tomb itself; behind it, and on the two sides are curtains; but in front of it is a low fence, about three feet high, of ornamental spears and mystic shields in copper and brass. Against one of the posts, on the left-hand side, hangs an ornamental shield, with a fringe of small copper and brass bells on it. At one time there were piles of cups, elephants' tusks, bark cloths, shells, and such-like articles of value, which had been given as offerings to the dead king. These, however, have all been carried away by the Mohammedan party.

Then comes a passage significant of the peculiar difficulties of Christianity in the practical life of a still (in a sense) barbarous people:—

Things are getting a bit straight in the country; people are busy building

houses and cultivating, now that the country has been portioned out. Cases

of judgment are arising now, and presenting just the same difficulties that have been experienced by European nations. One man we know well, did not like his wife, and on seeing one who read with the Islamites whom he liked better, he beat his wife till she ran away, and then married the other. This man was supposed to be a Christian, and one who read with us; he had been married publicly in church in days gone by. He, with several others, fled to Usambiro when the Christians were expelled from Buganda. On some quarrel with others at Usambiro, this man and six others went off to the French priests at Bukumbi. Now this man comes back to our party and receives a garden and small office. His wife, however, turns up and brings her case before the Christian chiefs and elders. The matter is decided in her favour, and as the man denies none of her statements, he is ordered to take back his wife and drive away the other woman. This, however, the man refuses to do, and therefore the chiefs turn him out of his office and the Christians (i.e. the Protestants) refuse to regard him as one of their party. This is all very good now, but after a time it may be more difficult to punish

such sins with loss of temporal advantages. Another man, who has twice committed adultery with the Pokino's wife, is now a well-known Christian, and has a garden and small office under the Pokino; but the Pokino refuses to allow him to hold it. The man is much aggrieved at this, and says his offence was committed long ago, and that he has repented. The Pokino will not hear of his being near him. The man comes to ask if he shall publicly accuse the Pokino of bearing malice and not being ready to forgive. We tell the man the Pokino is right, and that he must seek a place in another part of the country. The Christian chiefs agree to look for a place; but as one cannot be found at once, they tell the man to wait. He is aggrieved at this, and takes his case before the king (Mwanga) for judgment. Mwanga decides against him and in favour of the Pokino. Of this I am very glad, for though I have not much opinion of Mwanga's moral sense of justice in such cases, he certainly has decided well in this case, and his judgment will not have to be ignored, as the Pokino would have ignored it had he decided otherwise.

Here is a picturesque description of a native dinner in the house of a chief in Uganda :—

March 26th, 1890.

On my birthday, March 24th, I went with Mr. Gordon to see the Katikiro (the chief judge here). We saw him in his most private house, and at his invitation some of the big chiefs came in to see us. When we had been there a short time, as we saw the dinner was coming, we got up to say we were going, but the good man asked us to stay and have some dinner with them. As a step backwards in civilization must be easier than one forwards, I did not feel so shy and awkward at the thought of having to eat with my fingers, as our friends would, had they been asked to sit at the table and eat with knife and fork. First then, a basket was brought in on which were laid leaves of the plantain (or "banana" if you like it better) which had been held in the smoke to make them tough and supple. These leaves were spread on the floor to form each man's plate; then sponges (made of

the fibre of the plantain) were handed round, and the guests wiped their hands on them. To us was brought a bottle of water, and the water was poured over our hands. All being ready, another shallow basket was brought in with two knives on it, and a huge mountain in the middle wrapped up in plantain leaves. This mountain was lifted off on to the grass-strewn floor and set in the middle of the guests. Then it was unwrapped carefully, so that the leaves might remain under it to form a dish. It contained a huge lump of smoking-hot plantains, boiled (steamed?) in their unripe state, in which condition they very nearly resemble mashed potatoes in England. Also it contained two lumps of meat. This meat was the breast of a calf. One man cut the meat up, another with a piece of leaf over his hand dug out sods of the mashed potatoes (I call it) and put down a lump before each guest as a builder might throw down mortar.

The potato-carver, being a friend of ours, secured for us enormous masses of food. The meat he cut up into quite small pieces, then put his fingers into the salt and wiped them about on the little bits of meat for us. The guest on my right hand was Nikodemo, a man well known to Mr. Ashe. He and others, to show favour to us, at times picked out especially nice-looking bits of meat or potato and gave them to us. The habit of these people is to feast only twice a day, and this partly accounts for the large amount they can put away at one time. We were soon left far behind, and had to give up in despair in the end. Grace was said before we

began, and when all had finished, contributions were put together for the boys who had brought the food in, and then hands were again washed and wiped. My friend, Nikodemo, gave me a piece of calico to dry my hands on; but on following up the direction it came from, I found it was the skirt of the flowing robe of the guest next to him. I therefore used my pocket-handkerchief instead. All the leaves were rolled up and put back on to the flat basket, and were carried away. Then the Native beer, in cups made from a gourd, was handed round; but as we do not drink beer, milk was brought in for us.

The later letters are not from Uganda, but from Usambiro, whither Mr. Walker proceeded on hearing of Mr. Mackay's death :—

Usambiro, May 23rd, 1890.

You will be surprised to see I am at Usambiro again. On April 2nd, at 10 p.m., a man came to my hut in Buganda with the verbal message that "Mackay is dead, and Deekes is dying." The letters he brought from Usambiro spoke of other letters having been sent by Stokes's boat, which we supposed would give details. It seemed quite clear to Gordon and myself that one of us ought to go to Usambiro, and as I am of the least value here we arranged that I should be the one to go. On April 3rd (the very next morning), I said "good-bye" to Mwanga, and got him to give me a man to go with me, and to provide food, canoe, and men. In the afternoon of that day I bundled up a few things and started for the Lake. I reached the Lake at a place twenty-five miles from the capital, and there I lived in a grass hut for two weeks, experiencing every kind of vexatious delay. Eventually I got a canoe and crossed over to Sesse. More delay—and after a week I obtained a second canoe. Then another week was wasted in cruising along the shores of Sesse looking for other canoes. The people hide them, not liking to have to man them, and send them out to work for the big men for nothing. On the southern shores of Sesse, where I fancy no white man had ever been before, we found a large canoe. May 1st saw us making our first real start for Usukuma. We had the wind against us, and rain every day. I was in a poor, broken-down tent (they land for the night), and, on

account of rough weather, had rather a rough time of it. For days we had no sun to cheer us; my pith helmet got mouldy; still I was perfectly well the whole time, and during the day made up for loss of sleep at nights. The rain, thunder, and mosquitoes made sleep impossible at nights. When it was at all fine the canoes were run into the water and were off again.

On May 18th I arrived here (Usambiro). Deekes is much better, I am thankful to say. Poor dear Mackay! I wish I could have been here to nurse him a bit. Deekes was helplessly ill himself, and sent off to Bukumbi to the French priests to help him, but ere the good Samaritan came our dear friend had died. Unavoidably, he was a bit neglected. I do not know what could have done him good, but I should have liked to have tried.

With a canoe as a foundation the carpenter here, under Mackay's instructions, has built up a good-sized boat. It is about fifty feet long and seven feet wide. This boat is now on its way down to the Lake. Deekes has finished what was wanting to complete it, and yesterday the procession to the Lake began. It will take many days to get it into the water; at present it is mounted on the wheels Mackay made for carrying trees. We have two double pulleys, and we "warp" the boat along by the trees. Some men clear the brushwood, while others fill up holes, and then all pull together. When a journey has been made by Deekes to Nassa, we want to send this boat to

Buganda. The ordinary canoes are wretched things; to keep them afloat two or three men are hard at work throwing out the water like a condensing steamer, and, as the men get nothing for their labour of paddling us down here, they do not like the job, and come much against their will, and only because they fear the stick if they refuse (i.e. from the chiefs who lend them).

June 17th, 1890.

As I know enough Swahili to talk a bit and to understand what is said, two of the "Church Council"—Mika and Sembera, who have come from Buganda to help us here—hold me in conversation for long periods of time. Both these men want very much to learn English, and as I teach them I learn something of Swahili and Luganda. We have school for two hours every afternoon; about twenty-five to thirty attend. These are not the Natives, but boys, girls, and men who have accumulated here and regard themselves as our children. I used to fancy that it would be rather trying to be ill, and to have no white face to come and look at you; but things are very different from what I thought they might be when I left England. I had no idea then that the "poor blacks" could become such kind, affectionate friends. You would have been pleased to see the anxiety these Bu-

ganda Christians showed when I was ill. They came at intervals all day to see if I was any better, and then once or twice during the night they would come and listen near the window to see if I was asleep all right. It does one's heart good to see such men, and testifies to the training and example that Ashe and Mackay gave them. Yes; and the lads are good boys too—very good to me. Some of them are intelligent, enlightened Christians, and have become so owing to the teaching of the Buganda Church Council, in whose homes they have been brought up. I like the boys, and wonder at their goodness. I used to be told by the older brethren that I did not know the lads—I may not know them now—but of the five who look to me for the necessities of this life I am certain I can say I *do* know them. They are the companions of my life. I should be very miserable without them. Such men as Mika and Sembera get hold of the lads and talk to them in their own language and lead them in a way we are quite unable to do. Sembera is a right-down good man—in heart and soul an earnest Christian, and in life a gentleman and affectionate friend. I am thankful to say he is one amongst many of the same sort. Mika Sematimba is a man of the same type. Nothing of mine has been stolen since I have been in Africa by my boys.

The last extract is from a letter to the Society, dated June 20th :—

Deekes has just come back from Nassa. There is a new chief there, who is most anxious for the return of the "white man." Our whole position is quite altered now with respect to the Native chiefs—it is now as it always ought to have been. They respect us, and have given up bullying us. Romwa himself is staying here, and is most civil and friendly, because he is afraid of Buganda. He knows our position there, and regards us as the friends of his overlord. In Usukuma, the news of the defeat of the Arabs in Buganda, and the occupation of the country by the English, has raised our position in their minds. Then Stanley's victory over the people of Nera, and now Dr. Peter's victories over the Masai on the

road to Usongo;—all this has elevated the European to a position of dignity and respect in the minds of these people. No presents are demanded now. We have given Romwa nothing on my arrival here, nor Makolo, nor any one else. On the road here I had all food given to me gratis, and so had Deekes wherever he touched in going to Nassa. The people give us a house to sleep in and food, because, they say, we are the chiefs' brothers. Certainly the evil has been over-ruled for good in this case. Wars and fightings are evil, and call forth all the worst feelings in the hearts of these people; yet good seems to be coming out of it on the whole. Now is the time to send out more men to carry the work on with vigour.

FOREIGN MISSIONS AT THE HULL CHURCH CONGRESS.



THE discussion on Foreign Missions at the Church Congress at Hull seems to have been a good one. The subject was Africa, and the concentration of attention upon one great field undoubtedly helped the meeting to be more useful than in some former years. Bishop Smythies, of the Universities' Mission, spoke very forcibly. Commander Cameron gave his experience as an African traveller. The Rev. H. M. Joseph, himself a Negro, would have been more appreciated if he had avoided the besetting sin of the civilized African, the use of over-fine language. The C.M.S. Missions were well represented by Sir John Kennaway, the Rev. W. Allan, the Bishop of Sierra Leone, Canon Money, and the Rev. W. E. Taylor. Most of the speeches dwelt less on the work that has been done than on the work that ought to be done and has not been; but the Bishop of Liverpool recounted the grounds of thankfulness and hope. We subjoin our President's paper and Mr. Allan's address:—

SIR JOHN KENNAWAY'S PAPER.

In taking a survey of Africa as a field for missionary operations, we may conveniently note—first, its exploration; secondly, its appropriation; thirdly, its evangelization.

Its *exploration* is not a new thing. Forty centuries ago the predecessors of Livingstone and Stanley were able to tell Herodotus of its pigmy inhabitants, and the circumnavigation of its coasts by an expedition of Phœnician sailors. After this, a long interval, something was learnt by the travels of Bruce and Mungo Park; but the beginning of modern exploration was the expedition of Krapf, forty years ago. Convinced "that the Lord had opened Africa," after seeking from various points to penetrate the Dark Continent, he leaped forward to the conception of a chain of stations across Africa, and of missionaries from East and West shaking hands in the centre. The expedition which he started to carry out this was to human eyes a complete failure, yet proved, in its indirect results, of enormous importance. Out of it came the impulse that led to the journeys of Burton and Speke. These journeys inspired the wider and later travels of Livingstone; Livingstone set on foot the Universities' Mission, and his death was the starting-point of the Scotch Missions. To find him, Stanley went first to Africa. Stanley's second journey opened Uganda, thus originating the Church Missionary Society's Nyanza Mission, and discovered the Congo, which river is now the highway to at least four Missions. Then we have Stanley's latest and perhaps most wonderful revelation. Certain it is that the African continent can no longer be called dark or unknown. Its main geographical features have been ascertained; we realize its enormous extent, equal in area to Europe and North America combined; the great height of its mountains, the volume of its rivers—the Congo, with twenty times the volume of the Mississippi, makes its current felt 300 miles out at sea; but as yet we are only on the threshold, and all that has been done is but an experiment of its capabilities as a field for commerce, colonization, and an outlet for the energy and manufactures of Europe.

Its *appropriation*. For many months past the Foreign Ministers of Europe have been engaged in considering the partition of Africa, not altogether of their own free will, but urged on by popular sentiment and in the interests of the trader and the missionary. Only the plan of campaign is somewhat changed. In former years it was the universal aim to steal the Africans from Africa; now

all are bent on taking Africa from the Africans. France has spent one hundred millions in colonization; Germany, Italy, Turkey, Portugal, and the Dutch have all made good their footing; but England in West and South and East stands pre-eminent, and her individual enterprise will doubtless outstrip the State-fostered efforts of the other nations.

Europeans have again and again attempted to do something for Africa, and have failed. They claim to have brought to her the blessing of civilization; but this has meant little more than fire-water and firearms pouring in on every part, and it is feared the mischief wrought exceeds the benefit. Something, it is true, has been done to repair this by the Brussels Conference, and we must hope and pray that the restrictive measures concerning the traffic in alcoholic liquors and as to arms will have great effect. The recognition by the nations of common responsibility is a great step in advance.

But it is in the *evangelization* of Africa that our interest chiefly centres here to-day. What might have been done, and was not, by the flourishing Churches of North Africa to bring the Gospel to their heathen neighbours, and God's judgment upon these Churches for their neglect, is a standing warning and stimulus to us. The present century has witnessed persistent attempts to make up for lost time.

The earliest efforts of the Church Missionary Society were directed to the West Coast of Africa, and the freed slaves taken by our cruisers. As the result we see there Churches self-supporting and contributing to societies at home, but neither in its standard of moral and spiritual life nor in its missionary energy to the regions beyond has the Native Church fulfilled the expectations formed of it, and it is to European agency that is entrusted the assault on the Mohammedans of the Western Soudan.

The Missions on the East Coast formed from the same material are stretching out their hands, and Frere Town has become a prosperous community. The story of the Uganda Mission has become a household word. The Universities' Mission, so well represented here to-day, is rejoicing in the ordination of the first Native priest, and in nearly two thousand adherents. For more than twenty years English and Scotch missionaries have been spreading themselves over Nyassaland. The ground has been cultivated, and coffee, tea, and other produce grown. Churches, schools, and stores have been built, trade carried on, and roads made. In the beautiful Shiré Highlands, the Mission of the Established Church of Scotland has been at work for twelve years, its head station named Blantyre, after Livingstone's birthplace. Some eighty children are boarded at the Mission, and at another station is a school with a hundred pupils. Some forty thousand pounds has been expended, and the difference between things as they are and were is very great indeed. No less successful has been the Mission Church of Scotland, whose headquarters are at Bandawi, with a splendid medical department, and some thirteen hundred children attending the schools. Dr. Grattan Guinness' Mission is doing a splendid work on the Congo. The material on which to work is the hardest. "The people are constantly fighting their neighbours, and the war-drum sounds almost every day. The people are fine and tall, but they shirk work. They like to walk about spear in hand, and will come a long way with a single egg, and barter for half an hour about it. Time is of no value to them. God, Jesus, love, sin, heaven, are things of which they are wholly ignorant." But they are capable of being taught. They begin to appreciate the dignity of labour, and to be interested in things which were wholly foreign to them. It was Mackay's deliberate opinion, after fourteen years' experience of them, that the

African is capable of civilization, and to receive and take his place among the foremost races of men. "These native Africans," says Stanley, "have endured most deadly persecution; the stake and the fire, the cord and the club, have all been tried to cause them to reject the teachings they have absorbed; but staunch in their beliefs, and firm in their affections, they have held together steadfastly and resolutely, and Mackay and Ashe may point to them with righteous pride as the result of their labours."

But these successes have been obtained at heavy cost. "The victories of the Church," Krapf himself wrote, when his wife was buried on the African coast, "are gained by stepping over the graves of her members." But the lives of these great men have not been thrown away, and out of their ashes is springing the seed already bearing such glorious fruit.

It is all-important that the right men should be selected and trained for the responsible work they have to carry on. There is work for all who are animated with the Christ-like love and burning desire to save souls. The training must vary with the class of men and the work they are called upon to do. There must be leaders to direct and govern, scholars for linguistic and translational work, schoolmasters, mechanics; indeed, every missionary must be ready with his hand as well as his head. He must have fertility of resource and self-reliance, the better to grapple with difficulties. He may have to build his house, make his furniture, work a printing-press, till his garden, cook his food; and some training should be given him, with some special medical instruction of an elementary and practical character, such as is required for an ambulance corps. It is not possible to generalize; particulars must be worked out by those conducting the training institutions.

We stand face to face with a splendid opportunity. Everywhere barriers are broken down, roads are opening up, dangers and difficulties removed. Everything urges us to go forward. The Mohammedan power is striving with us for supremacy. Africa, poor, ignorant, enslaved, divided, calls upon Europe to come over and help her. To England she appeals with special force—England, with all her stored-up wealth, her treasures of knowledge and energy, her ancient Church, her pure Christianity; by memory of past wrongs, by greatness of present needs, to give her education, civilization, but above all the priceless gift of the knowledge of the Fatherhood and Love of God, of Redemption by His Son, and the Fellowship of the Holy Ghost. Let us not be wanting to the greatness of the occasion, nor shrink from meeting our responsibility; so that in these latter days it may be said. The Lord has opened Africa, and the Church of Christ has entered in and taken possession in the Name of her Lord.

THE REV. W. ALLAN'S ADDRESS.

I thank God that the claims of Africa on English Churchmen have found a prominent place in the Church Congress programme. I thank God that the Church as well as the world seems beginning to interest itself in that long-neglected quarter of the globe. I deliberately say *beginning* to interest itself. I know that more than ninety years ago the Church Missionary Society was founded for Africa and the East, but I am afraid that only showed that a few individuals were beginning to awake, though the Church at large was fast asleep, and, I am sorry to say, speaking generally, has continued to be so ever since. I do not forget that the Central African Mission—called into being under the stimulus of Dr. Livingstone's appeals, whose presence and speech at its inaugural meeting at

Oxford I can well remember—has been at work for thirty years; nevertheless, as a Church, we have hitherto been blind to the Ethiopians' outstretched hands, and deaf to their perishing cry. I am well aware that various bodies outside our Church have also been working nobly for Africa, but I feel that we have no right to make use of the labours of Nonconformists as a make-weight for any shortcomings of our own. Moreover, restricted as I am for time, I must carefully restrict the scope of my remarks, and, as I am addressing my fellow-Churchmen, confine myself to the Missions of our own Church, as I believe I am intended to do, and dwell simply on Church Missions to the Heathen and Mohammedans on the Continent of Africa.

What, then, is the Church doing for Africa? First, look at Egypt. There is an embryo Mission in Cairo, consisting at the present moment of one German clergyman, though an English doctor and two English ladies may be expected shortly to join him. There is another nominal Mission without a single missionary, respecting which the Secretary informs me that for a year and a half it has been in abeyance. There is also one Syrian clergyman who has lately been sent by Bishop Blyth to work in Egypt. This, I believe, is all, except Miss Whately's Mission, which at present is hardly on Church lines. In Upper Egypt and in Abyssinia there is nothing of the kind.

Take next the North and North-West of Africa. Along the whole line of coast, extending about 4000 miles from the Nile to the Gambia, there is not, as far as I am aware, a single Church Mission amongst either the Heathen or Mohammedans. Then look at the wide belt of the Soudan, stretching 3000 miles across the Continent of Africa, without a single Church Mission in any part except the experimental work upon which the Church Missionary Society is just entering at one single point on its southern fringe. Turn next to that gigantic region which is watered by the Congo and its tributaries, and we find again that there is no Church Mission on or near the whole 22,000 miles which are said to constitute its river-bank. In West Africa there is a tiny Church Mission in Rio Pongo, with five coloured clergymen and under 250 communicants. There is something being done by the Church in Liberia, but so little that there are not 300 Native communicants. The Universities' Mission to Central Africa is working in a field which contains 25,000 square miles, and there, including those who are at home on leave, and who constitute about one-fourth of the whole, twenty clergymen, twenty-five English laymen, and twenty-one English ladies are employed. There remains the extremity of South Africa, and also those portions of West Africa, and of Eastern and Central Africa, where the Church Missionary Society is at work. Respecting South Africa I can give no exact information, because the work amongst the Heathen, which alone falls within my subject, is there so inseparably interwoven with purely colonial work. Of the Church Missionary Society's operations, on the other hand, I can speak with authority, and I calculate that in Sierra Leone, Lagos, Yoruba, and the Niger, which are the only portions of the western coast, except Rio Pongo and Liberia, where the Heathen are reached by our Church, not more than 44,000 square miles, or about one-tenth of the western coast district, are under the missionary influence of our Church, and about 31,000 square miles in Eastern and Central Africa. In these regions of Africa there is a comparatively large staff of workers, comprising forty Englishmen actually in the field, of whom ten are laymen, forty-two ordained Natives, fourteen European ladies, and about 300 Native lay teachers.

Putting all this together, and excluding South Africa for the moment, we find that the missionary operations of our Church do not affect in the most remote

degree more than one-hundredth part of that benighted country, so that our work must be on a scale 100 times as large before we can even say that Africa has been taken in hand. We find, further, that there are only 100 European and Native clergymen, about thirty-five English laymen, and as many English ladies, as representatives of our Church in Africa. One hundred clergymen for two hundred millions of heathen. One for every two millions. Is this an adequate supply? Is it a reasonable fulfilment of our missionary obligations? Moreover, even when South Africa is taken into account, with all the work of the Society for the Propagation of the Gospel and of Colonial and Missionary Bishops, there are under half a million square miles, or less than one twenty-fourth part of the whole of Africa, where the Church is doing anything whatever to fulfil its Divine Master's bidding to proclaim the Gospel of His Grace.

Is this a satisfactory state of things? Can we rest content and fold our hands in self-complacency as if we were doing our duty, when we are only interesting ourselves even in the most feeble way respecting the spiritual necessities of about four per cent. of the population, and utterly ignoring, so far as the Church is concerned, the remaining ninety-six per cent.?

When the Arabs are penetrating the depths and recesses of the forests with fire and sword in search of ivory, black as well as white; when Glasgow and Liverpool merchants, as well as Dutch and German traders, are constantly penetrating further and further into the interior for the sake of filthy lucre with their hateful and degrading traffic in liquor and ammunition, shall our Church be satisfied with such puny and paltry efforts to evangelize Africa? Shall we not lay solemnly to heart the recent touching appeal of an African chief to the Secretary of one of our Missionary Societies:—"Great and good chief of the tribe of Christ, greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more Gospel and less rum. In the bonds of Christ, Ugalla." Fifteen years ago Mr. Stanley wrote respecting the unreached heathen of Africa:—"It is a duty imposed upon us by the religion we profess, and by the sacred command of the Son of God, to help them out of the deplorable state they are now in." Moreover, knowing the races of the interior better, I suppose, than any other living authority, he declares, respecting them, in his latest work:—"However incorrigibly fierce in temper, detestable in disposition, and bestial in habits these wild tribes may be to-day, there is not one of them which does not contain germs by whose means at some future date civilization may spread, and those manifold blessings inseparable from it." And yet, taking our Church as a whole, we have hitherto done, as I have sought to show you, next to nothing towards imparting to Africa generally these blessings of civilization and the far greater blessings of the Gospel. And those who have done the most, and who best know what has been and is being attempted, feel most profoundly the miserable inadequacy of what has hitherto been done for the evangelization of Africa. I deeply sympathize with a recent utterance of Mr. Eugene Stock on this subject. He was referring to that interesting and enthusiastic meeting which was held last January in the large room of Exeter Hall, when the friends and supporters of the Church Missionary Society took leave of a band of fifteen who were all going forth at one time to the African mission-field. And he said:—"To me the most solemn thing in the well-remembered January meeting was that row of only fifteen going out to the vast territories of heathendom, with its millions upon millions of souls still in the dark." Though the largest band of Church missionaries who had ever been sent forth at one time to Africa, it was, after all, only fifteen to labour among a population which includes one-seventh of

the human race; only fifteen new recruits to aid in coping with all the forces of Satan amid the myriads in Yoruba, on the Niger, in the Soudan, and in Eastern and Central Africa. In view of the facts which I have stated, is it possible to refute the charge of apathy on the part of the Church at large respecting missionary work in Africa? Is it not high time to awake out of sleep?

Apart from the mere question of duty, have we not every encouragement to obey our blessed Master's bidding, and to go forth in His name conquering and to conquer? Stanley has reported far and wide the wonderful progress and success which have attended the feeble efforts which were commenced in Uganda by the Church Missionary Society fourteen years ago. I have seen for myself the revolution which has been wrought in about twenty years in places in the Niger Delta like Brass and Bonny. And you whom I address may behold for yourselves in the Stanley and African Exhibition the *exuviae* of an exploded idolatry, the outward and visible signs of what the Church Missionary Society, by purely Native agency, has been instrumental in effecting amongst the once degraded cannibals, the snake and iguana worshippers, the bloodthirsty savages of that unhappy region. I saw with my own eyes when in Africa two or three years ago the notorious skull temple, or Juju house, not long ago the scene of the most ghastly horrors; I saw the very men who had been the high priests of Juju and ringleaders in all kinds of atrocities; I saw the accursed grove where human victims were constantly slain and twins cast out to die; but the temple had fallen into ruins, the skulls were crumbling to dust, the idols lay grovelling on the ground, the grove was the highway to God's house, and the once cannibal priests and people were all assembled in church, and joining with earnest fervour in the worship of Almighty God. And since then, and within the last two years, the tottering temple has been deliberately razed to the ground, the human skulls decently interred, and all the detestable tokens of their former idolatry, some of which had been procured at a tremendous cost, and had been regarded as of priceless value, were handed over to Archdeacon Crowther, forwarded by him to me, and have been for months past exposed to the view of the public in London. And in lieu of their former skull temple the Natives have erected at their own cost, at a cost of not less than 2000*l.*, a church which seats 2000 people, which is now Bishop Crowther's Cathedral, and at the consecration of which over 3000 Natives were present. I could tell you of other places where a similar abandonment of heathenism and acceptance of Christianity has taken place even more recently, and one especially at a place called Abo, on the Niger, from which the Mission steamer of the C.M.S. returned last year laden with a cargo of idols which the people had renounced, and specimens of which I have now in my own possession.

But my time is gone, and I can only express an earnest hope that in obedience to the command of Christ, stimulated by the appalling condition of heathen Africa, under a sense of compunction for past neglect, and encouraged both by the promises of God, and by the measure of blessing which He has already vouchsafed, all now present, yea, and the whole body of our Church, may be led to rally round the existing missionary agencies of our Church, and thus enable them, with the Divine blessing, to overtake their responsibilities, and to do, even at this eleventh hour, justice to Africa.

THE VALEDICTORY DISMISSALS.



VALEDICTORY Dismissals of Missionaries are technically Meetings of the General Committee. From 1804 downwards, missionaries proceeding to the field have always been taken leave of by the Committee, often in the Committee-room, but sometimes in a larger place so as to admit relatives and friends. Krapf's Dismissal in 1851 (his second going out) was at the old Parish School-room in Church Street, Islington. Mr. Price, when he went to East Africa in 1874, was said farewell to in the dining-room of the old Children's Home at High-bury. Several Dismissals have been at the Church Missionary College, and in Mr. Barlow's time a marquee for the purpose was put up in the grounds. Occasionally a room in a London suburb would be borrowed, as St. Michael's Schools, Chester Square, or St. James's Church Room, Paddington, or the Vicarage Room at Hampstead. At length, in 1880, a larger public hall was taken for the principal Dismissal of the year in October, viz. the Bishop Wilson Memorial Hall at Islington. In 1881, it was the Lower Exeter Hall; in 1882, St. George's Hall, Langham Place; in 1883, Kensington Vestry Hall; in 1884, Lower Exeter Hall; in 1885, St. George's Hall; in 1886, St. George's Hall. By that time, halls of that kind had become quite inadequate, and in 1887, 1888, and 1889, St. James's Hall was used. (In 1889 a Communion Service was added, at St. Martin's-in-the-Fields.) All these meetings were in the afternoon, and were regarded as meetings of the Committee, but with friends admitted. The principal feature was the delivery of the Instructions. These were in two parts: First, a general exhortation; secondly, a few words to each missionary on the particular work to which he was going. In Henry Venn's time, the Instructions were important State papers. Some of Mr. Venn's are still referred to from time to time as authoritative expositions of missionary principles and methods; and not less valuable have been some of recent years which have been published in our pages. But it gradually became necessary to curtail their delivery, owing to the increasing number of missionaries taken leave of, and the impossibility of getting through the proceedings in reasonable time.

For the memorable Dismissal of the Niger and East Africa parties last January, a new plan was devised. The interest taken by many business men in the expeditions of Mr. Wilmot Brooke and Mr. Douglas Hooper led to the proposal that their principal leave-taking should be in the evening; and for that purpose the Large Exeter Hall was taken—and was densely crowded. But that meeting was not a Committee Meeting. No Instructions were given. The speakers were the departing missionaries. It was a public Farewell; and the regular formal "Dismissal" took place next day in the Committee-room.

For this year's Farewell a similar arrangement was made; but two whole days, Oct. 7th and 8th, had to be occupied. On Tuesday morning, Tuesday afternoon, and Wednesday afternoon, the Committee met at Salisbury Square to take leave of the missionaries in three groups, the number being too large for each individual to be addressed and to reply at one time. At these Committee Meetings, the Instructions were delivered, and the three groups of missionaries were addressed severally by the Revs. A. J. P. Shepherd, J. H. Scott, and M. Washington. On the Tuesday evening was the Public Farewell in the Large Exeter Hall, which is described by a friend below; and on the Wednesday morning there was a Communion Service at St. Bride's, with an address by Canon R. B. Girdlestone, which we also append.

It will not be forgotten that these Dismissals did not include all the

brethren and sisters who have sailed this autumn. We mentioned last month that a group of thirteen were taken leave of by the Committee on Sept. 16th, including the Rev. Barclay Buxton and his party for Japan. For these there was no public Farewell. And earlier in the year no less than thirty-nine had sailed. The whole number is 142, including wives and two or three daughters; of whom 82 are new additions to the staff. These figures, however, must not yet be taken as final for 1890; for three or four will probably not sail till after Dec. 31st, and on the other hand three or four may yet be added.

THE FAREWELL MEETING IN EXETER HALL.

IT used to be said some years ago that the day of big meetings was gone by. The C.M.S. has to praise God that, so far from that, our meetings grow in size, and, what is far better, in fervour and devotion of spirit. Nothing could exemplify this better than the great Farewell Meeting of October 7th. There was nothing in it to attract the outside public, except perhaps the number of missionaries; and yet the faith of the Committee in choosing, for the first time, the great Hall, was more than justified. We say, "for the first time," because although for the remarkable Dismissal of January 20th, which had many unique features, that Hall was used, yet this is the first *ordinary* Farewell that has taken place in it.

The growth of Dismissal Meetings is one of the most encouraging signs of the present position of the C.M.S. One needs not to be a very old friend of the Society to remember when small local halls in various parts of London sufficed for the purpose, when the number "dismissed" was small enough for each one to speak, and when it was the custom to read out in full the "Instructions" to the missionaries. Later on came the necessity of hiring St. James's Hall; then it was found advisable to curtail the number of speakers and to omit the "Instructions;" while the interest of the Provinces was stimulated by an increasing number of subsidiary dismissals in important centres. Now we may even begin to think of the time when our meetings will outgrow Exeter Hall itself.

Half an hour before the meeting began the room was full to overflowing—filled, as any one could see, not with a sight-seeing crowd, but with warm-hearted Christian friends of the cause. The interval from half-past six to seven o'clock was occupied in hymn-singing, led by a large voluntary choir. The missionaries, as they came in, were placed in seats reserved for them along the front of the platform.

A few minutes before the hour, Sir John Kennaway was seen passing along the platform to the chair, and without delay gave out the hymn, "O Master, when Thou callest." * Then the Rev. W. Gray read out the solemn exhortations and promises of Phil. iv. 1—7, and led us in prayer for the missionaries. The proceedings being thus opened, the Chairman briefly addressed the meeting. Great privileges, he said, involved great responsibilities, both "on you who go forth and on us who stay at home," and each must meet them in the same strength. Addressing the missionaries on either side of him, he expressed his warmest sympathy with them, and entered into detailed mention of the trials which beset them. He suggested, for the comfort of those especially who were going out for the first time, the two thoughts of the Fatherhood of God and Brotherhood of man. The former would remind them of the Omnipotent wisdom which was on their side; the latter, that there was

* This hymn, by Sarah G. Stock, is one of "*Eight Missionary Hymns*," published by C.M.S.

no race unfitted for the reception of the Gospel. As the sculptor had to carve shapeless blocks of stone into life-like forms, so, under God, it was for them to restore the lost image of God to its likeness to Him. He concluded with the recital of the comforting words, "Only be strong and of a good courage, and He shall strengthen thine heart."

Mr. Wigram then introduced the out-going missionaries. The January Dismissal, he remarked, had been noteworthy for the concentration of its interest on Africa; the meeting of this evening, on the contrary, reminded us that "the field is the world." The whole number sent forth this year was 126. Of those present, thirty-nine were new missionaries (seventeen of them ladies); twenty were returning to the field after longer or shorter periods of labour, together with fifteen wives, and four who were soon to rank as such; while three were accompanied by daughters, who, though not classed as agents of the Society, would do useful work. He then desired the whole of the party to stand for a moment, and at the sight of them the cheers could not be repressed.

Continuing his prefatory remarks, Mr. Wigram next spoke of the work of each one in detail, allotting a sentence or two to each. As each was mentioned, he was asked to stand up to be seen—and to be prayed for—by the audience. First Mr. Wigram went through, in order of the countries to which they were going, the senior missionaries. Amongst these, the Rev. J. Zeller had seen thirty-five years' service, the Rev. J. Ireland Jones thirty-three years', the Rev. A. H. Wright twenty-six years'. The Rev. A. H. Lash was returning after an enforced residence of ten years at home, and the Rev. J. Ireland Jones after five years.

When all the names had thus been gone through, representative missionaries were called upon to speak for five minutes each. They all made requests for prayer, but the topics they suggested were never identical. The Rev. J. Vernall, returning to Lagos, led the way. His lament was that he was taking no male colleague with him to Africa, a field two hundred times as large as England. He could not help appealing for it, even though there had so recently been reinforcements to other parts of the same field. After referring to the death of his colleague, the Rev. J. Brayne, and to the drink traffic, which was making Africa darker even than the slave-trade, he asked for prayer for Yoruba.

Dr. H. M. Sutton, returning to Baghdad, called attention to the fact of its being the seventh day of the month, the day appointed in the Cycle of Prayer for the Mohammedan world. Prayer was the link between workers at home and those in the field. An old missionary in India had said to him, "We have been doing too much of our own work and too little of God's," by which he meant that we had made too little of prayer and too much of organization. In Baghdad the force of circumstances prevented their having much organization, and they were therefore the more driven to prayer.

The Rev. H. D. Goldsmith, returning to his old work among the Mohammedans at Madras, and the Rev. A. H. Lash, proceeding to Travancore, represented India. The former based his remarks upon 2 Thess. iii. 1 and 3,—the connection between the faithfulness of the Lord and the request for prayer,—and the promise in the Scripture Union portion for the day, "Go, and I will be with thy mouth" (Exod. iv. 12). In his Divinity School, at Madras, they wanted the right men, quality rather than quantity. He was glad to say that the eleven who had passed through it were men of prayer. His request was for prayer that the Committee there might be guided in their choice of men.

Mr. Lash told how once, when cast down at seeing a new temple being erected

to some foul demon, he had been encouraged by seeing, on the wall of a Brahmin's house opposite, the words, "One of His disciples," scrawled by some boy from a Mission school, and felt that victory is on our side. He would have us pray that each worker might be "one of His disciples," leaving all for Jesus, learning of Jesus, looking unto Jesus, led by Jesus, leaning on Jesus, loving Jesus, and growing like Jesus.

The Rev. J. Ireland Jones, returning to Kandy, came next, directing our thoughts to Mark xvi. 19, 20, a passage in which the thought of the Lord sitting at the right hand of God was closely connected with that of His working with His servants, and that with the command, "Go ye," in verse 15. It was this which sustained the missionary among atheistic Buddhists and worshippers of demons. If we wished to have the Lord for our fellow-worker, we must obey the command to go.

The Rev. W. Banister, returning to the Fuh-Kien Province, South China, told a striking anecdote. When he went first to China, ten years ago, he had been taken to see a dying convert. The sick man was asked whether he had any message to send to his fellows—was Jesus precious to him? "Oh, sir!" the man replied, "living is dying, and dying is living." And shortly afterwards he died in perfect peace. Last year six men had come to him desiring to hear the Gospel. One of them believed, and said he did so because it had changed his cousin, who was a gambler and an opium-eater, into a good man. This cousin was the very man whose triumphant death Mr. Banister had witnessed years before. Thus his faith had been confirmed. The record of the first missionary dismissal in Acts xiii. showed, he continued, the marks of the true missionary, *separated, called, sent, filled* with the Holy Ghost. It was his prayer that they might be all this.

The Rev. H. McC. E. Price, late of Sierra Leone, now proceeding to Japan, urged that as time was short we should pray to be faithful in entering into our opportunities, especially those which were less conspicuous.

The hymn, "Jesus shall reign where'er the sun," followed. Mr. Wigram then rose again to introduce the new missionaries. In their case, however, a different classification was followed. They were grouped, not according to the countries to which they were going, but according to the sources from which the supply of candidates was drawn. The ladies, of course, came first, then the Home Staff, the C.M. College, the Medical Profession, and the Universities of London, Dublin, Cambridge, and Oxford. As before, each stood while he or she was described in Mr. Wigram's terse sentences, and then representatives from each class were asked to speak for four minutes each. The ladies were not represented; and the Rev. J. P. Haythornthwaite, who was to have spoken as a specimen of the second class, was unavoidably absent. Thus it came about that the Revs. W. L. McLean and H. L. Bleby, who spoke as Islington students, came first. Mr. McLean spoke of the missionary spirit fostered at the C.M. College by the frequent direct news from the mission-field. Mr. Bleby's leading thought was that as those who were going out were leaving gaps behind, he called upon others to fill those gaps. In desiring our prayers, he wished, not that their names should be substituted for others and push them aside, but should be added to them.

It was about this time that a telegram arrived from Ripley, where the Rev. H. F. Wright had been curate, from a meeting of Church members, to the effect that they were joining in prayer and praise with those in Exeter Hall, with especial remembrance of Mr. and Miss Wright.

Dr. Mears who, with Mrs. Mears, also a qualified practitioner, is going out to Fuh-Kien, spoke of the direct imitation of our Lord's work which was

afforded by Medical Missions, as well as the practical answer they afforded to objectors. He expressed his conviction of the great value of trained Native medical evangelists.

The nine clergymen, of whom five, representing four Universities, now spoke, had been engaged in parochial work for periods ranging from two to nine years. The Rev. A. G. Lockett, of London University, came first. His theme was praise. Praise, because that went before victory; praise because the Lord was with them; praise because they were allowed to go forth; and praise, in his own case, because he represented the scheme for associated evangelists. He made a strong appeal to the young men of London to listen to the Lord's call, "Whom shall I send?" and to answer, "Here am I, send me."

The Rev. T. McClelland, although he spoke as the representative of Dublin University, and was going out as the agent of the Dublin Mission to Fuh-Kien, had to explain that the call had come to him some time after leaving College, while working in an English manufacturing town. He regretted that there was not more interest in the missionary cause in the University, and desired prayer to be made on its behalf. We may be permitted to hope that the missionary interest aroused there recently is greater than Mr. McClelland fears. He noted for our encouragement that in the Great Last Command there were four "alls"—"all power given" to Christ, the commands to go to *all* nations and to teach them to observe *all* the things, and the promise that He would be with us *all* the days.

The Rev. E. T. Sandys (Corpus Christi, Cambridge) said that it was sixty years since his father had gone out to and laboured forty years in the very part of the field to which he was now proceeding. Accordingly, he made "The Lord God of thy father shall help thee" his motto. He told a pleasing story of a little child who, after a children's service, said of his approaching departure, "But it won't be so bad after all, for Jesus will be there, won't He?"

The Rev. J. N. Carpenter had, since his career at Cambridge, been in residence at the C.M. College. He attributed his decision for missionary work to two things—his joining the Gleaners' Union, and his being confronted, when he had taken his degree, with the question, "What shall I do next?" Of thirty-nine men of his year at Corpus, one was already in the mission-field, two more were accepted, and two were on the platform that evening. He bore the highest testimony to the work of the C.M. College, specially thanking the Rev. T. W. Drury and Dr. Dyson. These remarks provoked an irrepressible cheer.

The Rev. H. F. Wright (Christ Church, Oxford, and the C.M. College) exulted in the privilege of going out for the first time, and cried, addressing the audience, "Are you not jealous?" appealing to them to come and join them.

The Rev. H. Gouldsmith (Exeter College, Oxford), late Senior Curate of St. James's, Hatcham, and now going out to the Old Church, Calcutta, with its parish of 7000 English-speaking Eurasians, also spoke with happy confidence, dwelling upon the thought that the Lord went before them.

This brought the list of missionary speakers to a close. Then came the singing of that touching hymn, "God be with you till we meet again," and the Rev. W. Salter Price, the Society's veteran East Africa missionary, father of the Rev. H. McC. E. Price, offered a solemn and comprehensive prayer for all those who were so soon to leave us.

The address by the Rev. S. A. Selwyn came last. He called the meeting a

missionary meeting because it was a meeting of missionaries; but it ought to be a hundred times larger. Were the native of some heathen country to be present, and to be asked which ought to be the audience and which the body going out, he would certainly say that the smaller number, those on the platform, were the audience, and the body of the hall (some 2000 or more) were the missionaries. This sort of thing might be so if our drink and tobacco and dress bills were reduced. "For Christ's sake," he appealed to young men who wished to help on the cause, "for Christ's sake put out your pipes!" The audience cheered, as they did again when he spoke of the "extra glass" at meals. This would involve a practical self-sacrifice, and would mean to many a taking up of their cross. Including the missionaries in his address, he took 1 Cor. xv. 57, 58, as the basis of his remarks. We who were left behind had Atheism and Romanism to fight with; they had Ignorance and Superstition. Over all forms of spiritual death alike we had the assurance of victory. Mr. Selwyn took up Mr. H. F. Wright's question, and owned that he was jealous of them. Verse 58 contained words of comfort, stimulus, and farewell. They were *beloved brethren*, beloved of God and man. How could we prove our love to the outgoing brethren? By praying for them, and, that our prayers might be made interesting and helpful to ourselves, by reading about them. We could show it, too, by writing to them. "Send them a letter now and then." He could speak from experience of the comfort it was to them in their loneliness to find that they were not forgotten. The words of exhortation were then dwelt upon in succession; and finally the present tense of the victory—which "*giveth* us the victory"—was emphasized.

It will show how the meeting was held together when we say that up to this point scarcely any had gone away, though it was now half-past nine. The Doxology came appropriately after the address, and then a touching prayer by the Rev. H. Neville Sherbrooke, having particular reference to the families left behind. The Benediction, pronounced by Bishop Royston, brought the meeting to a final close.

J. D. M.

ADDRESS TO THE MISSIONARIES

AT THE COMMUNION SERVICE AT ST. BRIDE'S, OCTOBER 8TH, 1890.

BY THE REV. CANON R. B. GIRDLESTONE.

IN the sixtieth chapter of Isaiah, part of the first verse, you will find the words, "Arise, shine; for thy Light is come." This is a solemn and happy day for us all, and especially for you who are starting forth to go to the uttermost ends of the earth. Your heart is ready; you have made your preparations; you have listened to your charge; and you can say with St. Paul, "I am ready." I would not call your attention this morning to the greatness and difficulty of the office you will hold as ambassadors of Christ. I will not remind you of the criticisms which you will surely have to confront as you go on with your duty. I would rather draw you, with God's help, face to face again with the Lord Jesus, the memorials of whose dying love you are all going to feast on.

Let us then think of Him as the Light who has come into the world; and let us learn in His light to arise and shine. I do not wonder that light is so often used in Scripture as an illustration of God's great gift. What a mystery it is! How swiftly it travels! Although the sun is ninety millions of miles off, a ray from it only takes eight minutes before it strikes you. It brings happiness to old and young. Even the flowers pine without it. If we were deprived of its presence

we could see neither the things around us nor the path in front of us. Thus the light of day is sent as a messenger to tell us of the True Light.

I. The first great truth I will draw from this short passage, is that it contains a message for ourselves and for all others. "Thy Light is come." The good news is not that we have a God, for nature tells us that. It is not that there is a heaven and a hell, for there is an instinct in every human being by which he knows that. But what men want to know is, that the "Light is come, come, come!" The world had been longing for it. The Jew had been longing for it. There had been great philosophers like Socrates, reformers like Buddha, and educationists like Confucius; but none had been able to say, "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the Light of Life." At last, however, the sun rose upon this dark world, and Jesus came as the Sun of Righteousness. As years passed on the Sun set in glory but this glorious sunset was the precursor to the fresh rising of the Sun who will never set again.

Have you grasped Him? Have you apprehended him? And have you each taken Him in thoroughly as *the* Light? What a blessed moment it is when He dawns on the human soul, and when all that is dark rolls away and you feel you have got Him. The Jew was in the twilight until Jesus came. The Gentile was in the darkness until Jesus came. The professing Christian—to what shall I compare him in his anomalous state, professing to be in the light, although the light has not got into his life? But He has surely come to each one of you. The stream has entered through the window of your soul. You can say, can you not? "I have got it; I know, I apprehend, I grasp it. I rise with Him. He is the One I need. I have got Him. Blessed be God, the Light is come!" We can each appropriate to ourselves the One Sun. We can each call Him, "My Light; your Light; everybody's Light."

II. There is the exhortation, "Arise, shine." I call it a strong call to you and to me, and to all who feel that "the Light is come." It is expressed in these two pointed words, "Arise, shine!" If you compare the whole verse, you will see the word "arise" occurs twice. "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee." The Hebrew words are quite different. The one at the end refers to the rising of the sun; but the other indicates the rising of the dead. It is the word *cumi*, used by our Lord to the damsel when He called her from the dead. Jesus tells us to arise, and calls us to brace our powers and nerve our faculties for the work which He commits to us. He calls us to be on the watch, with our lights burning, listening to the Master's voice.

We are also called upon to shine. This is a two-edged word. If you will look into the margin of your Bible you will see "be enlightened." The truth is, you must be enlightened before you can be a light to anybody else. There must be first a reception of light, and then you can give forth the light. You must take it in and then give it out. How well the first of this is set forth in the Epistle to the Ephesians. The passage looks almost like a reminiscence. We read in the fifth chapter and the fourteenth verse: "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." He is the Enlightener. Day by day we come to Him and get a little more of the light. Let us every morning come out into the sunshine. Many of you are going to places where you will need careful protection from the sun; but you will need no protection from the sunshine of Jesus. He will not smite you. Then "shine" in the other sense; give forth that which you have received. In the second chapter of Philipians, fifteenth verse, we read: "That ye may be blameless and

harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." It is like a man holding forth a torch. It is the word of life you hold. May God enable us to shine and to set forth Jesus in our lives! If all Englishmen would set forth Jesus in their lives, how easy the work of the missionary would be!

III. I must not forget that this chapter is prophetic, and refers primarily to the Church, which consists of a Jewish stump and a Gentile offshoot. The passage and all its surroundings seem to anticipate what St. Peter called the day of the restitution of all things, which all the prophets have spoken of from olden time. What a day that will be, when the light shall come in the fuller and richer sense: the Sun of Righteousness shall then arise. What a day of gladness that will be. Many of you are going to face burdens and difficulties, but all those will be forgotten when you enter into the joy of the Lord; and all your failings, over which you will humble yourselves, will be forgotten by Him who says, "Your sins and your iniquities I will remember no more."

Oh, that each one of us might feel the force of those blessed words when the reaction sets in. You are all stirred up to action now, and you will be kept up through these days of parting; but perhaps when you get on the steamer you will feel different; you have a long journey before you, and human nature will have times of reaction. Elijah and Moses showed you that; St. Paul, perhaps, showed you that. Whether you are brought low by a foreign climate or by difficulties in language; whether you suffer under a sense of shame at your own standard in life, or of bitter disappointment at the result of so many of your efforts,—always remember that the Light is come, the Light is come, the Light is come! Your heart will bleed over the dark places of the world, and ache over the indifference of friends at home. You may get restless at the restrictions put upon you by home authorities; you may have home sickness which you dare not to confess. But "arise, shine forth," for it is God's force which you are called to exert. The Spirit of glory and of God rest upon you. Rejoice in Him, for He rejoiceth in you. The day will come when you and every one that has been a light shall rejoice together with Christ, who is a friend to every soul, a Saviour to every sinner. God grant to each one of us that we may this day and every day arise and shine, so that we may shine hereafter in the blessed glory of His salvation! Oh, to be saved by Jesus! to know Him; to think that we unworthy sinners have been cleansed in His precious blood, and sanctified by His Spirit, that we may become inheritors of His everlasting glory. This is the portion of His people.

LIST OF MISSIONARIES TAKEN LEAVE OF.

(Arranged in the order adopted by Mr. Wigram at the Meeting.)

Returning to the Field:—

West Africa.—Rev. J. and Mrs. Vernal (Lagos).

Persia.—Dr. H. M. and Mrs. Sutton (Baghdad).

Palestine.—Rev. J. and Mrs. Zeller.

Miss A. M. Elverson.

Miss E. Newton (accompanied by her sister).

North India.—Rev. A. H., Mrs., and Miss Wright (to Secundra).

Rev. James Brown (Santal Mission).

Miss A. Sampson (Calcutta).

Western India.—Rev. T. R. Hodgson (transferred from Baghdad to Bombay).

Punjab.—Rev. E. Guilford.

Rev. G. R. Ekins (with Mrs. Ekins), transferred from the Persia Mission to Peshawar.

Rev. R. J. Kennedy.

South India.—Rev. H. D. and Mrs. Goldsmith (Madras).

Rev. A. H. and Mrs. Lash (with Miss Lash), formerly of Tinnevely, transferred to Travancore.

Ceylon.—Rev. J. and Mrs. Ireland Jones.

South China.—Rev. W. and Mrs. Banister (Fuh-Kien Mission).

Mid China.—Rev. J. and Mrs. Neale (Hang-chow).

Japan.—Rev. H. McC. E. Price (with Mrs. Price), transferred from West Africa.

New :—

<i>From the Home Staff</i> .—Rev. J. P. Haythornthwaite, M.A., late Association Secretary in South Ireland, to the Principalship of St. John's College, Agra		} North India.
<i>From the C.M. College</i> .—Rev. A. E. Keet		
Rev. W. L. McLean		} Punjab.
Rev. W. G. Proctor		
Rev. D. Davies		
Rev. W. G. Walshe		
Rev. H. L. Bleby		Mid China.
<i>Lay Evangelists</i> .—Mr. J. W. Goodwin		Japan.
Mr. E. R. Jackson		} Gond Mission, Cent. Prov., India.
<i>From the Medical Profession</i> .—Dr. W. P. and Mrs. Mears, Fuh-Kien Prov., China.		
Dr. F. W. and Mrs. Browning		Mid China.
<i>From London University</i> .—Rev. A. G. Lockett, B.A., late Curate of St. Paul's, Dorking		} North India.
<i>From Dublin University</i> .—Rev. T. McClelland, B.A., late Curate of St. Paul's, Sheffield		
<i>From Cambridge</i> .—Rev. J. N. Carpenter, B.A.		} Fuh-Kien Prov., China.
Rev. E. T. Sandys, M.A., late Curate of Aston, Birmingham		
Rev. H. J. Molony, B.A., late Curate of St. Stephen's, Newcastle		} North India.
Rev. C. E. Tyndale-Biscoe, M.A., late Curate of Whitechapel		
Rev. D. Marshall Lang, M.A., late Curate of St. Mark's, Reigate		} Gond Mission, Cent. Prov., India.
Rev. C. T. Warren, B.A.		
<i>From Oxford</i> .—Rev. H. Gouldsmith, M.A., late Curate of St. James's, Hatcham		} Kashmir.
Rev. H. F. Wright, M.A., late Curate of Ripley		
<i>Ladies</i> .—Miss A. Clapton		} Japan.
Miss A. Griffin		
Miss E. S. Perrin		} Upper Niger.
Miss M. A. Ackerman		
Miss S. L. Barker		} Eastern Equatorial Africa.
Mrs. and Miss Bywater		
Miss K. Power		} Palestine.
Miss G. Wells		
Miss L. H. Barnes		} Egypt.
Miss B. Bullock		
Miss G. Nott		} Fuh-Kien Prov., China.
Miss M. Hunt		
Miss E. Ritson		} Mid China.
Miss H. Riddell		
Miss S. L. Fawcett		} Japan.

Four ladies (engaged to C.M.S. missionaries) are also proceeding to the field :—

Miss A. Davies (to Rev. S. S. Farrow, Yoruba), Miss M. Bailey (to Dr. Bailey, Palestine), Miss L. F. Royston (to Rev. H. J. Tanner, South India), and Miss A. T. Tapson (to Rev. J. Hind, Japan).

THE MISSION-FIELD.

WEST AFRICA.



HE number of refugees who entered Abeokuta consequent on the Dahomian raid in May last (see *C.M. Intelligencer* for September, page 628), the Rev. J. B. Wood wrote in August, was, at a low estimate, not fewer than 8000. The generous reception accorded to those who were the first to arrive was suspected for a time to be only a trap to ensnare and enslave them, but gradually confidence grew, and the numbers rapidly increased. A Refugee Relief Committee was formed, consisting of all the ordained and lay agents, European and African, of the Wesleyan, Baptist, and C.M. Societies, and eleven other laymen, to take steps to appeal for funds and to distribute relief. Very liberal help was sent from Lagos—170% in money, a large quantity of cloth, and a case of medicines from the Colonial Governor. Mr. Wood writes more hopefully than hitherto of the prospect of a settled peace in the interior. He says:—

A new effort is now being made, and one that promises to be successful. The King of Oyo himself is taking the lead in the new venture. He is asking all the tribes to send representatives to the seat of war, who there may settle all differences, and then secure the breaking up of camps and the dispersal

of the war-parties. The king has never acted so vigorously before, and the country generally has never before been so weary of the war, and so ready to seek and accept the best terms that can be made. May God grant that the king's efforts may be crowned with success!

On September 29th, the sad news was received at Salisbury Square that the Rev. J. Brayne has been removed by death. No particulars have arrived at the time of going to press, but it is known that the call must have been a very sudden one, inasmuch as a letter from him, dated September 4th, has come to hand several days after the receipt of the telegram, forwarding a medical certificate attesting his satisfactory state of health at that date. Mr. Brayne was an Islington student, and joined the Yoruba Mission in November, 1887. He was looking forward, upon the return of the Rev. J. and Mrs. Vernal, to being united in marriage to Miss Goodall, the lady missionary who has charge of the Female Institution. We earnestly commend her, and all whom his death bereaves, to the prayers of friends. At the time of his death, Mr. Brayne was discharging temporarily the duties of Secretary of the Mission, the Revs. T. Harding and H. Tugwell having gone on a tour to Ode Ondo and Ilesha. The Rev. R. Kidd is at present in charge of Christ Church, Lagos.

EASTERN EQUATORIAL AFRICA.

The British and Foreign Bible Society has undertaken to print in parallel columns translations of St. Luke's Gospel, prepared by the Rev. W. E. Taylor, in the Swahili and Giriama languages. Mr. Taylor has other literary work on hand, including an English-Giriama Vocabulary, a volume of East African proverbs, &c.

The Rev. A. G. Smith, of Frere Town, was married on August 8th to Miss Mabel Barton, one of the lady missionaries who went out in 1889. Miss Bentley, who went out in the summer to be married to the Rev. A. N. Wood, of Mamboia, arrived at Frere Town in July.

The Rev. E. A. and Miss Fitch arrived at Rabai at the end of June. Dr. E. J. Baxter has been appointed to Chagga.

A letter from Bishop Tucker, dated Kisokwe, August 20th, was received at the beginning of October. The bracing air of the highlands had, in God's loving kind-

ness, restored the health of Messrs. Baskerville and Pilkington, which had suffered considerably after leaving the coast. The Bishop says of the congregation at this place, "Hundreds are coming forward from amongst the very people who formerly were the bitterest opponents of Christianity. Mr. Cole has just completed the building of a new church, and it is crowded on Sundays from end to end. How wonderfully God has brought good out of the troubles and distresses of last year! Mr. Cole and his colleague, Mr. Beverley, as you can imagine, are greatly cheered." The Bishop held a confirmation at Kisokwe, and admitted the Revs. H. Cole and A. N. Wood to Priests' Orders, before proceeding on his way.

The Bishop went forward with much anxiety, as reports had reached him of another persecution in Uganda and of the supersession of Mwanga by the Moham-medan Kalema. We know, however, that these reports were false, as Mr. Jackson, of the British East Africa Company, has lately arrived at Mombasa from Uganda, bringing news down to May 14th; but he brought nothing from Mr. Gordon. He was accompanied by two envoys from Mwanga to the Imperial British East Africa Company, one of them being the well-known Christian, Samweli. The latest from Mr. Gordon came by the old regular route, and is dated Rubaga, April 9th. He had only heard a short time before of Mr. Mackay's death, and Mr. Walker had just started to join Mr. Deekes at Usamiro, and, if possible, to send him to Uganda for a change of air.

Letters from the Rev. H. Walker will be found on pages 770-6. His last is dated June 20th, and was written at Usamiro.

EGYPT.

Dr. F. J. Harpur, the Society's medical missionary at Cairo, arrived at Suakin from Cairo on June 5th. His instructions were to make inquiries as to the openings for a Medical Mission there, which the Committee are wishful to inaugurate, if possible, and towards the expenses of which the Fund contributed to the Society in memory of General Gordon is available. Dr. Harpur was accompanied by Hamed, a Bedouin convert, and in September the British and Foreign Bible Society kindly sanctioned the services of Stephanos, one of their colporteurs in Egypt, being lent for the work. For the first few weeks Dr. Harpur, having no funds for relief, was unable to do much; he wrote, "No medicine hardly at all is required, but food." In July the Committee were enabled by contributions specially made, some of which had been collected by General Haig, to authorize a limited expenditure for this purpose; and funds from other sources, especially the Aborigines' Protection Society, have enabled Dr. Harpur to give daily relief to between one and two thousand people. This is done in a *zereba*, constructed of bushes, about three-fourths of a mile outside the city walls. A few huts made of matting and sticks in the midst of this served as a hospital for the sick, and as many as 157 wretched sufferers were inmates of these at one time at the beginning of August. Dr. Harpur commenced to study Hadendowa soon after reaching Suakin, and efforts were made at once to instruct the recipients of help, especially the children, in the elements of Christianity. After the Committee had sanctioned Dr. Harpur's remaining on till October he constructed a large hut for the accommodation of the children of the sick, and at the beginning of September he had twenty-five such children, and eighty-seven others who represented themselves as orphans, under his care. For these a school was opened, and Dr. Harpur wrote:—

The school is a great success so far. before, and four or five others have
Some six or seven knew the alphabet learned it. I also admitted two boys

of about thirteen because they knew the alphabet; so there are now about thirteen who teach the letters to the rest. They have all got a peculiarity in the way they pronounce some of the letters, but being able to distinguish them one from another is at any rate one step in the right direction. Our Scripture lesson so far is a very suitable grace before meals, "Give us this day our daily bread." My knowledge of their language does not go much further than the Lord's Prayer,

and we started with this sentence as the easiest to be understood. As day after day this is repeated the prayer will not be easily forgotten.

Though we have a certain amount of sickness among the children, on the whole they are improving in health every day. One or two that were in the group photographed a month ago are quite fat now. A little water over them every day improves their appearance greatly; indeed, I shall be sorry to leave them in some ways.

PALESTINE.

The Rev. R. Elliott, the medical missionary at Gaza, corrects a statement in the Annual Report (page 74). The attendance at the hospital in February of this year, he says, amounted to nearer two thousand than two hundred, as there stated. The prevalence of influenza and dengue fever rendered that an exceptionally busy month. The average number of patients seen is somewhat under one thousand monthly.

In July the Revs. C. Fallscheer and C. H. V. Gollmer had falls from their horses, resulting, in Mr. Fallscheer's case, in the fracture of an arm. Dr. Bailey went to Nablus, and during his short stay in attendance upon his brother-missionary he ministered to the sick of the town, which was much appreciated. The people forwarded after his departure through the Church Council a petition that he would go and reside in their midst as soon as possible.

PUNJAB AND SINDH.

In our August number (page 556) was published an extract from a private letter written by Miss Phillips, of the C.E.Z.M.S., referring to an outbreak of fanaticism at Peshawar. The Rev. A. E. Day, who returned to Peshawar in May after a short visit to this country, wrote in August last:—

The Mohammedans are vigorously and systematically opposing us just now. They first opposed the C.E.Z. ladies, and have succeeded in emptying their schools, and damaging their medical work. They have started an "*Anjuman-i himayat i Islam*," or "*Society for Promoting Islam*," and are preaching constantly and vigorously. They do their best to prevent Mohammedans from attending our evangelistic services in the Literary Institute, sometimes seizing them by the neck and pulling them away forcibly when they see that they are determined to enter. Many Mohammedans object to this sort of treatment, and

don't see why they should not be allowed to go where they like. This opposition is ever so much better than indifference, as it shows that the power of the Gospel is being felt, and it stirs us up to more vigorous effort. We pray that it may result in the extension of Christ's Kingdom. There are many Mohammedans who have no wish whatever to oppose us, but the Mullahs compel them to become members of, and to subscribe to the above society, and they feel obliged to do so, lest they should be branded with the epithet "*Kafir*!" i.e., "Infidel!" a compliment which they don't at all covet.

MID CHINA.

A letter from the Rev. C. F. Warren, of Japan, gives some particulars of the Rev. T. H. Harvey's death. After his marriage on August 13th, he sailed with his bride from Shanghai on the 17th for Japau. On the day following he partook of a melon, and shortly afterwards complained of feeling unwell. By midnight his sickness was pronounced to be cholera. He died at noon on the 19th, and

was buried at sea. Very providentially, two ladies, Miss Knight and Miss Ellis, who have been labouring at Chefoo, in connection with the China Inland Mission, were travelling in the same boat to Japan, and by their sympathy and condolence did much to support Mrs. Harvey in her terrible bereavement.

In March last two Native medical evangelists, who had been trained at the Hangchow Hospital under Dr. Duncan Main, were appointed to undertake Medical Mission work at Shaouning. The Rev. E. P. Wheatley sends the sad news that one of them was drowned while bathing in a canal close to the mission-house.

NORTH-WEST AMERICA.

Bishop Horden wrote from Rupert's House on June 12th :—

I shall be sending to Moose in a few days, and therefore write you a short note, although I have but little to communicate, except that I have been kept in almost perfect health since I last wrote, and so have been able to thoroughly enjoy the work of every day, and every day has been as full of work as it has been possible to be.

I have completed the translation of the Pentateuch, and, with the exception of two or three words, the best way of rendering which I have not yet decided on, it is ready for the press. I have likewise written the whole of Isaiah, and about forty chapters of the book have been thoroughly examined. I had not expected to be able to get through so much. I have besides gone carefully through my Greek Testament in view of a revision of my Cree Testament, and marked all the alterations I should require to make that it might coincide with the English Revised Version. I shrink from that, and think it would be best for me to retain nearly all which has been expunged from the

revised version by the revisers, but to be guided by them in their interpretation generally. I have often been much struck by the clearness and beauty exhibited in many parts of the revised version. In the Old Testament I am following almost entirely the revised version, having carefully compared the Hebrew Bible therewith throughout. Had I been content with the old version, I should have made much more progress than I have done with my work. But I do not wish you to suppose that I have read through my Hebrew Bible this winter, or even that I have read therein all I have translated into Cree; I read it through before I went last to England. I read a portion every day, and always refer to it whenever I feel in any doubt as to any word or phrase. I scarcely know which I love best, my translational and educational work, or my active aggressive missionary work. The change from one to the other is perhaps best for me in every way.

Bishop Bompas, who spent the winter of 1889-90 at Fort Simpson, left that station in June to visit Peel River, whence he wrote on July 14th. He found Archdeacon M'Donald in indifferent health. On July 12th, Mr. Hawksley, the young carpenter who went out in 1887, was married to Miss Saunders, who lately went out from this country, and whom the Bishop escorted on the last stages of her long journey. The Rev. D. N. Kirkby had removed from Fort Norman to occupy Fort Simpson during the Bishop's absence; a catechist, Mr. Hardisty, being left in charge at the former place.

Letters from the missionaries to the west of the Rocky Mountains, viz. Mr. Wallis, at Rampart House, on the Porcupine River; Mr. Canham, at Nuklakayit, on the Lower Youcon; and Mr. Ellington, at the Buxton Mission, on the Upper Youcon, are received at very long intervals, and the Bishop's knowledge of events at these stations is very little, if any, better than that of the Committee. Mr. Canham contemplated visiting Buxton in the summer of 1889, but after waiting the arrival of a steamer with Mr. Ellington at an out-station, Tanana, for some weeks, only one could be accommodated, so Mr. Ellington returned to Buxton alone. On September 20th, 1889, Mr. Canham wrote from Tanana that he had

heard from Mr. Ellington that he was determined to remain at Buxton, notwithstanding the various discouragements which have raised the question of his leaving. The station at Rampart House is found to be in American territory, and it was contemplated to remove it twenty miles westward.

NORTH PACIFIC.

The Revs. J. B. McCullagh and A. E. Price received priests' orders on July 25th; the sermon on the occasion being preached by the Rev. J. H. Keen. The months from April to September are a specially busy time for the missionaries at Metlakahtla and the stations on the Nass and Skeena Rivers, as Indians from many tribes are drawn together to labour at the salmon canneries on the coast. Bishop Ridley wrote in August, "Our staff has gone through more work than in any previous year." At two of these canning centres, named Inverness and Sunnyside, Mr. and Mrs. Keen laboured with much acceptance; Mr. Price had charge of the spiritual work at two others, Aberdeen and Balmoral; and Mr. Gurd and Dr. Ardagh were at Irving. The Bishop visited all the canneries, and was greatly cheered to see "how well we were received both by whites and Indians everywhere."

THE LATE DR. SYLE.



MONG recent deaths we may here put on record that of the Rev. Edward W. Syle, D.D., who, though not a missionary of the C.M.S., was yet its warm friend, and of late years its frequent advocate. He was born in Devonshire, in 1817. When Bishop McIlvain, of Ohio, "cast his net" in Exeter Hall in 1835, young Syle was caught, and went over to America with the Bishop. He became a student at Kenyon College, and was ordained in 1844. He devoted himself to missionary work, and went out under the American Board of Missions to China, where he laboured for twenty-five years. From China he proceeded to Japan, as English chaplain at Yokohama, and thence to the Imperial University at Tokio. After seven years in Japan he returned to America, and finally settled in England.

He was engaged of late by the C.M.S. as a Deputation, and has pleaded the cause of the Society in various parts of this country. The subject of Foreign Missions ever lay close to his heart, and he was not backward in trying to persuade young persons to offer themselves for this glorious work. One of the students now in the C.M.S. College is there mainly through his instrumentality.

In the early summer of last year Dr. Syle was attacked with paralysis, from which he so far recovered as to be able to attend meetings occasionally; but it returned in the spring of this year, and crippled the power of speech. He still showed, however, the same warm interest in Missions to the last. On Tuesday, September 23rd, his dear wife, who had been a faithful companion and helper in all his travels, was taken from him; and on Sunday evening, October 5th, just twelve days after, he followed her to the world of spirits. Paralysis once more seized him on the previous Saturday morning. He was found on the floor of his bedroom half-dressed, but quite conscious. A sharp attack of bronchitis quickly supervened, and on Sunday evening, at 10.30, he passed away. Whilst a near relative was repeating the hymn, "Rock of Ages cleft for me," he gathered strength audibly to take up the last verse,—

"When I draw this fleeting breath," &c.

Within five minutes that breath was drawn, and "death was life" to him.

Dr. Syle was a man of superior natural ability; a solid, interesting, and excellent, if not a showy speaker; of remarkably equable temperament (we never saw his temper ruffled); a lover of good men; a genial friend; a favourite with the young; a true missionary to his heart's core. May the Lord of the vineyard raise up and qualify a constant succession of such men!


Norbiton Vicarage, Oct. 14th, 1890.

J. R.

THE STEAMER FOR THE VICTORIA NYANZA.

[AFTER arranging these pages for press, we are constrained to take out and hold over a part of "The Mission-Field," and also "Notices of Books," and "Notes on Other Missions," in order to print the letter from Mr. Stanley which appeared in *The Times* of October 21st, and the letter thereupon from Mr. Wigram which appeared on October 23rd.]

TO THE EDITOR OF "THE TIMES."

IR,—Will you kindly give me space for this letter, that before sailing for America I may perform a duty which has been put aside through illness? I wish to lay before your readers a few words respecting the fund for the building of the steamer which was intended for the use of the English missionaries in Uganda.

As your readers will remember, no doubt, the object of this fund was to enable the trustees to send out to the Victoria Nyanza a small steam vessel about 45ft. by 9ft. by 3½ft., such as would enable the missionaries to navigate the stormy waters, safely and speedily, without being subjected to that exposure, discomfort, and peril which they have often experienced while voyaging across the Lake in Native canoes. We wish also to make them independent of Native caprice and exactions. Some months have now elapsed since we publicly appealed at the Mansion-house and asked for subscriptions. In the long interval I find that the net amount received is 2300*l*.

Being called a day or two ago to meet the committee of the fund, I was greatly astonished to be told that the contributions had been so meagre, considering that the entire sum required was only 5000*l*. It was suggested by some that such moneys as had been received should be returned to the subscribers, because, according to them, the Germans, animated by our appeal, had applied to their countrymen and had obtained money enough in an incredibly short time to send out two steamers to the African Lakes, and it was believed that the British East Africa Company had one vessel for Lake service on the stocks, and that therefore there was no such urgent necessity for a missionary steamer as formerly, since transport could be obtained by the German and British African vessels. I ventured to differ from this, as I felt quite sure that the British East Africa Company, as well as the Germans, could find abundant employment for their steamers without placing them at the disposal of missionaries. When I was in charge of the Congo, I found my steamers so overloaded with our own stores and passengers that with the best good will in the world to assist them I was utterly unable to do so. You have only to suppose a caravan belonging to either company arriving at the shores of the Victoria Nyanza with its hundreds of loads, destined for Uganda, or Uddu in British territory, or for Karagwe and Uzinja in German territory. Such an arrival of men and goods would be ten times beyond the capacity of a Lake steamer to transport, and what room would there be left for Mission goods?

Besides this reason there are several other more powerful reasons, which any one who will reflect a little will readily divine, why the missionaries for some

years to come had better be placed in an independent position as regards the transport of themselves and stores across the Lake.

I estimate the expense which the construction, freight to Mombasa, and transport of the steamer thence to the Lake would be as follows:—

To cost of boat, as per estimate of builder	£ 750
Freight to Mombasa	50
Passage of two officers to East Africa and return	200
Transport of 200 boat loads, 60 lb. each	1200
To transport of 100 loads stores	600
Arms and ammunition	110
Officers' arms and equipment	35
Cost of stores, Native currency, &c.	1000
European provisions and medicines	50
Bonus to two officers	400
	<hr/>
	4395
Margin against contingencies	605
	<hr/>
Total	£5000

The Mission of the English Baptists, the American Baptists, and Bishop Taylor's on the Congo, the London Missionary Society on Lake Tanganyika, and the Scotch on Lake Nyassa have each been supplied with steamers; but the most successful missionary enterprise in Africa has been singularly neglected. A sailing-boat called the *Daisy* for about ten years sufficed for its needs, but a few months ago she collapsed, and was broken up by Mr. Mackay.* It is to replace this boat, and the Native canoes, that we asked for funds to send a steam launch of galvanized steel. It was intended as a modest gift to a body of men who have distinguished themselves, by worth, industry, courage, and piety, under circumstances the most trying and awful that any missionaries have ever been placed in. Yet, what Mission in Africa can show such splendid results as this of Uganda? If we regard the number of converts instructed in the Protestant faith, the cruelties inflicted on them and their pastors, the magnificent endurance exhibited during their severe trials, the vast patience, and the unflinching courage and meekness with which they have borne them during the last thirteen years, we shall have good cause to hold the missionaries in Uganda as among the brightest examples of Christian teachers ever sent out from England to benighted regions.

The Germans called Uganda "the Pearl of Africa." It is rightly so called, both for its astonishing fertility of soil and the intelligence and number of its people. The Waganda number three millions, and are under the rule of one man and his Council of Chiefs, who have been converted, and are either Roman Catholics or Protestants. The Catholics are well directed and splendidly supported. Many tons of goods have been lately sent to them. German soldiers escorted them to the Lake, and German officials have been lately known to have expressed high approval of their methods of work. But whatsoever good thing may be said of the Roman Catholics may honestly be repeated by me of the Protestant missionaries in Uganda. They have laboured bravely and patiently at proselytizing the Pagans and teaching the children, they have been wonderfully successful, they have abstained from politics, they have neither meddled nor marred, they have borne their troubles meekly; their Bishop was foully murdered, another Bishop died; but the Mission continued its work until it triumphed. The Nero who persecuted them is now the Christian King of Uganda, the actual

* The *Daisy* was wrecked some years ago. It was the *Eleanor*, which succeeded her, that was broken up by Mr. Mackay when worn out from constant valuable service.—Ed.

murderer is now a willing British subject. The ministers who urged the fatal deed have been replaced by devout Christians. Uganda itself is now British territory. Well, then, why should these missionaries, who have performed such a worthy work in their own sphere and who refrained from marring the political work that was being done by others, be neglected?

This steamer, I say again, is for the special service of the missionaries of the Church Missionary Society in Uganda. It is to be given to them as a free gift and a practical help to them in their work. The sum of 2300*l.* has been collected. We wish 2700*l.* more before it would be prudent in us to undertake the enterprise of transporting the steamer to the Lake. We have one good, reliable officer ready to undertake to conduct the caravan to the Victoria Nyanza. He is a practical engineer, and will put the steamer in complete order ready for service before delivering her to the Mission.

Contributions will be received by Sir Edward Lee or Mr. Cuthbert Peek at the African Exhibition, Regent-street. If the sum of 5000*l.* is not subscribed it will be necessary for the trustees to determine to what other purpose the fund can be devoted, or to return to each subscriber his money.

I am, Sir, your obedient servant,

London, October 19th.

HENRY M. STANLEY.

TO THE EDITOR OF "THE TIMES."

SIR,—We are deeply grateful to Mr. Stanley for his many kind expressions regarding our Missions in Central Africa, and for his generous desire to provide a steamer for their accommodation. I trust it will not be regarded as inconsistent with our sincere gratitude if I briefly explain the exact position of the Church Missionary Society with regard to the proposed steamer on the Victoria Nyanza.

I explained in the *Times*, when the proposition was first made, that we should feel difficulties in accepting the steamer if offered to us, because the subscribers would rightly expect such a steamer to be used for general purposes of traffic and communication on the Lake which, although perfectly legitimate in themselves, might not be such as a missionary society could appropriately be concerned with.

In due course the Committee engaged in promoting the establishment of the steamer approached us with a generous offer of it for the Society's work. On our representing our difficulties to them, a Joint Committee was formed, comprising representatives of the Stanley Fund and of the Society, to consider what should be done; and we suggested that it would be better for all parties if a small company were formed to be the owners of the steamer and to control its movements, arrangements being made for its being at the disposal of our missionaries when required, but liberty being left to the owners to authorize its use for other purposes when necessary. There seem to be difficulties, however, in forming such a company, and we interpret Mr. Stanley's letter in to-day's *Times* as meaning that it is now proposed to offer the steamer to the Society absolutely for its own purposes and use; and not as a trustee bound to use it otherwise. It seems only fair to the public to state that the Society is still awaiting definite proposals from the Stanley Committee, and would only be able to accept this most generous offer, the kindness of which we deeply appreciate, if it were well understood that the steamer would be a missionary steamer pure and simple, and be used by us in exactly the same way as if the Society had purchased it. Of course any steamer we possessed anywhere would be used for the accommodation of other persons when deemed necessary and desirable.

I am, Sir, your obedient servant,

October 21st, 1890.

FREDC. E. WIGRAM, Hon. Sec. C.M.S.

LETTERS TO THE EDITOR.

THE MEERUT MISSION.

MY DEAR SIR,—In the *Gleaner* of September, under the Meerut Mission, I read, "After the Mutiny the Rev. C. T. Hoernle was appointed to this Mission, which he reorganized from its ruins." As such was by no means the case, and this inaccuracy has been repeated again and again in the Society's publications when the Meerut Mission has been referred to, I feel induced to offer some little explanation by way of correction.

At the time of the Mutiny, Mr. Hoernle, who was then connected with the Agra Mission, was on the Hills at Landour and in safety. In 1858 he went home with his family, not returning to India till 1861. When the Mutiny broke out, on May 10th, 1857, I was the only missionary at Meerut, and by a chain of providential interferences both Mrs. Medland and myself marvellously escaped with our lives, but with the loss of everything we possessed. After the fall of Delhi I proceeded to "*reorganize the Mission from its ruins*," which in due time I was enabled to effect at little or no cost to the Society.

In your last Annual Report (p. 109) it is stated that "Kenker Khera and Malyana have solid and pretty little churches." Both these churches were erected by me after the Mutiny, that is I obtained the sites, collected the money, and superintended every detail of their erection, conducting the opening services and baptizing the first converts in each church—all this and much more I did whilst Mr. Hoernle was at home. He was not appointed to the Meerut Mission till 1861, in succession to the Rev. W. B. Cole, to whom I made over the Mission previously to leaving for England in the same year.

69, Alma Road, Clifton, Oct. 10th, 1890.

A. MEDLAND.

[We have received a letter signed "Hon. District Secretary" commenting on the letter in our October number signed "A Country Parson," and on the Society's provision of Deputations for poor parishes. Our friend must be aware that no magazine or newspaper of any standing ever prints, or takes notice of, anonymous communications. We cannot publish any letter unless the name of the writer is given to us, though not necessarily for publication. We may further suggest to "Hon. District Secretary" that this particular letter should be addressed to the Central Secretary, the Rev. B. Baring-Gould, rather than to the *C.M. Intelligencer*.—ED.]

NOTES ON OTHER MISSIONS.

WITH reference to the Note on S.P.G. grants in our August number, the Rev. Canon Scott, Vicar of St. John's, Leeds, Commissary for Bishop Scott of North China, writes to us as follows:—

"In your list of S.P.G. grants to divers Missions, p. 559 of the *C.M. Intelligencer*, the entry, 'North China 2300*l.*,' is liable to be misconstrued (as also are perhaps other items in the same list) into an annual grant. The block grant of S.P.G. to North China is 900*l.* per annum. This year they have made a special grant of 200*l.* a year for seven years to provide a clergyman for Tientsin, the Port of Peking. 200*l.* × 7 + 900 = 2300*l.* That is the way the sum has appeared. I think some correction should appear, or some explanation that the grants made are cumulative and extend over several years."

THE MONTH.



N another page we give an account of the October Valedictory Dismissals. Their significance can only be understood if we go back and see where we stood a few years ago. In 1874 we wrote in the *Gleaner*, of the Dismissal of that year, which was held in the dining-room of the old C.M. Children's Home at Highbury, that it was "no ordinary event," because no less than *sixteen* missionaries were taken leave of. "Sixteen," we wrote, "is an unusually large number to 'dismiss' at one time, so much so that one is tempted to look for a general advance 'along the whole line' in consequence of such a reinforcement to the Mission army." The Instructions of the Committee delivered that day spoke similarly, though in more measured official language, of the "goodly number" going forth, and of the "enlarged interest" manifested in the country. The "sixteen" (or, in our modern reckoning, twenty-two, with the wives) included only eight new men, one from Oxford, Mr. Evington, of Japan; one from Cambridge, Mr. Clifford, of Calcutta; and six from Islington, of whom two are now dead and two retired, the other two being Mr. Macartney, of Western India, and Mr. Williams, now of Japan. The returning men comprised such well-known names as Bishop Burdon, Mr. Salter Price (going out to revive the old East Africa Mission), and Mr. Ireland Jones (who again said good-bye the other day).

Contrast with these our recent gatherings. What are we to say? Two familiar words of Scripture rise at once to the lips. First, "Able to do exceeding abundantly above all we ask or think." Secondly, "Thou shalt see greater things than these." Do a thousand missionaries in five years look so extravagant an idea now? If God has done such great things for us already, whereof we are now indeed glad, but which we had no faith to anticipate, what may He not do if only our faith rises up and grasps His Omnipotent Hand?

On October 14th, the General Committee resumed consideration of the "Keswick Letter" of July. The resolutions adopted will be found in the Selections from their Proceedings. It seems to us that the significance of those resolutions has in some quarters been misapprehended. We observe allusions to the Committee's "cautious attitude." It is suggested that "some will feel their enthusiasm damped because the Appeal for 1000 new agents is not instantly sent out;" that perhaps these enthusiasts "found no representative at Salisbury Square;" that "there seemed no disposition immediately to press any part of the Keswick appeal." In reality, several of the most ardent and influential of the signatories of the Letter were present, to say nothing of many others who had come to support them. Not one of them said a single word; but why should they? The Committee had already done more than they had expected when they wrote the Letter. They only hoped that the Letter would be kindly received at the Committee meeting of July 29th, and more fully considered, and perhaps published, after the recess; instead of which it was published instantly, to the thankful surprise of some of us who had not then returned to London (as we explained in our September number), and with it a resolution "hailing its suggestions . . . as evidence that the Lord is stirring the hearts of His servants at home to a truer realization of the vast responsibilities which rest upon the Church of Christ in view of the rapid opening-up of the world for evangelistic efforts." And it is simple

matter of fact that the publication of the Letter with this resolution has been regarded at home and abroad as a practical endorsement, not of all the suggestions in the Letter, but of its general purport and design, i.e. a large and speedy increase in the number of missionaries. It is so commented upon in America and in India; and from various parts of the mission-field are already coming in demands for a good share in the expected reinforcements. Some objections were offered in newspaper letters, but if the objectors were present on October 14th, they never opened their mouths. Not one word of doubt or criticism was uttered. The resolutions submitted by the Secretaries were adopted with a silent and satisfied unanimity almost unprecedented, the only discussion being on one or two quite minor details. And what were the resolutions? Simply a business-like mode of dealing with the practical suggestions of the Letter. Three strong sub-committees were appointed, and were instructed to report on the principles set forth in the Letter as early as possible, reserving the consideration of details until principles were settled; and meanwhile definite information is to be collected from the mission-field as to the most urgent needs of the different Missions. What the Committee did was not to talk, but to pray (as they did, specially), and to act. They recognize that the call to fresh and enlarged effort has come, and they have "risen up early in the morning" to obey it.

THERE is no town in England which has given more signal proofs of its advance in missionary zeal of late than Sunderland. No other town of the size, certainly, has so many missionary meetings of all sorts going on week after week and month after month. The record of them in the localized edition of the *Gleaner* is bewildering. Further, Sunderland is increasing its contributions, and giving us new missionaries. This is the work, under God, mainly of two or three laymen, ordinary business men,—as the highly-valued clerical friends of the Society there (Archdeacon Long and others) would be the first to assure us. Now, as an illustration of the popular view (referred to above) of what the Committee's attitude towards the Keswick Appeal really is, take the following, from the local pages of the *Sunderland Gleaner*, edited by those laymen:—

"That wonderful appeal for One Thousand Missionaries for our Society . . . How many of our readers have calmly asked themselves the question, 'Will God's choice fall on me? If it should do so, am I ready to obey it?' Sunderland must have a share, and a large share, in this work. Her sons and daughters are ever to the fore in new movements, and it must be so in this. . . . We solemnly and sincerely ask you to join with us in asking God to send out from amongst us during the next twelve months ten people—men or women, or both—to take part in the blessed work of preaching Jesus to the millions yet in darkness. And, further, that God will send us during the present financial year double the sum of money raised by us last year. The thing is not impossible to God."

YET another young missionary called away!—Joseph Brayne, of Lagos (see page 792). That makes six young brethren in this year 1890—Kelsey, Perry, Cotter, Hill, Harvey, Brayne,—without counting a veteran like Mackay. These are real bereavements, which we deeply feel, for West and East Africa, for Ceylon, for China. Perhaps we have been too proud of our increasing number, and especially of our University men, to which category belong four of the six. When David numbered Israel, God quickly reduced the total that Joab had handed in by sending the pestilence. May He now say as He did then to the destroying angel, "It is enough: stay now thine hand!"

Mrs. Connor, too, is taken from her husband, our Egypt missionary; and

Mrs Treusch, late of Benares. And at home we have lost Dr. Syle, concerning whom Mr. Rooker sends us an interesting notice (p. 796), and the Rev. R. Abbey Tindall, of Cowden, an able and an ardent friend.

STILL more sad is the death of the Chinese Christian merchant of Fuh-Chow, Mr. A Hok. Only last month the *Gleaner* gave the portrait of his wife, our recent visitor in England, and her most touching appeal in behalf of her heathen sisters; and before that number appeared the news had come which told us that she would reach her native land again to find herself a widow. She had hurried back to China on hearing that her husband was ill; but she just missed the Pacific steamer at Vancouver, and so arrived too late. The piteous thing is that she is homeless and penniless, too, the heathen brothers having taken possession of everything; and, still more, that the calamity is attributed to the anger of the gods at Mrs. A Hok's conversion to Christianity. Many sympathizing prayers will be offered for her, we are sure. "Wherefore should the heathen say, Where is now *her* God?"

THE new Bishop of Dover, the Right Rev. G. R. Eden, has cordially accepted the Vice-Presidency of the Society. Mr. Eden was a hearty friend of the missionary cause in the County and Diocese of Durham, and was a C.M.S. Hon. District Secretary. The Rev. F. N. Eden, late Vicar of St. James's, West Hartlepool, and now Secretary of the C.M.S. Lower Niger Mission, is his brother. We rejoice at Mr. Eden's appointment to so important a post as that of Suffragan Bishop for the Arch-diocese of Canterbury. The new Bishops of Winchester and Rochester (Drs. Thorold and Davidson) are also cordial friends of the Society; but both are Vice-Presidents already.

WHEN the Duke of Clarence and Avondale was in South India last December, he was presented, by the Native Christians of Tinnevely, with a Tamil Bible. The Society has, since His Royal Highness's return, received the following letter from his equerry, Capt. G. S. Holford:—"I am desired by His Royal Highness the Duke of Clarence and Avondale to acknowledge the receipt of your letter, and of the Tamil Bible presented to His Royal Highness by the Native Christians of Tinnevely. His Royal Highness will be much pleased if you can, in some way, convey to the Native Christians his thanks for a gift which he will always highly value."

News has come by telegraph that the Rev. F. N. Eden is on his way to England from the Niger, on important business, no doubt connected with the matters referred to in our last number in the introductory paragraphs prefixed to the letters and journals from the Soudan and Upper Niger Mission.

THE following ladies have been accepted as missionaries:—Miss S. R. Savage and Miss S. L. Fawcett. Miss S. L. Barker, who was accepted last year, but had to withdraw, has now again come forward, and is appointed to Palestine. Miss Fawcett goes to Japan. These two should be added to the list given last month of new missionaries going out this autumn.

At the Valedictory Meeting of the Church of England Zenana Missionary Society, held at Mildmay, on October 2nd, the following ladies were taken leave of:—Returning after furlough, Misses Hunt and Dawe, to Bengal; Miss E. Mulvany, to Burdwan; Miss Stroelin, to Mirat; Misses Tylor, F. Sharp, and Johnson, to the Punjab; and Miss Syngé, to Ootacamund.

New:—Misses E. T. Sampson, Ainslie, and Leffler, to Bengal; Misses Webb, Tuting, Brannan, Goodwin, and Dickson, to the Punjab; Misses Redman, Dawson, and Currie, to Sindh; Misses Munro and Young, to Tinnevely; and Misses Strong, Weller, and Leslie, to Foochow. Miss Mead had previously started for China with Mrs. A Hok.

At the Valedictory Meeting of the Society for Promoting Female Education in the East, held on October 8th, Miss Newey, returning to Nazareth, and Miss Barthelomew, going out to the Galilee Village Mission, were taken leave of.

On another page we have reviewed the Memoir of Mackay. Another book of great interest, especially to all C.M.S. supporters, is just being published, and will probably be out before these lines appear. This is *My Third Campaign in East Africa*, by our veteran brother, the Rev. W. Salter Price. We mention it now that our friends may be on the look out for it; and we shall review it when we see it. Messrs. W. Hunt and Co. are the publishers.

We have received an interesting account of the Royal Irish Constabulary Missionary Union. It was started in November, 1888, "to awaken a real interest in Foreign Missions among the members of the force." Those joining were asked to pray for Foreign Missions, to try and interest others in them, and to contribute a sum of not less than one shilling yearly. Before the close of 1888, 31l. was subscribed, which was sent to Mr. Stanley Smith, to open an Opium Refuge in China; while in 1889 the amount reached 55l. 10s. 6d., of which 50l. was sent to the C.M.S. for the Sûdan and Upper Niger Mission.

We regret much to say that our editorial assistant, Mr. R. J. Irish, who has been a faithful servant of the Society since 1869, but has suffered greatly from ill-health for the last five or six years, has at length been compelled to retire from active service, though he will continue to help us in literary work at home so far as his strength will allow. Mr. Ernest M. Anderson has now been appointed Assistant Editorial Secretary, and will take general charge of the work, as well as of the Gleaners' Union; and the department is being put on a better footing—long and greatly needed—by other additions to the staff. We sincerely hope that we may now soon be able to meet more efficiently the constantly-increasing demands for more missionary literature.

THREE important developments we may at once announce. (1) The *C.M. Intelligencer* is to be permanently enlarged to eighty pages monthly, and to be much improved in external "get up," being printed on larger and thicker paper. (2) The *C.M. Juvenile Instructor* is to be enlarged to sixteen pages, to be printed on white paper instead of green, and to adopt a new name, *THE CHILDREN'S WORLD*; and it is to become the regular organ of the "Sowers' Band," and other juvenile associations, just as the *Gleaner* is of the Gleaners' Union. Much gratitude is due to the Misses Tucker for their nine years' unstinted labour in conducting the *Instructor*, and for their kind readiness to help their successor, who begins *THE CHILDREN'S WORLD* in January. (3) A new monthly paper for quite plain and uninformed people, such as cottagers, factory hands, &c., is to be issued, especially for parochial and district use. It is to be called "AWAKE!" It will be illustrated, and printed in large type. Price one halfpenny, and less for large quantities. Specimen copies of No. 1, for January, will be ready by December 1st.

As this number will be in the hands of most of our readers before the

Anniversary of the Gleaners' Union on October 31st, we may add to the last month's announcements that the address at the Communion Service will be given by the Bishop of Sierra Leone. Also, that at the Afternoon Conference the selected speakers will be eight ladies, four to plead for the mission-field, viz. Mrs. Greaves (C.E.Z.M.S.) and Miss Davies (I.F.N.S.) for India, Mrs. R. W. Stewart (C.M.S.) for China, and Miss Gage Brown (F.E.S.) for Palestine; and four to give practical hints to Gleaners, viz. Mrs. Percy Brown, on her new Library; Miss E. Jackson, on the starting of new Branches; Miss Gollock, on work among children, and the Sowers' Band; and Mrs. Bannister, on Prayer. Also that at the Evening Meeting Sir Charles Bernard will preside, and the following will speak:—Colonel J. F. Morton, the Revs. H. W. Webb-Peploe, E. N. Thwaites (Salisbury), John Barton (Cambridge, just returned from India), J. C. Hoare (China), and W. E. Taylor (East Africa).

WE would draw attention to the circular on the coming Day of Intercession which is inserted in this number.

NOTES OF THE MONTH.

DEPARTURES.

Palestine.—The Rev. J. Mrs., and Miss Huber left England for Gaza on Sept. 25.—Miss Edith Newton left Marseilles for Jaffa on Oct. 11.

North India.—The Rev. A. G. Lockett, for Bombay, and the Revs. J. N. Carpenter, A. E. Keet, W. L. McLean, and W. G. Proctor, for Calcutta,—left London on Oct. 16.

Punjab and Sindh.—The Rev. R. Bateman left London for Narowal on Oct. 3.—The Rev. J. and Mrs. Redman and Mrs. R. Heaton left London for Hyderabad on Oct. 3.—The Rev. H. F. Wright and Miss A. F. Wright left London for Amritsar on Oct. 13.

South India.—The Rev. J. Stone left London for Bezwada on Sept. 23.

Travancore and Cochín.—The Rev. A. J. and Mrs. French-Adams left London for Cottayam on Sept. 25.—The Right Rev. Bishop and Mrs. Hodges left London for Cottayam on Oct. 2.—The Rev. A. H., Mrs., and Miss Lash left Liverpool for Travancore on Oct. 11.

Ceylon.—The Rev. J. W. Balding left England for Baddegama on Oct. 2.

South China.—The Rev. T. McClelland left England for Foochow on Oct. 16.

Mid China.—The Rev. J. and Mrs. Neale and the Rev. W. G. Walshe left London for Shanghai on Oct. 16.

Japan.—The Revs. H. L. Bleby and D. M. Lang, the Rev. H. McC. E. and Mrs. Price, the Rev. C. T. and Miss F. E. Warren left England for Kobe on Oct. 16.

ARRIVALS.

Western India.—The Rev. W. St. Clair and Mrs. Tisdall left Bombay on Sept. 27, and arrived in London on Oct. 22.

North Pacific.—The Rev. C. Harrison left Massett on Sept. 22, and arrived at Greenock on Oct. 19.

The Rev. J. Barton left Bombay on Sept. 12, and arrived in London on Oct. 15.

BIRTHS.

Egypt.—On Sept. 12, at Hampstead, the wife of the Rev. W. F. Connor, of a daughter.

Western India.—On July 21, the wife of the Rev. W. St. Clair Tisdall, of a son.

South China.—On July 20, the wife of the Rev. H. M. Eyton Jones, of a daughter.

Mid China.—On Oct. 8, at Iver, the wife of the Rev. J. H. Horsburgh, of a daughter.

Japan.—On Aug. 12, the wife of the Rev. J. Williams, of a daughter.

DEATHS.

Yoruba.—On Sept. 27, at Lagos, the Rev. J. Brayne [by telegram].

Egypt.—On Oct. 4, at Hampstead, the wife of the Rev. W. F. Connor.

On Aug. 20, at Freiburg, Germany, the wife of the Rev. J. Treusch, formerly of Benares.

PERSONAL NOTES ON THE NEW MISSIONARIES.

THE Rev. E. T. Sandys is a son of the Rev. T. Sandys, who was for forty-one years a valued C.M.S. missionary at Calcutta, and died in 1871; and whose widow is sister of Mr. James Stuart, Hon. Sec. of the C.E.Z.M.S., and of the Bishop of Waiapu, and is Secretary of the C.M.S. and C.E.Z.M.S. Ladies' Candidates Committees. Another son is the distinguished Public Orator at Cambridge; and a daughter is a C.E.Z.M.S. missionary at Calcutta. Mr. Sandys has been Curate at Aston, Birmingham.

The Rev. H. Gouldsmith has been Senior Curate at St. James's, Hatcham.

The Rev. A. G. Lockett has been Curate at St. Paul's, Dorking, under the Rev. H. C. Sturdy. He started a Gleaners' Union Branch there.

The Rev. J. P. Haythornthwaite is a son of the Vicar of Cleator Moor, Cumberland, and has been C.M.S. Association Secretary for the South of Ireland.

The Rev. Harry F. and Miss Annie F. Wright are son and daughter of the late Rev. Henry Wright, Hon. Sec. of the C.M.S. from 1872 to 1880. Their eldest sister is already a C.M.S. missionary at Hangchow.

The Rev. C. E. Tyndale-Biscoe was coxswain of the Cambridge University boat. He has been Curate at Whitechapel, under the Rev. A. J. Robinson.

The Rev. T. McClelland has been Curate at St. Paul's, Sheffield, under the Rev. J. Gilmore. He goes out in connection with the Dublin University C.M.S. Mission to Fuh-Chow.

The Rev. C. T. Warren is a son of the Rev. C. F. Warren, the senior C.M.S. missionary at Osaka, Japan.

The Rev. D. Marshall Lang is a nephew of a distinguished Scotch minister who bears exactly the same name, at the famous "Barony Church," Glasgow. He has been Curate at St. Mark's, Reigate, under the Rev. A. Simmonds. A sister of his has just gone out under the China Inland Mission.

The Rev. W. J. Humphrey has been Curate at St. Peter's, Tunbridge Wells, under the Rev. J. E. Rogers.

The Rev. A. J. French Adams is the son of a late Wesleyan missionary to the Friendly Isles. He is nephew of the Lowndes Professor of Astronomy at Cambridge, and of the Professor of Natural Philosophy and Astronomy at King's College, London. He was Vicar of Foscott, Bucks. His wife was a student at Newnham.

Dr. W. P. Mears, M.D. (Durham), M.R.C.S. (Eng.) was Professor of Anatomy at the Newcastle Medical School connected with the Durham University.

Dr. Browning, L.R.C.P., was at the Edinburgh Medical Mission, afterwards coming up to the C.M. College, and working with the Seven Dials Medical Mission.

Mrs. Bywater is the widow of a Scotch minister, and sister of the leading medical man at Keswick. Her daughter has been a Mildmay Deaconess. So also has Miss S. L. Barker.

Miss K. Power is sent out as a "substitute" at the expense of an Irish lady, who made the offer at the Keswick Convention two years ago.

Miss B. Bullock is the daughter of the Rev. Charles Bullock, Editor of *Home Words*, &c.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the reinforcements of the year, and for the Valedictory meetings. (Pp. 783, 790.) Prayer for the missionaries now on their voyage out, or shortly sailing.

Prayer for the Missions lately bereaved of missionaries, and for the friends and relatives of those called away. Specially for Mrs. A. Hok. (Pp. 792, 794, 802, 803.)

Prayer for the new plans for the improvement of the Society's periodicals (p. 804).

Prayer for Bishop Tucker and his party; for Uganda, and the missionaries on the Nyanza; for Dr. Harpur's work at Suakin (p. 793); for Peshawar in its present difficulties (p. 794).

Prayer for the Churches and Native Clergy in West Africa (p. 749), and for all connected with the Niger Mission.

HOME WORK OF THE SOCIETY.

Belfast.—A Meeting in support of the objects of the Church Missionary Society, Trinity College (Dublin), Fuh-Kien Mission, and the Missionary Gleaners' Union, was held on October 9th, at one o'clock, in Clarence Place Hall. There was a good attendance. The Ven. the Archdeacon of Connor, presided, and amongst those present were—Revs. A. E. Johnston, B.D., Vice-Principal of the Divinity School, Allahabad, and Thomas McClelland, missionary delegate T.C.D. Fuh-Kien Mission. The Chairman delivered a brief address, and stated that Mr. McClelland was being sent out by the Trinity College Fuh-Kien Mission, and would be followed by the best wishes and earnest prayers of missionary workers in that place. The Revs. A. E. Johnston, T. McClelland, and other speakers addressed the meeting. In the evening a second meeting was held with the same object.

Bournemouth.—A Valedictory Meeting to take leave of five missionaries was held on Oct. 10th, in the large Shaftesbury Hall, which was crowded, nearly 1000 persons being present. Canon Eliot presided, and Mr. Eugene Stock introduced the departing missionaries, viz. Rev. J. Vernall (Lagos), Rev. H. Gouldsmith (Calcutta), Rev. J. N. Carpenter (North India), Rev. D. Davies (Punjab), and Rev. J. H. Horsburgh (China), who all spoke in turn. An address was then given by the Rev. F. E. Toyne. The hymns were led by a large voluntary choir, and prayer was a prominent feature in the meeting, which was most impressive throughout. At the end, Canon Eliot invited the whole assembly to rise, and to say audibly to the missionaries, "The Lord bless you and keep you,"—which was done with very solemn effect.

Cromer.—The Sixty-sixth Anniversary of the Cromer and East Norfolk Branch of the Society was held in the Girls' School on Monday evening, September 22nd. There was a large attendance, Sir T. F. Buxton, Bart., treasurer of the Society, presiding. The Vicar, the Rev. F. Fitch, read the cash account, showing that the total amount remitted during the past year from this association, including the parishes of Cromer, Sheringham, Overstrand, and Sidestrand, was 47*l.* 10*s.* 1*d.* The Rev. J. C. Hoare, missionary from Ningpo, gave an interesting account of his work as a missionary in China. The collection at the close amounted to 13*l.* 13*s.* 6*d.*, compared with 9*l.* 15*s.* 6*d.* last year.

Dover.—An effort was made this year that the Anniversary should be the means of rousing the interest of the Society's friends in a way that it had never done before, and the efforts put forth have, it is believed, been crowned with success. Sermons had been preached at both churches on the previous Sunday, and much prayer offered. The Deputation consisted of the Rev. B. Baring-Gould, Central Secretary, the Ven. Archdeacon Hamilton, late of Lagos, Rev. S. A. Selwyn, Vicar of St. James's, Hatcham, Rev. E. C. Ince, late Vicar of Christ Church, St. Albans, and Miss Laurence, from Ningpo. The Anniversary Proceedings began on Saturday, September 27th, with a Prayer-Meeting in the morning at the Vestry Hall. In the afternoon the Juvenile Meeting was held in the Town Hall, which in point of numbers was disappointing, but those present were much interested in the addresses given by Miss Laurence and Archdeacon Hamilton. A second Prayer-Meeting was held in the evening at the Y.W.C.A., when the Rev. B. Baring-Gould gave an address on Cant. iv. 12—16. The Sermons on Sunday were preached, at the Parish Church, by Archdeacon Hamilton in the morning, and Rev. B. Baring-Gould in the evening; and at the Old Church by Rev. W. E. Evill in the morning, and Archdeacon Hamilton in the evening. The children were not forgotten, there being a service for them in the afternoon at the Parish Church, conducted by the Rector. Monday morning brought one of the novelties of the Anniversary, a Missionary Breakfast, at Castle Hill House, where a large party of clergy and laity and some few ladies were entertained by Mr. and Mrs. Wollaston Knocker, and were addressed by Archdeacon Hamilton and Mr. Baring-Gould. The Annual Meetings were held on the same day in the Town Hall; the chair at the afternoon meeting being taken by

the Treasurer, E. Wollaston Knocker, Esq. After prayer by the Rev. G. Everard, Vicar of Christ Church, the report was read by the Rev. A. Howell Smith, and the Treasurer announced that Dover again took the lead in East Kent with 406/. Addresses were given by Miss Laurence and Rev. B. Baring-Gould. At the evening meeting, C. J. Plumptre, Esq., the President of the Association, occupied the chair, and the Rev. S. A. Selwyn gave an account of his visit to West Africa. He was followed by Miss Laurence, who again appealed earnestly on behalf of China; the Rev. B. Baring-Gould adding a few words, reminding the audience of the exhortation, "Take *all* the people of war with thee." The attendance at both meetings was very good, and much brightness and heartiness was added to the meetings by the presence of a strong choir. Tuesday brought another welcome addition in the shape of a rendering of the Service of Song, "The Slayer Slain," given by a choir of about seventy voices. The Rector presided, and the touching story was read by the Rev. E. C. Ince. Admission was by payment, and the proceeds will add a good sum to the Dover Association. The Anniversary was brought to a close by a special service on Wednesday at St. James's in the morning, and at Christ Church in the evening; the Rev. W. E. Malaher, of Herne Bay, being the preacher at both.

Eastbourne.—Sunday, September 14th, was a Missions day in Eastbourne, sermons being preached in nearly all the churches. The special missionary preachers included the Bishop of Sierra Leone, Archdeacon Reeve, of Athabasca; the Rev. J. Bates, missionary from Ningpo; and the Rev. J. G. Watson, Assoc. Sec., Midland District. Other clergy who pleaded the claims of the Society were the Rev. W. A. Bathurst, Rev. H. Bickersteth Ottley, Rev. R. V. Faithfull Davies, Rev. C. H. Banning, Rev. W. H. Hewett, Rev. F. W. G. Whitfield and the Rev. H. R. Blackett. On Monday afternoon the Annual Meeting was held at the Town Hall, the Rev. E. W. Foley (president of the Eastbourne branch) in the chair. The Rev. W. A. Bathurst read the result of the previous day's collections, except as to All Souls' Church, which was not then known, a total of 153*l.* 17*s.* 6*d.* Dr. Cust, the Bishop of Sierra Leone, Archdeacon Reeve, and the Rev. J. Bates, then addressed those present.

East Herts.—A meeting to bid farewell to the Rev. B. F. Buxton and the Rev. A. H. Lash was held at Bishops Stortford on September 18th. The chair was taken by T. Fowell Buxton, Esq., V.P. After prayer by the Rev. G. S. Bayne, Vicar of Bishops Stortford, and an address by the Chairman, the Rev. B. Baring-Gould introduced the two out-going missionaries, who each gave suitable addresses. The Rev. Canon Procter, Vicar of Thorley, spoke some words of kind sympathy for those who were going out and those left behind, and the Rev. J. P. Hobson, Hon. Assoc. Sec. for East Herts, closed with prayer. J. P. H.

Ipswich.—According to a custom begun a few years since, our Anniversary began with a Juvenile Meeting on Saturday, September 27th, at 3 p.m., which was well attended. At 7.30 p.m. we had a very helpful and encouraging meeting for prayer. The good cause was pleaded in eight churches on Sunday, three having to defer their sermons. The meetings on Monday were of exceptional interest. Captain Pretymann, of Orwell Park, presided at 3 p.m., and made a very forcible speech in support of missionary enterprise. The Rev. Canon Garratt presided in the evening. The Ven. Archdeacon Reeve, of North-West America, and the Rev. H. D. Goldsmith, of Madras, formed the Deputation. The Rev. E. D. Stead, of Christ Church, Richmond, also spoke in the evening. The collections at the meetings were just over 20*l.* W. J. G.

Macclesfield.—On Sunday, September 14th, special services were held in the churches in the Macclesfield Rural Deanery, at which collections were made in aid of the funds of the Society. On Monday evening the Annual Meeting was held in the Town Hall, when there was a very numerous attendance, the assembly-room being quite filled. The Rev. Canon Bell, Rural Dean, presided. The Hon. Local Secretary, the Rev. W. Laycock, having read the report, the Treasurer

reported that the contributions from the Macclesfield Rural Deanery for the year, to the 31st March, 1890, amounted to 325*l.* 6*s.* 5*d.*, against 262*l.* 5*s.* 5*d.* in 1889. The Chairman having said a few words, the Rev. W. Laycock gave a synopsis of Stanley's travels, and the causes which led to them. The Rev. J. Vernall, missionary from Lagos, next addressed the meeting. The Rev. R. G. W. Tucker next spoke, urging greater liberality in this country if missionary work was to be carried on successfully in foreign lands. On Tuesday evening a Supplementary Meeting was held in Broken Cross School, the Rev. W. S. Farmer in the chair; and on Wednesday evening the Deputation addressed a meeting in Hurdfield.

North Wales.—The Anniversaries this year show that a decidedly increasing interest is being taken in missionary work. This is a matter for much thankfulness, as hitherto North Wales has been somewhat lukewarm in its support of the C.M.S.

In July, Sermons were preached at Rhyl, and larger collections were obtained than at the same period last year.

In August, the Rev. J. T. Lewis, of Hull, after going to Llanrwst, held a meeting at Colwyn Bay. The Vicar took the chair. There was an increase over last year, both in the attendance and in the amount collected.

On August 31st, Sermons were preached at Penmaenmawr by the Rev. H. C. Squires, of Oxford, formerly C.M.S. Secretary at Bombay. The church was crowded, and the offertories for the day amounted to over 44*l.* On the following day a Drawing-room Meeting was held at Glanafon—Sir George Paget, K.C.B., in the chair—when Mr. Squires gave an interesting address. About one hundred people were present, and the contributions reached nearly 20*l.*

On Sunday, September 7th, Mr. Squires preached on behalf of the C.M.S. at the Parish Church of Llanrhos, near Llandudno. The occasion was made specially interesting by the presence of the Queen of Roumania, attended by Lord and Lady Mostyn. By the kindness of Lady Augusta Mostyn, a large Garden Meeting was held on the following day on her Lawn at Gloddaeth. The Vicar of Llanrhos took the chair; the speakers being the Revs. H. C. Squires, A. J. Bridgeman, and D. Jones. A second meeting was held in the evening at the National Schools, Llandudno, when Surgeon-General Gunn presided. The collections on these two days amounted to 40*l.*

On Tuesday, September 9th, a very important gathering took place at the Canonry, Bangor, when the Rev. H. C. Squires addressed a number of clergy and others. The Bishop of Bangor presided. After some earnest words expressive of his hearty sympathy with missionary work, the Bishop announced his intention of taking an early opportunity of urging all the clergy of his diocese to take part in the great work of sending the Gospel to the heathen.

On Sunday morning, September 14th, the Rev. A. H. Arden preached for the Society at the Cathedral, Bangor; the collections amounting to 14*l.* In the evening he preached at St. James's Church, Upper Bangor.

On Sunday, September 21st, Sermons were preached at Carnarvon by the Rev. A. H. Arden: offertories, 14*l.*

This closed our autumn series of sermons and meetings; but it is hoped that fresh interest may be excited in February next in connection with the F.S.M.

A. E.

Norwich.—The Anniversary Sermons in aid of the Norfolk and Norwich Auxiliary of the Society were preached on Sunday, September 21st, in various churches of Norwich. The Ven. Archdeacon Richardson preached at the Cathedral in the afternoon, and the Dean of Norwich in the morning, at Holy Trinity, South Heigham. On Monday evening the nave of the Cathedral was crowded, when the Missionary Sermon was preached by the Rev. S. A. Selwyn, Vicar of St. James's, Hatcham, and sometime Vicar of St. Miles', Norwich, from Matthew iv. 19—"And he saith unto them, Follow me, and I will make you fishers of men." The Anniversary Meetings took place in St. Andrew's Hall on Tuesday, the chair being taken in the afternoon by the Bishop of Norwich. The Deputation consisted of Archdeacon Moule, from Shanghai, the Rev. J. C. Hoare, also

from China, and Archdeacon Richardson, who has just returned from a missionary tour through the Holy Land. The Chairman having made a few opening remarks on the expansion and extension of the work of the Society, was followed by Archdeacons Richardson and Moule and the Rev. J. C. Hoare. Another meeting was held in the evening, over which the Deau presided, and the Rev. S. A. Selwyn recounted his West African experiences. Archdeacon Richardson also delivered a short address.

Nottingham.—A Farewell Meeting under the auspices of the Church Missionary Society was held on Tuesday evening, September 30th, in the Mechanics' Lecture Hall, to bid farewell to a number of missionaries prior to their departure for their respective spheres of labour. There was a large audience present. The chair was occupied by Mr. H. E. Thornton. After a few words from the Chairman, the Rev. F. E. Wigram introduced the following missionaries about to proceed to their several spheres of labour, viz. :—The Rev. H. F. Wright (son of the late Rev. H. Wright, formerly Rector of St. Nicholas, Nottingham), who is going to the Punjab and Sindh; the Rev. A. H. Lash, a returned missionary, formerly in Tinnevely, proceeding to Travancore; the Rev. J. Neale, returning to Mid China, where he had laboured in former years; Dr. Mears, going to South China as a medical missionary, accompanied by his wife; and Dr. F. W. Browning, proceeding to Mid China as a medical missionary. Each of the missionaries having said a few words, Canon Lewis addressed a few words of farewell to them, and assured them that in Nottingham they might rely upon sympathy and prayer for their success. The Rev. Frank Wood then offered prayer.

Shropshire.—The Anniversary Sermons in connection with the Shropshire Church Missionary Association were preached in Shrewsbury on Sunday, September 14th, and the Meetings held on Monday, 15th. The Hon. General Herbert (Mayor) presided. The Deputation were Canon Acheson and the Rev. J. Ilsley, of Ceylon. The report was read by the Rev. A. C. Thiselton, Sec. The receipts for the past year were 1212*l.* 14*s.* 7*d.* The daughter of one of the Committee has just married an honorary missionary, and goes to Mid China this month. A young man of Shrewsbury who offered himself three years ago will be ready for ordination the year after next. Canon Nash, the Revs. W. D. Fletcher, T. Auden, C. L. Wightman, and R. Kittermaster, and Follitt Sandford, Esq., also took part in the proceedings. Amount collected at the meetings, 22*l.* 14*s.* 7*d.* A. C. T.

Southsea.—The Annual Meetings of the Southsea Branch of the Society were held on Monday, September 29th. In the afternoon Major Fawkes presided, and the annual report was presented by the Secretary, the Rev. F. Baldey. This year the local subscriptions, donations, and collections amounted to 465*l.* 6*s.* 5*d.*, of which St. Simon's had contributed 345*l.* 15*s.* 6*d.*; St. Jude's, 76*l.* 11*s.* 5*d.*; St. Simon's Juvenile Association, 37*l.* 19*s.* 5½*d.*; St. Peter's, 3*l.*; and St. Bartholomew's, 2*l.* The expenses were only 8*l.* 3*s.* 7½*d.*, leaving a balance of 457*l.* 2*s.* 9*d.* The meeting in the evening was well attended, the chair being occupied by the President of the Association, the Rev. J. S. Blake, Vicar of St. Jude's, Southsea, who referred to the death of the Rev. T. H. Harvey, formerly of St. Mary's, who had been carried off by cholera in China, after having worked there two years. Archdeacon A. E. Moule (of Shanghai) and Mr. Eliot Howard, of Walthamstow, formerly a member of the Parent Committee, also addressed the meeting.

Stanstead Abbots.—The Rev. Barclay F. Buxton preached his Farewell Sermons, before proceeding with his party to Japan, on September 28th, in St. Andrew's, Stanstead Abbots, a church built by his father in the parish where he resides. In the evening the church was packed from end to end, the Countess of Huntingdon Chapel in the village having been closed for the occasion. The service was peculiarly interesting, as a large number of Mr. Buxton's family were present, and also many who had received blessings through his frequent ministrations in the parish. After a powerful and earnest sermon, the Vicar conducted a

short farewell service, and a large number stayed to partake of the Lord's Supper. J. P. H.

Swansea.—The Anniversary Meetings in connection with the local Auxiliary took place at the beginning of October. We shall report them next month.

Tunbridge Wells.—A large and enthusiastic Valedictory Meeting was held at the Great Hall, Tunbridge Wells, on Wednesday evening, September 3rd, Canon Hoare presiding, on the departure of the Rev. W. J. Humphrey, late Curate of St. Peter's, who has been appointed Principal of the Fourah Bay College, Sierra Leone. The interest of the meeting was increased by the presence of four other missionaries—the Rev. J. Batchelor, returning to Japan; the Rev. H. Stocken, lately working among the Sarcee Indians; the Rev. J. C. Hoare, of the Training College, Ningpo, China; and the Rev. H. Gouldsmith (Curate of St. James's, Hatcham), about to start for Calcutta. Long before the hour fixed for the meeting the Hall was filled to overflowing, and many were obliged to leave, unable to find even standing room. After prayer by Archdeacon Hamilton, the Rev. J. Batchelor gave an interesting account of his work among the Ainos of Japan, followed by the Rev. H. Gouldsmith, who, in a few earnest words, gave the history of his call to the Old Church, Calcutta, and made a stirring appeal to others to give themselves up entirely to the Lord and His work, and to be ready to follow, if it should be the Lord's will to call them to a foreign field. The Rev. W. J. Humphrey was then asked to address the meeting, and, after a warm greeting, told how the Lord had led him, contrary to his personal wishes, first to give himself up for a missionary life, and then to accept the post in Africa. The Rev. J. C. Hoare spoke of the increasing interest and spread of the work in China, dwelling especially on the importance of educational work and the deep need of more helpers; and the Rev. H. Stocken gave a graphic account of his life and work among the Blackfeet Indians, especially among the children. After a short address from the Rev. J. E. Rogers, Canon Hoare spoke a few words expressing his pleasure at being present. He then asked the Rev. J. Whitlock to offer prayer, and, after pronouncing the blessing, the meeting was closed by singing the Doxology. The greatest interest was maintained throughout the whole proceedings, and the earnestness and reality of the speakers made a deep impression on all present, which, we believe, will be followed by practical results, in many offering themselves for work as the way shall be opened for them. M. L.

Walsall.—The Annual Sermons were preached in the various churches on Sunday, September 14th, and the Annual Meetings held at Walsall on Monday, 15th, Bloxwich 16th, and Walsall Wood 17th. The Deputation were the Rev. W. S. Price, Wingfield, late of East Africa; the Rev. W. E. Taylor, East Africa; and the Rev. H. McC. E. Price, proceeding to Japan from West Africa. All these meetings were crowded and successful. The Walsall collection last year was 5*l.* 17*s.*; this year 11*l.* 9*s.*—nearly double. The Archdeacon of Stafford took the chair, and there were present the Revs. F. G. Littlecot, E. Fitzgerald, T. Reakes, R. D. Cheetham, T. Rea, J. Boulton, &c. The report was read by F. Lavender, Esq., Treasurer.

DURING August, September, and October, the Society's cause has also been advocated by Sermons and Meetings, or by both, at Sandon, Pwllheli, Yarmouth and Flegg Deanery, Rugby, Castle Donington, Buildwas, Culworth, Lymsham, Shilbottle (Parish Church), Newton-on-the-Moor, Poole (St. James's and St. Paul's), Taunton, Bromsgrove, Cromford Churches, Upper Holloway (St. John's), Winslow (Parish Church), Birtley and Chipchase, Wakes Colne, Martock, Eastington, Lowestoft, Buckland Newton, Wimborne (St. John's), East Donyland, Upper Holloway (St. Paul's), Knaresborough (Parish Church), Fornham St. Martin, Burgess Hill, Santon (Isle of Man), Kilkenny, &c.

SALES OF WORK have been held during September and October at Burton (Westmoreland), West Hampstead (Emmanuel Church), Great Bircham, Old Hill, Ashbocking, Worthing, and Darlington.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, September 30th, 1890.—On the recommendation of the Ladies' Candidates Committee, Miss S. R. Savage and Miss S. L. Fawcett were accepted as Lady Missionaries of the Society.

Miss S. L. Barker, who was accepted as a Missionary in July last year, but subsequently withdrew on account of family circumstances, and had now expressed her readiness to go out to the mission-field without cost to the Society, was appointed to the Palestine Mission, to work with Miss Wardlaw Ramsay at Acca as an Honorary Missionary.

The Right Rev. Bishop Hodges, who was about to start for Travancore, took leave of the Committee. He was addressed by the Chairman, General Touch, the Honorary Clerical Secretary, and the Rev. W. Gray, and, having replied, he was further addressed by the Rev. U. Davies, and commended in prayer to the favour and protection of Almighty God by the Rev. R. Allen.

Important letters from the Niger Mission were referred to a Sub-Committee for consideration and report.

Arrangements were agreed to for the return of the Rev. Dr. Hooper, formerly Principal of the Allahabad Divinity School, who had been residing for some time in New Zealand, to the North India Mission.

The Secretaries reported the death, on September 16th, 1890, at Bournemouth, at the age of seventy, of the Society's veteran Missionary the Rev. David Hinderer, whose name will always be associated with the Yoruba Mission as one of its founders. Mr. Hinderer came to this Society from the Basle Seminary in 1846, and after passing through the Islington College was ordained, and left England for Africa in 1849. He laboured in Abeokuta until 1853, when he moved to Ibadan, the record of his work—and that of his wife—in which place is in all the churches. Here it was that they suffered so severely from being shut up in consequence of war between the Ibadans and their neighbours for three years, from 1862 till 1865. He returned to England in 1869 with Mrs. Hinderer, who died the year following. In 1874 he again returned to Africa, and opened the Mission stations at Leke and Ondo, to the east and north-east of Lagos. The Committee thank God for the long and faithful service which Mr. Hinderer was permitted to render to his beloved Africa, where he has left behind him a sweet savour in Christ, and for the continued and active interest it was to the last his joy and privilege to take in translational work in the Yoruba language, and in correspondence with those to whom and among whom he ministered in that land. In him Africa has lost a true friend, and the Society a loved and honoured labourer.

The Secretaries reported that a telegram had been received announcing the death of the Rev. T. H. Harvey, of Ningpo. The Committee, while rejoicing in the remembrance of the holy life and zealous labours and now finished course and rest attained of their dear brother, the late Rev. T. H. Harvey, cannot but feel deep grief at the heavy loss which has been experienced by the Society's Mid-China Mission. They feel much for the missionary brethren thus deprived of so eminently promising a helper. They remember, also, with sorrow, the deep wound thus inflicted on many friends and near kindred in England, and still more specially and solemnly and prayerfully do they sympathize with her who has been thus sadly bereaved of one to whom she had been so recently united by the nearest and tenderest of all earthly ties.

The Committee heard with much sorrow the intelligence received by telegram from Lagos, dated September 27th, of the early removal by death of the Rev. Joseph Brayne, the Acting Principal of the Training Institution in that station. Mr. Brayne was educated at Reading and at the Islington College, and sailed for the Yoruba Mission in October, 1887. An earnest and devoted Missionary, he, in his short career, exercised in a marked degree that gentle Christ-like influence which had won for him general confidence and affection. The Committee would assure Miss Goodall, to whom Mr. Brayne was engaged to be married, of their special sympathy with her in this dispensation of God's providence.

The Committee also heard with regret of the death, on August 20th, of Mrs.

Treusch, wife of the Rev. J. Treusch, late of the Benares Mission. Mrs. Treusch was always known in the North India Mission as a Missionary's wife of very true earnestness and devotion, and of marked spiritual influence in the work. The Committee desired the expression of their sincere sympathy to be conveyed to the bereaved husband.

Arrangements were agreed to under which ladies sent out by the Indian Female Normal School Society should in future work the Benares Normal School on behalf of this Society in the same way as the Alexandra Girls' School at Amritsar and the Sarah Tucker Institution at Palamcottah are worked by Missionaries of the C.E.Z.M.S.

On the recommendation of the Sub-Committee in charge of the Missions in Persia, North India, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

General Committee (Special), October 7th.—The Committee took leave of the following Missionaries proceeding to the mission-field:—Rev. A. H., Mrs., and Miss Wright, Miss A. Sampson, Rev. E. T. Sandys, Rev. H. J. Molony, Rev. H. and Mrs. Gouldsmith, Rev. A. G. Lockett, Rev. W. L. McLean, Rev. J. N. Carpenter, Rev. A. E. Keet, Rev. W. G. Proctor, Mr. J. W. Goodwin, and Mr. E. R. Jackson (*North India*); Rev. H. F. Wright, Miss A. F. Wright, Miss C. Warren, Rev. G. R. and Mrs. Ekins, Rev. C. E. Tyndale-Biscoe, and Rev. D. Davies (*Punjab*). The Instructions of the Committee were delivered by the Rev. Wm. Gray; and the Missionaries having replied, they were addressed by the Chairman (Mr. Henry Morris) and the Rev. A. J. P. Shepherd, and commended in prayer to the favour and protection of Almighty God by the Rev. L. B. White, D.D.

The Committee further took leave of the following Missionaries proceeding to the mission-field:—Rev. J. and Mrs. Vernal (*Yeruba*); Miss E. Perrin and Miss M. Ackerman (*Eastern Equatorial Africa*); Mrs. and Miss Bywater (*Egypt*); Rev. J. Zeller, Miss A. M. Elverson, Miss E. Newton, and Miss S. L. Barker (*Palestine*); Dr. H. M. and Mrs. Sutton (*Persia*); Rev. H. D. and Mrs. Goldsmith (*South India*); Rev. A. H., Mrs., and Miss Lash (*Travancore and Cochin*); Rev. J. I. and Mrs. Jones (*Ceylon*). The Instructions of the Committee were delivered by the Secretaries; and the Missionaries having replied, they were addressed by the Chairman (Mr. Henry Morris) and the Rev. J. H. Scott, and commended in prayer to the favour and protection of Almighty God by the Rev. J. B. Whiting.

General Committee (Special), October 8th.—The Committee took leave of the following Missionaries proceeding to the mission-field:—Rev. W. and Mrs. Banister, Dr. and Mrs. Mears, and Rev. T. McClelland (*South China*); Rev. J. and Mrs. Neale, Rev. W. G. Walshe, and Miss L. H. Barnes (*Mid China*); Rev. C. T. Warren, Rev. H. L. Bleby, Rev. D. M. Lang, Rev. H. McC. E. and Mrs. Price, Miss G. Nott, Miss M. Hunt, Miss E. Ritson, Miss H. Riddell, and Miss S. L. Fawcett (*Japan*). The Instructions of the Committee were delivered by the Rev. C. C. Fenn; and the Missionaries having replied, they were addressed by the President and the Rev. M. Washington, and commended in prayer to the favour and protection of Almighty God by the Rev. F. Storer Clark.

Funds and Home Organization Committee, October 10th.—A letter was read from the Rev. A. H. Arden resigning his position as Honorary Association Secretary for Bedfordshire, Cambridgeshire, Hertfordshire, and Huntingdonshire, and stating his willingness to act as Joint Association Secretary (Honorary) for Wales, Herefordshire, and Worcestershire in the event of the Committee appointing a Welsh-speaking Association Secretary. The Committee thankfully accepted Mr. Arden's offer, and further appointed the Rev. Morris Roberts, Rector of Llanlyfni, Carnarvon, as Welsh-speaking Association Secretary for Wales.

The Rev. J. W. Dixon, Association Secretary for Wales, Monmouth, and Hereford, was appointed to take charge of Derbyshire, Shropshire, and Staffordshire, in succession to the Rev. R. Palmer.

The Rev. J. C. Duncan, Chaplain of St. Mary Magdalene and St. John the

Baptist, Ripon, was appointed Association Secretary for Bedfordshire, Hertfordshire, Huntingdonshire, Cambridgeshire, and the portion of Suffolk lying in the Diocese of Ely.

The Rev. C. W. R. Higham, Association Secretary for Norfolk, was appointed to take charge also of the portion of Suffolk lying in the Diocese of Norwich; the Rev. W. S. Price becoming Honorary Association Secretary for Suffolk.

General Committee, October 14th.—The Committee took into further consideration the letter addressed to them by friends at Keswick in July last (see Minute of July 29th, page 652). The following Minute was adopted:—The Committee approach the consideration of the letter addressed to them by Friends of the Society assembled at Keswick with a deep sense of responsibility, which leads them to the conclusion that until the whole question has been thoroughly considered, they should abstain from giving further expression to their own views, than to assure the Members of the Society that they are fully alive to the urgency of the call for very considerable reinforcements; with a view in the first instance to place existing Missions in a state of greater efficiency, and in the next place to permit of expansion or extension from existing Missions. The Committee, while realizing that at present they must bend their whole energies to the foregoing objects, will indeed rejoice if the development of missionary zeal at home enables them eventually to undertake entirely new Missions in the countries which are being opened up. They earnestly invite the prayerful co-operation of all the supporters of the Society in these aims. With a view to a fuller consideration of the proposals made to them in the letter of July 25th, 1890, and in order to assist them in formulating a definite policy thereon, it is hereby resolved—(a) That the Committee of Correspondence be requested at the earliest possible opportunity to consider and report as to the needs of the several Missions, and as to the directions in which extension may be desirable, and as to any new methods of work which might be adopted, and kinds of workers employed, with a view to enabling this Committee to decide as to the scale on which an appeal to the Society's supporters in the country may be framed, and the kind of workers who may be invited. (b) That three Sub-Committees be appointed to consider and report on the suggestions contained in the letter of July 25th, 1890, namely:—A, regarding candidates of all classes (suggestions 1, 2, 3, 5). B, regarding industrial work in Missions (suggestion 4). C, regarding Funds (suggestion 6). (c) That each Sub-Committee do present a preliminary general Report to the General Committee at the earliest possible date; and when principles of action are settled resume their session in order to work out details, and report again. (d) That, in order to minimize interference with the ordinary work of the House, and to take advantage of the offer to co-operate made by the signatories, one or more Honorary Secretary or Secretaries be appointed to each Sub-Committee, and a Secretary of the Society, with whom such Honorary Secretary or Secretaries shall be in direct communication, be associated with each Sub-Committee.

The Publications and Library Sub-Committee made various proposals for the improvement of the Society's periodicals, and it was resolved—(a) That the *Church Missionary Intelligencer* be permanently enlarged to eighty pages, and printed on larger and stouter paper. (b) That the title of the *Church Missionary Juvenile Instructor* be altered to "THE CHILDREN'S WORLD AND CHURCH MISSIONARY JUVENILE INSTRUCTOR"—that it be enlarged to sixteen pages—and that it be printed on white paper instead of green. (c) That the hearty thanks of the Committee be tendered to the Misses Tucker for their most kind and valuable help to the Society during the past nine years in the Editorship of the *Juvenile Instructor*. The plans for the new paper, "AWAKE!" were also approved.

The same Sub-Committee reported with much regret the retirement of Mr.

R. J. Irish, Editorial Assistant, from active service in the House in consequence of serious and continued ill-health, although still hoping to be able to do literary work for the Society, and they expressed their appreciation of his faithful services during twenty-one years. They reported that various arrangements for the Editorial staff had been sanctioned by the Finance Committee, and further recommended that Mr. E. M. Anderson be appointed Assistant Editorial Secretary, which was agreed to.

A letter was read from Dr. A. B. Duffin, M.D., stating that he found it necessary to resign the office of Honorary Consulting Physician to the Society. The Committee expressed their thankful appreciation of Dr. Duffin's valuable services for the last eight years, which, owing to the recent large increase in the number of candidates for missionary work, must have made a very serious inroad on his time and attention.

Contribution List.

In the following list of receipts from September 11th to October 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of £l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.				Usk.....	4	0	0
Berkshire: North Berks.....	34	3	2	Northamptonshire: Culworth.....	4	16	5
Reading.....	100	0	0	Northumberland: N. Northumberland..	50	0	0
Wargrave.....	2	17	9	Nottinghamshire: Clifton.....	1	5	6
Buckinghamshire: Great Missenden.....	13	16	6	Oxfordshire: Warborough.....	3	0	3
Winslow.....	5	0	0	Shropshire: Buildwas.....	6	2	2
Cheshire: Cloughton: Christ Church...	14	10	0	Sheriffhales.....	10	15	6
Davenham.....	8	9	3	Shropshire.....	70	0	0
Cornwall: Pensance District.....	11	7	0	Wellington: All Saints'.....	36	0	0
St. Tudy.....	4	0	0	Wentnor.....	1	1	0
Cumberland: Beckermat: St. John's....	1	4	0	Wrockwardine.....	4	8	9
Gosforth Deanery.....	1	15	8	Somersetshire:			
Derbyshire: Buxton.....	16	10	2	Somerset C.M. Union Meeting.....	1	6	3
Castle Donington.....	12	2	2	Dulverton.....	8	19	0
Devonshire: Devon and Exeter.....	200	0	0	Ilminster.....	6	6	6
Essex: Wake's Colne.....	1	0	0	Lymington.....	14	15	5
Waltham Abbey.....	1	6		Marlock.....	6	0	0
Gloucestershire: Tetbury.....	2	10	0	Queen Charlton.....	1	17	6
Hampshire: Fleet: All Saints'.....	7	8	2	Yatton District.....	10	10	3
Isle of Wight:				Staffordshire: Barton-under-Needwood	8	14	0
Ryde: St. John's.....	7	2	0	Bishopwood.....	4	0	0
Sandown: St. John the Evangelist.....	10	9	9	Colwich.....	15	0	0
Thorley.....	2	0	8	Forabrook.....	5	2	1
Kent: Bayham.....	31	0	0	Great Haywood.....	2	1	10
Belvedere.....	15	10	3	Harlaston.....	4	10	0
Cobham.....	8	9	8	Mareton and Whitgreave.....	5	8	0
East Greenwich: Christ Church.....	3	13	9	Patehall.....	8	16	9
Elmley.....	1	1	0	Stone.....	21	1	11
Hatcham: St. James's.....	1	9	0	Thorpe Constantine.....	2	2	0
Hatcham Park: All Saints'.....	3	11	0	Suffolk: Gillingham.....	1	3	0
Lancashire: Halliwell: St. Paul's.....	5	0	0	Kirton.....	7	6	7
Liverpool.....	100	0	0	Tannington.....	1	2	0
Leicestershire: Groby.....	2	6	3	Woodbridge.....	68	14	6
Shepton Mallet.....	9	18	2	Surrey: Battersea: St. Mary's.....	4	8	6
Lincolnshire:				Chobham.....	20	0	0
Alford: Chapel St. Leonard's.....	12	3		Coulston.....	6	9	8
Boston.....	70	0	0	Dorking, &c.....	39	2	0
Grantham.....	25	0	0	Gipsey Hill: Christ Church.....	70	0	0
Middlesex:				Godstone.....	20	13	7
Collection at Dismissal of Mission-				Lambeth: St. Andrew's.....	10	0	0
aries, Exeter Hall, October 7th.....	41	3	3	Long Ditton.....	9	17	0
Offertory at St. Bride's Communion				Mitcham: Christ Church.....	18	0	0
Service.....	16	16	5	Oxted.....	1	1	0
Brondesbury: Christ Church.....	11	7	10	Penge: St. John's.....	24	7	5
Harlesden: Christ Church.....	2	2	0	Reigate.....	1	7	0
Highbury: St. John's.....	6	6	4	Surbiton: St. Mark's.....	3	0	0
Limehouse.....	12	11	8	Sussex: Burwash Weald.....	2	16	1
Spring Grove: St. Mary's.....	30	0	0	Steyning.....	15	9	9
Trent Park: Christ Church.....	9	1	6	West Thorney.....	3	15	0
Willesden.....	13	3		Warwickshire: Ilmington.....	1	12	10
Monmouthshire: Bassaleg.....	4	14	0	New Bilton.....	11	0	0
				Preston Bagot.....	14	0	5

Ullenball.....	7	5	6
Wiltshire: Aldbourne.....	6	2	4
Chippenham: St. Paul's.....	34	0	0
Worcestershire: The Lickey.....	33	0	0
Yorkshire: Arkendale.....	3	7	2
Askrigg.....	6	8	4
Aston.....	6	6	0
Carlston.....	9	2	6
Clifton.....	2	0	0
Linton.....	14	0	0
Rylstone.....	6	15	6
Stalling Busk.....	2	11	7
Weatherley.....	8	1	2

ASSOCIATIONS IN WALES.

Anglesey:			
Llanfachraeth, Llanenghenedl, and Valley.....	3	10	0
Carmarthen.....	9	11	6
Carmarvonshire: Penmaenmawr.....	05	0	0
Denbighshire: Abergell.....	3	8	10
Flintshire: Northop.....	6	6	1
St. Asaph.....	6	15	5
Pembrokeshire: Narberth.....	2	18	9
Radnorshire: Cregina.....	11	5	6

FOREIGN CONTRIBUTIONS.

Cape of Good Hope.....	45	3	6
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BENEFACTIONS.

"A Friend," per Rev. E. Baring-Gould..	10	0	0
"A Liverpool Friend," for Mr. Horsburgh's Mission.....	50	0	0
"A Missionary's Thankoffering for mercies received".....	10	10	0
"Anonymous, towards passage expenses".....	30	0	0
"A Sympathiser".....	6	8	0
"A Thankoffering".....	5	0	0
Benson, The Misses, Carlisle.....	50	0	0
Bianda, late Mrs. Lucy, per Mrs. Tucker (Sale of Jewellery).....	5	1	6
Dalton, Mrs. W. H., South Kensington.....	100	0	0
For a Substitute Missionary, from "One who cannot count her mercies".....	100	0	0
From Readers of <i>The Christian</i> , per Messrs. Morgan and Scott.....	51	17	6
Gibson, Thos., Esq., Braithwaite.....	5	0	0
"H.".....	50	0	0
Hangchow, "Gratitude" (2).....	10	10	0
Hooper, Chas. H., Esq., near Stonehouse.....	5	0	0
Jacobs, Mr.....	5	0	0
Jeddes, Miss, Needham Market.....	100	0	0
Johnstone, Capt. Chas., R.N., Leamington	5	0	0
Kewick Convention:			
"A Call to go forward".....	5	0	0
"A. G. G.," towards sending a lady missionary to China as a substitute.....	80	0	0
"C.," Thankoffering for blessings received.....	15	0	0
Sumas under 5l.....	3	0	0
M. D., 25, Gurney Road.....	5	0	0
"Mizpeb," H. M. A. S.....	5	0	0
Parsons, Miss, Great Malvern.....	50	0	0
Rodger, R., Esq., Cheetham Hill.....	20	0	0
Sale of Ornament sent to the Bishop of Exeter.....	7	0	0
"Winged Words".....	87	10	0
Gleaners' Union:—			
"Anonymous," to make Mrs. Percy Brown a Life Member.....	10	10	0
"Savings".....	50	0	0
Telford, Miss (Sale of Jewellery).....	6	5	6

COLLECTIONS.

Pelham Institute Bible-class, per Miss Neve.....	1	3	0
Service of Song, by "Two Gleaners".....	7	8	6
Tonbridge Y.W.C.A. Institute Meeting, per Miss M. E. Snelling.....	13	3	

LEGACIES.

Carpue, late Miss Emma, of Manchester Square, W.: Exor., S. G. Turner, Esq.....	1500	0	0
Dickson, late Miss Mary Emilia, of Dover: Exor., Rev. G. D. W. Dickson.....	100	0	0
Dobson, late Samuel, Esq., of Pontefract: Exors., Samuel Collinson, Esq., J. Hartley, Esq., and Thos. Hebblethwaite.....	50	0	0
Evans, late Rev. John, of Whitall: Exor., C. W. D. Owen, Esq.....	500	0	0
Greenhalgh, late John, Esq., of St. Anne's-on-the-Sea: Exors., Arthur Bailey, Esq., J. M. Rutter, Esq., and J. M. Rutter, Jun., Esq.....	1900	0	0
Grievae, late Miss Sibella Mackenzie, of Brighton: Exors., Messrs. Robert and Wm. H. Pott.....	75	0	0
Hughes, late Mrs. Sarah Hilditch, of Kew: Exor., Miss E. H. B. Johnson and F. Hughes, Esq.....	225	0	0
Hunter, late Miss Douglas E., of Pitlochry, by Messrs. J. and H. Mitchell.....	90	0	0
Lewthwaite, late Mr. Gifford, of Colton: Exors., Geo. Kennington, Esq., Francis J. Lewthwaite, and W. Lewthwaite, Esq., J.P.....	100	0	0
Parker, late Robert, Esq., of Mangotsfield: Exor., C. Leonard, Esq.....	337	5	4
Poulson, late Miss Margaret Maria, of Charnmouth: Exor., R. W. Hillman, Esq.....	90	0	0
Slater, late Mr. George, of Horsley Park: Exors., Mr. W. H. Whiston, Mrs. C. M. Slater, and Mr. E. Knifton.....	50	0	0

MISSIONARIES' CHILDREN'S HOME FUND.

Allbut, Mrs., Sandon, on her Eightieth Birthday.....	10	0	0
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MOHAMMEDAN MISSION FUND.

"From Readers of <i>The Christian</i> ," per Messrs. Morgan and Scott.....	5	0	0
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NYANZA MISSION FUND.

Ladies' Negro Friend Society, per Mrs. Cadbury.....	5	0	0
Moir, Mrs., Windermere Drawing-room Meeting.....	23	16	0
Witherby, Mrs., Blackheath.....	10	10	0

STANLEY STEAMER FUND.

*Dobinson, Mrs. S. M., Stanwix.....	10	0	0
*Part, Mrs., St. Albans.....	5	0	0

SUDAN & UPPER NIGER MISSION FUND.

Lewis, Mrs. S., Hastings (quarterly subscription).....	15	0	0
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GLEANERS' UNION.

Contributions.....	19	1	10
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* These were accidentally omitted from previous issues.

Errata.—In our last issue, under "*Benefactions*," "John Forbes, Esq.," for "Castle Forward," read "Castle Toward;" also, "From a Friend, after a Sermon in Christ Church, Dunow, by Rev. A. H. Arden," for "Dunow" read "Dunoon."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

DECEMBER, 1890.

THE TRIAL OF FAITH.

By MAJOR SETON CHURCHILL.

"Launch out into the deep, and let down your nets for a draught."

"Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." *St. Luke v. 4, 5.*



Some it may seem strange that our Saviour should have selected a water-scene to give us one of the most practical object-lessons that we have in the New Testament, on the subject of the ministry of His Word. Simon was an experienced fisherman of some years' standing, and was therefore, as we should term it, a specialist in his trade. Our Saviour, in His human aspect, was nothing more or less than a mere "landsman," who might be supposed to know little or nothing of Peter's trade. We all know the tendency of specialists in general to look down upon outsiders, and, if anything, this characteristic of the specialist is rather exaggerated in the sailor, who so frequently exhibits a contempt for the opinions of landsmen—"landlubbers," as they often nickname those of us who do not belong to the nautical profession.

To make it even more striking, our Saviour did not select a time when Simon was refreshed after a night's rest, and would, under ordinary circumstances, be going forth to look for a field for his labours. He went to him at a time when he was weary with the work of many hours, and disappointed with the miserable failure of his labours. The fishermen had left their boats and were washing their nets, apparently preparing for a little rest. Looked at from the strictly human standpoint, it must have seemed a foolish order that Simon heard when our Saviour said, "Launch out into the deep, and let down your nets for a draught." However much the fisherman, when on shore, may have admired the carpenter, it must have been a trial of faith to him to be told by a landsman to go out again into the deep, after so many hours of disappointment. That it was a great test of obedience we gather from the first part of Peter's reply, "Master, we have toiled all the night, and have taken nothing." May there not have been in the mind of Simon one of those sceptical shooting thoughts which sometimes unbidden pass through our minds? "Can this be the Messiah who knows everything, who bids me to do that which all my years of seamanship tells me cannot but end in

failure?" But faith prevailed, as the latter part of the answer shows, "Nevertheless, at Thy word I will let down the net." It was a marvellous victory of faith which made the disappointed fisherman act in obedience to the carpenter; yet, contrary to all his many years' experience, he yields his judgment in his own special department of work, in which he had special opportunities of being well-informed, and ultimately he reaps a rich harvest as a reward of his obedience.

This water-scene object-lesson does but illustrate what is going on in daily life all around us. How often God tests our faith in Him, in just those points on which we pride ourselves we are strongest! The missionary bands that have lately gone forth are composed of those who, humanly speaking, have yielded all to God. Their obedience to the dying commands of their Saviour is apparently proof positive of their faith. Many of us who stop at home in comfortable quarters look upon them as a head and shoulders above ourselves in that living faith which begets obedience and whole-hearted consecration.

If, however, we may venture to suggest a thought to such noble heroes, it is this, that they will be tested just on that very point in which apparently their faith is strongest. If there is one point on which they excel, as compared with many of us, it is that of obedience. They are, as it were, specialists in contrast to others who do not feel called to exercise so much self-denial as to forsake their homes for Christ's cause; and if experience teaches us anything, it is on that particular point that the Master will test their faith.

These bands of missionaries leave our shores full of hope and sanguine of success. Nor would those of us who are now praying for them have it otherwise. A despondent army never wins a victory. Far from discouraging them, we would urge them to cultivate, to the utmost of their powers, a hopeful, sanguine temperament. But among them there may be some who, though not lacking in this respect, yet, when they get to the actual field of their labours, may experience a terrible reaction. It is this for which we would urge them to be prepared. Hardships they expect, but failure is such a difficult thing to anticipate. Sooner or later the testing-time will come to all labourers in the Master's vineyard, and often it takes the form of the discipline of disappointment. If this is not anticipated, the individual is liable to think that he has mistaken his calling. Hence the large number of young men who give up their sacred calling and return to their native land.* If there is one thing against which the missionary should watch and pray more than another, it is that failure may not produce apathy and indifference.

The discipline of disappointment is sent by a loving Father to test the reality of our faith, and of our consecration, but not to make us turn our backs in the day of battle. We often start out in life with our own schemes, our own plans, and our own methods. If success followed at once, how often should we attribute something to ourselves, and look down upon our brother who has not succeeded as we have

* We feel bound to say that the cases have been very rare in C.M.S. history, if the retirements due to failure of health are excluded.—ED.

done? Our loving Father, seeing this, first empties us of self, and of all our preconceived ideas. If our faith will only stand the test, we learn to cultivate patience, and sooner or later patience has her reward.

Those of us who have passed the first blush of youth have our hearts somewhat saddened when we look back over the past, and contrast our youthful hopes and aspirations with our present success, or, rather, absence of success. But this fact in itself is a part of the discipline of our spiritual life. God does not mean us all to succeed in life, but He expects us all to be obedient. It is the *faithful* servant, and not the successful one, who will hear the words, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Simon had failed in his own special craft, but his faith in his Master had not failed, and his reply, "Nevertheless, at Thy word I will let down the net," indicates that fact. Our past failures, and our consciousness of our own shortcomings, need not make us lose heart. The Evil One suggests to us that we should give up working, or change our field of labour, and sometimes we may be sorely tempted to yield to the temptation, excusing ourselves by saying, "We have toiled all the night, and have taken nothing." The conflict may be terribly strong, and lurking infidel thoughts may help to make us throw up the sponge. But if prepared for this temptation, we shall, by prayerful watchfulness, be able to gain the day. At the outset of our Christian lives we came with the words, "Just as I am," and cast ourselves at the foot of the Cross, and there were washed in His precious Blood. This is just what we must do again and again. Conscious of our miserable failures, and all our shortcomings, we must repeatedly renew our vows of dedication and consecration to His service. In the first instance, He accepted us just as we were, and now He will again accept our sacrifice just as we are. May I add, in conclusion, that I know of one man, now a Bishop, and one who is looked upon as a missionary of great experience, who told me, when we were together in India, that some twenty years ago he very nearly gave up the sacred calling to which he had dedicated his life. Faith enabled him to stand the test, though the conflict was very strong at the time; and now he has emerged from that ordeal a man of faith, a man of experience, and a man of prayer. He is less confident in his own resources, but has doubtless acquired a greater confidence in his Master, and is therefore the better able to help others who are tempted to yield.

THE COMITY OF MISSIONS.



HE "comity of nations" is neither a new phrase nor a new idea. It is an important part of national civilization, and has much to do with the preservation of peace in this crowded world. Unless the nations were prepared to be polite to one another—to give each other elbow-room—to avoid treading on one another's toes, or pushing each other off the pathways,—there would be far more "difficulties" among them

than there are. For the whole world has been well-nigh overspread by the children of Noah, and there are few places now where any nation can disport itself at will without some consideration for the feelings of others.

Transferring the idea and word to another sphere, we certainly cannot say that Christian Missions have as yet so far overspread the earth as to find no room for free development and extension. To the shame of the Church of Christ, His servants have not yet "gone into all the earth," and divers nations, and broad tracts, have as yet heard nothing of the Gospel. Nevertheless, it is beginning to be felt that comity among Missions needs not only to be practised, but in some degree organized for its more effectual maintenance. This arises partly, no doubt, from the fact that openings which seem to call upon one Missionary Society to occupy a certain part of the great field, may very easily strike another Society in exactly the same way, and so two agencies may enter in where, after all, the work to be done is not particularly extensive. Partly also the blame is to be laid upon "our unhappy divisions," which produce a rivalry not always holy. Not that even the most absolute unity of organization, or the most despotic episcopal direction, would do away with the necessity of mutual consideration among the different agents or agencies engaged in the great work. For the work has to be done by living men, not by machinery,—and men must always in working together need both bearing and forbearing. The first instance of the comity of Missions was the agreement between St. Peter and St. Paul to go, the one to the Jews, the other to the Gentiles. And the second instance was the determination of St. Paul—that admirable Christian gentleman—not to build upon another man's foundation, but to preach the Gospel where the name of Christ had not as yet been heard.

It is one of the Church Missionary Society's fundamental rules, that its missionaries should do their best to keep on terms of cordial co-operation with those of other Societies. And this implies a willingness to do the same on the part of the Society itself—a willingness entirely reciprocated by most of the other Societies. The Romanists, of course, refuse absolutely to fall in with any such arrangement, and even professedly endeavour to work against us rather than with us. In Bengal, at all events, their efforts are almost entirely directed to the perversion of our converts, and their invasion of Uganda is widely known. Nor have we been free from difficulties from other bodies. It was a determination to maintain the comity of Missions, menaced by certain compromising action from other quarters, that led to the withdrawal of our missionaries from Madagascar. And the troubles at Metlakahtla were complicated by the action of some energetic agents of an excellent society which has its headquarters in Canada. This last fact suggests one of the difficulties in the case. The directorates of the different missionary bodies are sometimes so far apart that consultation between them is both tedious and difficult. And furthermore, the public that is interested in each society is by no means the same. Each agency practically has a public of its own,

and when these publics are on opposite sides of the ocean, there is practically no public opinion that can be brought to bear for the restraint of the inconsiderate energy occasionally manifested by their agents.

Naturally, India is the country most thickly occupied by missionary agencies—from England, Scotland, Wales, Ireland, Germany, Sweden, Canada, and last, but by no means least, the United States of America—to say nothing of denominational differences among all or most of these nationalities. It could hardly be expected that among all these there should not arise from time to time occasions when unpleasantnesses can only be avoided by a spirit of comity, and even by definite arrangements in conformity therewith.

This matter has been discussed in the Calcutta Missionary Conference, perhaps the very best body to arbitrate therein, inasmuch as all the missionary agencies working in and about Calcutta are represented in it, with the exception of the Romanists of course, and, unhappily, one or two other associations of an exclusive character. A paper on the subject was read before the Conference by our Secretary there, the Rev. A. Clifford, who had before him certain papers written by Dr. Thoburn, Bishop of the Methodist Episcopal Church of America, and published in the *Indian Witness*, the local organ of that body. Some extracts from Mr. Clifford's paper will show the phase of the matter which at present occupies the missionary public in Bengal. Mr. Clifford explains the question at issue thus:—

“The traditional view, as Bishop Thoburn states it, is substantially as follows:—‘Let each non-Christian country be mapped out into separate divisions, each Mission Society confining its operations to one or more of them, and not going over the appointed boundary. Let there be also a code of inter-missional rules forbidding all such actions as are unfraternal, and enjoining to courtesy and friendliness.’ I am prepared to accept this as a general statement of the traditional doctrine; except that I am not aware that, in North India at any rate, any written code of inter-missional rules exists. We may take it for granted, however, that there is an unwritten one.

“The new doctrine which Bishop Thoburn would substitute for this is:—‘Give up all artificial arrangements and boundaries and rules as rather worse than useless. Assume that missionaries will naturally live and work together in complete harmony. Let them court co-operation in work rather than distinctiveness of sphere. For correction of unfraternal conduct trust to the power of public opinion, with occasional reference, when necessary, to home authorities. For the rest, take it for granted that each missionary will act as a Christian gentleman.’”

Mr. Clifford, in his paper, proceeds to discuss these two alternative plans, and to answer the arguments by which Bishop Thoburn endeavours to show that definite arrangements are unnecessary and undesirable. We need not follow him in his discussion, but one or two sentences will serve to throw light upon some points.

“The ardour which makes the effective evangelist often shows itself less pleasantly in another aspect as an indiscreet impetuosity, and the intensity of belief which makes the fervent and impressive preacher, under another form sometimes comes out as a rather bitter party spirit. . . . The brother who comes into your station and preaches in the bazaar, and offers instant baptism to some ignorant low-caste men of more than questionable character, whom he leaves as an unwelcome legacy to your Church, is not consciously failing in the conduct of a Christian gentleman; he is only an impetuous man who is blindly convinced of the infallibility of his own method. The brother who draws away your inquirer and

administers baptism without your knowledge is not intending to be discourteous or unfair—it is only that his devotion to his own denomination makes him feel it to be a conscientious duty to get as many adherents as he can.”

That these are not purely imaginary cases is sufficiently proved by some instances stated by the Rev. J. W. Hall in a letter published in the *Indian Churchman* after it had been refused admission into Bishop Thoburn's paper, the *Indian Witness*. We will not quote them in detail, partly because we agree with a remark of Mr. Clifford's in the essay we have before quoted:—

“My experience of newspaper correspondence—even religious newspaper correspondence—about missionary grievances, leads me to the conclusion that the less we have of it the better. To go to the newspapers, even before believers, nowadays is, in my opinion, as undesirable as it was to go to law before unbelievers in St. Paul's time. Newspaper correspondence as a remedy for the lack of missionary comity is generally like putting a blister on the wound instead of an ointment.”

We can only hope that the wounds inflicted by the impetuosity of our American brethren have not already been irritated beyond healing by the newspaper blisters which have been applied. And we do trust that the Calcutta Missionary Conference will be able to bring to bear such Christian wisdom and love as shall, by God's grace, find a remedy for the evil. We cannot but think that some such plan as Mr. Clifford suggests would be most desirable:—

“The Missionary body, indeed, cannot institute a judicial department or a criminal court for offenders, but it can appoint a representative committee of advice, whose counsel would have immense weight in missionary circles, and whose arbitrations, though they could not be enforced, would generally be gladly invited and loyally accepted. Such a committee should never *initiate* advice, but it should give it candidly when asked.”

In very truth, the application of the principle of comity in Missions needs to be rendered definite by some such arrangement, just on account of the imperfection of missionary agents in respect of temper, self-control, and considerateness. No doubt a missionary ought to be patient and long-suffering enough to bear the slap in the face implied by the intrusion of a brother into his sphere of work, on the express ground that his methods were wrong or had failed. But the missionary has a good deal of human nature in him, and is apt to feel, and perhaps to show, more or less resentment, which might be mitigated in its effects if conveyed to the opposite side not directly, but through the intervening agency of a committee of arbitration. Perhaps, however, there are injuries done by a want of comity which a missionary even *ought* not to sit still and allow to go on unchecked; as, for instance, when discipline is overthrown by a convert, or even an agent, who has been censured or dismissed for moral default, being received with open arms by another body, and sent, it may be, to work as an evangelist in the very field where he has been deservedly disgraced. If missionaries themselves do not see the evil of such unfraternal and ungracious actions, they may possibly be restrained from them by the remonstrances of grave and reverend seniors gathered together to give advice concerning them. We see no other way of effectually organizing public opinion in the matter. As we have before noticed, the public opinion of the

Churches that support the divers missionaries is too widely separated by interest and nationality to do much more than back up each society in its action. The public opinion of India in general is too ready to pick holes in missionary work to be relied on much as an agency for mending them, even if it could be brought to bear without the ill-omened process of newspaper correspondence. There remains only the public opinion of the missionary body, which is quite on the side of comity, if only it can be so concentrated and applied as to restrain the ardour of a few erratic spirits. If treaties of delimitation are needed to obviate the risk of collision in broad Africa between two nations so closely joined in comity as England and Germany, it is no wonder if some arrangement is required to prevent friction between missionaries in India. If the United States and England have need of mutual forbearance as to their rights in Behring's Sea, it is only to be expected that some mild restraint may be required to remove difficulties in a comparatively narrow mission-field between Englishmen and Americans. For, after all, missionaries retain in this life not only their human nature, but a good deal of their national characteristics also. The American missionary, though often a magnificent specimen of the Christian gentleman, is, nevertheless, to the end an American, given to going ahead, and not absolutely beyond the temptation to filibustering. And the English missionary is apt to be ineradicably a John Bull, accustomed to dwelling on an island, and with no particular *penchant* for being interfered with by others. It would be a pity if their common and cosmopolitan work were to denationalize either; but we may well pray that means may be found for making their respective characteristics fit in with each other. We trust that this may be done by giving definiteness and organization to the broad Christian principle of the comity of Missions. W. R. B.

ST. PAUL OUR MODEL OF HOPEFUL MISSIONARY PERSEVERANCE.

(Acts xxviii. 28-31.)

A Paper read at a Meeting of the Suffolk Church Missionary Union, held at Ipswich, April 17th, 1890.

BY THE REV. M. B. COWELL.



IN the year 1858, soon after my ordination, a District Secretary of the Church Missionary Society in Staffordshire, a tall, greyheaded, benevolent clergyman, spoke to me a word in season about the Society. My old friend urged on me a life-sympathy with the operations and workers of the Church Missionary Society. In course of conversation, he opened his New Testament and read this verse, Acts xxviii. 28: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." He told me, it was the chosen motto of the Church Missionary Society. It did then appear I think on the title-page of the "Brief View" and some of the Society's publications, and I have often wished that this verse, Acts xxviii. 28, were printed on the title-page

of every "Annual Report,"—a challenge to the faith of the English Church and nation,—a pledge of the Society's fidelity to foundation principles.

Looking back now for a moment through the thirty years since, in God's providence, I became a resident member of the Suffolk C.M.S. Auxiliary, if I were asked to point out some one pregnant oracular verse, which would embody in few words the memories and experiences of the thirty years' work as history,—as a generalization I would at once offer this last verse of the Book of the Acts of the Apostles: "Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding us." If I tried to sum up in a single word the point reached, the position attained, the result arrived at, in general, throughout the heathen world, by the hopeful missionary perseverance of our Society through this passing eventful century, I would find it in the last word, with which St. Luke ends this first volume of the "Church Missionary Records." The commentators almost all enlarge on that emphatic Greek adverb, with which St. Luke ends Acts xxviii., a word occurring here only in the whole Greek Testament, and rendered into English by our translators by the last four words of the chapter. In the Greek, ἀκωλύτως; in the authorized version, "No man forbidding him." Surely no picture could be more vividly drawn of the general standing-ground of the Missions of our Society, generally speaking, throughout the world. That last Greek word of the Book of the Acts, with its singularly impressive musical cadence in the Greek sentence, seems to present to us just the embodiment of our present position, present opportunity, present duty, in the great mission-field. In a world-wide work going on amongst "all nations" there will always be to some degree opposition, obstacle, controversy, criticism, but here we must adjust things to their true Scripture proportion.

I. First, let us observe what is told us about St. Paul, the ancient, earliest Missionary Prototype.

II. Then let us see what we may gather, by comparison and parable, about Modern Missionary Work, its aims, its instrumentalities, its aspects, its problems, its prospects.

I. We glance at what is here told us about St. Paul, the *ancient, earliest Missionary Prototype*.

On St. Paul landing in Italy, earlier in this chapter, at Puteoli, we find him at once amongst "brethren." One week's refreshment in their company! The intelligence, carried on thence to Rome, brought to meet him on the road to the city two companies of other Christian "brethren" there. The earliest of the two bands, or the most zealous on their way, met the Apostle with their welcome at "Appii Forum," forty-three miles from Rome. The latter group he came upon at "Tres Tabernæ," ten miles nearer the city. Before and after Milton, in the fourth book of *Paradise Regained*, many a descriptive page has been written in poetry and prose of the "Regina Viarum," the queen of roads, the Appian Way!—such as Julius the centurion, with his handful of soldiers and prisoners, with the Apostle and the two little bands of Christian brethren, traversed it, amidst the mixed multitude of wayfarers grave and gay on that world's highway, and entered the longed-for city by the "Porta Capena," in the spring sunshine, A.D. 61.

Bengel's grand rhetorical outburst in his Latin Commentary, the Gnomon, at the end of the Acts, might have been St. Paul's or St. Luke's own utterance; "VICTORIA VERBI DEI. PAULUS ROMÆ. APEX EVANGELII. ACTORUM FINIS." "The victory of the word of God. Paul at Rome. The summit of the Gospel. The end of the Acts." The apparent abruptness of the termina-

tion of the Acts has been sometimes found fault with. But what could have been a more glorious consummation to conclude with! St. Luke held his hand, when the Gospel was brought to the centre and capital of the then known world, when it had climbed to the high places of the then supreme power of the earth; "And Paul spent two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Thus did Paul "bear witness at Rome" (Acts xxiii. 11). We perceive now the providential purpose of all those many circumstances which had conspired to bring him thither, and so to place him there. It had been wonderfully ordered, in the counsels of God, that he should have this "two years'" opportunity in the great city of world-empire, and that without hindrance. In the missionary sphere we may often say, This or that is against us. But we presently come to see and to testify, like Paul of his coupling-chain to his companion soldier, It has all "fallen out to the furtherance of the Gospel" (Phil. i. 12). The very imprisonment in which the Apostle was held favoured his errand. Had he been able to enter the Jewish synagogues, as at Corinth and elsewhere,—had he been permitted to dispute, as at Athens, "in the public places, with them that met with him,"—the magistrates would have interfered, the majesty of the Roman law would have put him down. But being confined to "his own hired house, with the soldier that kept him," he "received all that came in unto him," "no man forbidding him." Though he was "bound," for that very reason "the word of God was not bound" * (cf. 2 Tim. ii. 9).

More than this, the very constraint he thus suffered contributed to those still hours, to that consecrated leisure, to the contemplative activity, which permitted his soul to go forth, in the four Epistles of his Roman captivity, to Philippi, to Ephesus, to Colosse. What an insight is thus given us into his mind and heart during that "two years'" Roman ministry of hopeful missionary perseverance. By those four Epistles of the two years' captivity we have as it were still present before us the very "Hero, Saint, Martyr," himself. At least we have his truest and unfading photograph, the personality, the character, the successive waves of feeling, the alternations of joy and sadness, the moments of depression and moments of exaltation, the oscillations of emotion experienced amidst all his daily trials, responsibilities, dangers, missionary toil,—"suffered" thus "to dwell by himself with a soldier that kept him," "the ambassador in bonds," "the prisoner of the Lord Jesus," "dwelling those two whole years in his own hired house, and receiving all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Philemon 1: Eph. iii. 1; iv. 1; vi. 20: Acts xxviii: Col. iv. 3, 18).

So the Book of the Acts ends, not as some have said abruptly, not as others have supposed accidentally broken off, but with its most fitting termination,—with the most striking realization possible of that Divine promise of the universal spread of the Gospel, which is the starting-point of the sacred narra-

* Some Roman "brethren" were probably Judæo-Christian (Phil. i. 15-17). Others were associated with the Churches of Asia, Macedonia, Achaia (Rom. xvi). Some of these may have been from amongst the Apostle's own converts there. Like "Aquila and Priscilla," and "the church in their house" at Rome, St. Paul had variously his "helpers in Christ Jesus," throughout his work, during all his stay in Italy.

tive (Acts i.). How else, in the Divine wisdom could there have been left on record for after-ages so vivid an impression of the needful assurance, so important for all time, of the universal adaptation of the Christian faith to the whole family of man, its suitability to every class and condition, its sufficiency for all possible future circumstances and experiences of human life "among all nations"? (Luke xxiv. 47).

Let us take our stand a moment beside the Apostle.

Those of us who know the Modern City will remember the pyramid of Caius Cestius, in St. Paul's days as now standing close by the point where St. Paul by the Appian Way entered Rome, now at one corner of the Old Protestant Cemetery. To that pyramid over a sepulchre, the Apostle might have pointed as a fit emblem of the social pyramid of the whole imperial city beyond it. Rome, with its social basement of slavery, its lowest stratum of a million slaves, the million bondsmen in the Roman households, its lowest miserable substratum of a million slaves who did the menial and in great part the manual work of the city, the million outside the law, who for the worse and not for the better of the ancient civilization then represented the artisan of Rome, the Roman industry. In round numbers a densely peopled, wealthy city of about two millions of souls, mostly in heathen darkness, then surrounded the brave Herald of the Cross,—a city of about twice the size of most of our modern capitals, such as Berlin, Paris, or St. Petersburg. In the Roman social order, over the million in slavery were the "Plebs Urbana," the 900,000 free citizens; scattered amongst these or in various quarters of their own the 100,000 or upwards of foreigners and strangers; across the Tiber, the 70,000 Jews and Syrians; to the north-east on the high ground encamped, the 15,000 soldiers, the garrison, the Prætorians; in the best quarters the 10,000 Equestrians, who held mainly the public offices,—the 700 or 1000 Senatorian families and Roman aristocracy,—and at the apex of the pyramid "all them in the palace," and "they that were of Cæsar's household."

In the beginning of A.D. 58, three years before, we know how St. Paul had sent to Rome from Corinth his "Epistle to the Romans." During the intermediate three years that elapsed, the numbers of the Christians in Rome may have still more multiplied. But in A.D. 58, that is three years before, they had been numerous and influential enough to be addressed as in Rom. i. 7, "To all that be in Rome, beloved of God, called to be saints." The little Christian community of Rome,—possibly originated from amongst the "strangers of Rome and proselytes," converts of the first Pentecost, Acts ii.—or possibly some of them the Lord's own converts during His ministry,—cannot have been an altogether insignificant, obscure, scanty congregation at Paul's arrival. We know what happened in A.D. 64,—three years later than that arrival,—in the next year following the Apostle's liberation from the "two years'" Roman captivity,—the outbreak of the Neronian persecution, the first of the so-called "Ten persecutions of the Church." The wolf was permitted to enter the fold and raven the flock, a community worthy of the mighty imperial hostility and fury.

Meantime, the first book of the Church's "Missionary Records" ends with St. Paul's outspoken "word" of courageous, trustful missionary confidence. So the Book of the Acts closes with the description of St. Paul's "two years'" practical activity,—himself in so many respects our mirror, for faith to see its own proper likeness in.

II. Lastly, we said we would try and see what we might gather here about modern missionary work, and *St. Paul as our model of hopeful missionary perseverance.*

Historic parallels are always interesting, though not always trustworthy. The parallels have been often drawn between ancient and modern philosophic inquiry, ancient and modern geographical enterprise, ancient and modern astronomical discovery. But our subject now before us here offers spiritually a parallel yet more instructive and directly suggestive. It has been argued that the conversion of the Church in this century to its present missionary activity may hereafter be seen to have been as great a miracle of grace as the conversion of St. Paul in the first century. Let the comparison, by God's blessing, be a helpful one to us, not for boasting but for humble thankfulness, as to our own right estimate of the past and present of our Society. We may not boast, but we may be humbly thankful for our Society, as specially permitted to uphold, or shall I say, Divinely commissioned to uphold, throughout the world, amidst all missionary work, "the simplicity of Christ," the freedom of the Gospel, the doctrines of grace. Like St. Paul in Rome, this is our vantage-ground. We live, too, as the great Apostle of the Gentiles lived, in an age of the Church stirred by the stimulus of great and wonderful opportunity, hurried forward by the provocation of obstacle and opposition, inspired by the divinely quickened sense of obligation, our personal obligation, our national obligation (Rom. viii. 31).

To conclude, let us glance (1) at our own day present of gracious *opportunity*; (2) our own experience of saddening obstacle and distressing *opposition*; (3) our own grateful sense due of responsibility for infinite mercies, and of acknowledgment due of missionary *obligation*. So may we, by God's blessing, be stirred, quickened, inspired afresh and anew, in our hopeful missionary perseverance.

1. As to our own opportunity.

When this century was at its dawn, what do we read and hear? When the Church Missionary Society began its work, tenfold barriers, to human view insurmountable, interposed between the Church and the fulfilment of the Lord's last command to "teach all nations." There was little intercourse between nation and nation. Facilities of travel had not yet come into being, no railways, steamships, postal and telegraphic arrangements like to-day.

China was walled about and inaccessible. Japan's ports were sealed to foreigners and impenetrable. India was hostile to Missions. The islands of the Southern Sea were peopled with savages and cannibals, and were more dreaded than the angry ocean. Africa was the Dark Continent, unexplored, untraversed, unknown. Papal Europe and the Mohammedan East were about equally intolerant. Obstacles to intercourse were many. Obstacles to approach and access were great. There were the hard, untried languages that had to be mastered, and the unwritten tongues manifold to be reduced to writing. Such barriers were in the way as the secluded condition of woman in her domestic Eastern life. There was the powerful "caste-system," that ruled with a rod of iron the manners and customs of great nations, proud and isolated and unapproachable and powerful.

At this hour, to-day, now, all these obstacles, once called in this century, "Broad as continents, high as the Himalayas," have been one by one levelled, are practically out of the way, subsiding day by day, perhaps near to their total removal!

2. Yet there are the distressing antagonisms, the saddening oppositions.

We may not wisely lose out of sight the grave hindrances, the difficulties, the discouragements, the contrary interests. These are to be met to-day. These have to be reckoned with, as in the early days. It is good for us, it is wise for us, to measure aright the obstructions in the Church's pathway.

Human nature is ever the same,—the selfishness, the apathy, the lethargy, the indifference, the jealousies, the vices, the self-love. Amongst debased peoples, wedded to their own ways, who shall measure their resisting energy—the slumbering, stifled heathen conscience—the defect and evil, the “*fomes peccati*,” of the fallen nature—the habits and customs of generations—the rich and powerful established idolatries—in detail, the cruelties and superstitions, the hostility and exclusiveness, so difficult to root up and weed out? How shall we estimate their power of opposition? Who shall calculate the demand on faith, patience, perseverance, tenderness, hopefulness?

Such barriers to the progress of the Gospel, as are partly our own fault,—the slave-trade with its horrors,—the opium traffic with its demoralization,—the free-trading in drink and spirits to the barbarous people, so fatally destructive,—the wicked examples too often of our own traders, soldiers, seamen, travellers, from time to time, from sea to sea, from realm to realm. At home and abroad, the thorn in the flesh to the missionary, the libeller, the *pseudo-critic* with jaundiced eyes, whose will is to find no balm in Gilead, no physician nor prescription there. Who shall sum up all that these things amount to, as grievous hindrances, as oppositions in the way of the “salvation” of the heathen world? They are barriers, dangers, discouragements, trials of faith, which nothing but Christian steadfastness can overcome (1 Cor. xv. 58).

3. Last, as to obligation, present obligation.

Great as are the counsels of God working out for our earth, gracious signs and signals as are being given us of their accomplishment,—like St. Paul, we have in our own national Apostleship, only our own “twelve hours of the day,” our own set and appointed period and season of Christian influence, of evangelical witness. The hour-glass must run down. Like St. Paul, we have each of us as individuals, only our own little life’s “hour” for doing God missionary service. Shall we embrace it? Shall we use it? How much is depending on there running through all our conduct the golden thread of felt Christian obligation, realized present responsibility.

Let us take a survey of our modern Protestant Missionary enterprise. Let us make our choice. Which shall be the Mission of our adoption?

In God’s providence, we have our Missions and our missionaries in Africa, like a girdle of light around that vast continent: shall we help to support them?

We have our Missions and our missionaries in Asia: in India, in China, in Persia, in Palestine: shall we help to maintain them?

We have our Missions and our missionaries in North-West America, and on the shores of the Pacific, and in the islands of the Southern Seas: shall we contribute to extend them?

We have our Missions and our missionaries in our colonies, amongst the Natives, the aboriginal races, and our own emigrant countrymen, in Australia, in New Zealand, in Canada, in the West Indies, and elsewhere, and countless needs press on those who direct our Missions: shall we sustain their hands and reinforce their resources?

Infant Churches need our aid and sympathy.

Decayed Churches need our counsel and guidance.

So “from the east, and from the west, and from the north, and from the south,” there is for us the call to enter in and work the work of the Lord,—in the Apostle’s spirit of hopeful, trustful missionary perseverance,—“to preach the kingdom of God,” “to teach the things that concern the Lord Jesus Christ with all confidence” (Acts xxviii. 31).

VILLAGE SCHOOLS IN THE CHE-KIANG PROVINCE.

LETTER FROM THE REV. W. S. MOULE.

*Boat in the Saen-poh Plain.**April 28th, 1890.*

AM not a great letter-writer, and our time is pretty well occupied. However, I have a fairly fine evening to-night, though by no means a quiet one. The Chinese boatman is a great talker and shouter, and the boat waggles painfully, but I will do what I can to tell you shortly of a very encouraging trip that I have just completed round our country schools. There are now twelve of these in connection with the College.

And, first, about one to which I have not been this time, Tsông-gyiao, about five miles from Ningpo. We were unable to examine the school, because for several weeks the boys have been prevented from attending by the dreadful condition of the paths. They have been digging out the canals, and making the paths impassable with filthy mud. For this work a large number of men had come together, just like the navvies at home. I heard of one effort, a brave and strong one, made by our school-master there to bring Jesus Christ before these men. He got them all into the new little church at Tsông-gyiao one day when rain stopped their work, and for three hours or more talked earnestly with them. He told me that there was such joy in his heart at the time that he felt no fatigue, but when he stopped his face had swollen up with the exertion. It is hard to maintain a conversation or argument with 150 men for three hours single-handed, for it was only at the end that he found help. He gave me an account of it all, and the men seem to have behaved admirably, and brought up point after point of their objections and difficulties, which I think he met also admirably. I cannot remember now all they brought forward, but they were the old questions about foreigners, neglect of ancestors, &c. I think he disposed sufficiently of the charge against us as being the vanguard of an annexing army, and of the Christians as being our helpers in this. I was very much struck with the debt he owed and acknowledged to Mr. Hoare's instructions in the history, position, and laws of Western nations. Some knowledge of these things helps our

dear Native brothers immensely. And he led on, finally, to Jesus Christ, the Saviour of sinful men. These good, straightforward talkings out of the matter by a Native with Natives *must* do good.

Let me say one word about the College. I speak tremblingly about it, but it is not right not to speak when I believe God has been helping us. There has been growing up in these last few months something that we looked for anxiously, but very often in vain, before—signs of real devotion to the Lord Jesus. Where I seem to see this is in the general tone of the bigger boys, in their appreciation of the means of grace, either chapel or prayer-meeting or hymn-singing, and in our weekly preaching expeditions. Since Mr. Hoare left I have often been sorely anxious about things, but this term there is more alertness to do their duty about all the bigger boys, almost without exception, and of one or two one cannot but feel the heart is laid freely bare to the operation of the Holy Spirit. I do hope Bible-reading is valued. Thirteen came to me the other day wishing to join the Children's Scripture-Reading Union. I put them back ten days to think and pray. I hope to find them all ready on my return to take up this matter in prayer.

As to our preaching expeditions, it seems as if the Lord Jesus had given the dear fellows one old man as the fruit of their labours. I have not seen him yet, and do not mean to till the happy day to which I look forward—oh, to do it more confidently!—when he asks for baptism. Natives talk to him best. God has blessed me in these expeditions. The eagerness, the spirit of prayer, and the general humility of the boys fill us with joy. Two weeks I have been away now, and Mr. Harvey too, and the senior master, Mr. Sing Tsae-seng, has been going out with them. Several times the whole first class—ten boys—have availed themselves of the opportunity. One boy about whom Mr. Hoare was very anxious on leaving, and who last year gave us much further anxiety—he seemed so hard—has softened wonderfully, and I believe God is working

with him. He is one of the printer boys.

But now I return to the main subject of my letter. I was going to tell you about some of the country schools. I will only mention three, two in the Western Hills, Da-le (Great Thunder) and Gao-saen, which means, I believe, Hollow or Bending Hill—the lovely valley with its roaring stream takes a bend there—and one in the Saen-poh plain, Ming-ngoh-dziang. I confess I do not know what this name means. A “dziang” is a small town of a certain rank—third, I believe—next to the “yuen,” which comes after the “foo.” I believe the two other characters are the name of a bird, a fabulous bird, maybe. Talking of birds, I have been delighted with them the last few days. “The time of the singing of birds is come,” and the flowers appear in the land of the “voice of the turtle,” too. This last calls everywhere in the hills, all day long, softly. Then the swallows are here again, and the ubiquitous magpie, which never leaves, and his far superior relation the hill magpie, though I doubt the relationship. This last has a curious note, that accords wonderfully with the other hill sounds, and a fine long, spangled tail half as long again as his body. Then the owls are about, and a solemn bird with a note like the striking of a great bell, and myriads of little chatters as well as songsters. There are some lovely little wagtails, some with red and some with white tails. I call them wagtails, because they love the streams, and wag their tails. The cuckoo I have not heard this year yet, nor seen the golden aurioles that go by like a golden gleam. But all these lovely sights and sounds I do thank God for. I suppose I could live in a great city if necessary, but I am always thankful to God when my work leads me to these lovely spots.

Amongst hills covered, just in that spot, from root to summit with graceful bamboo, lies the little village of Great Thunder. It can thunder greatly in that place I know. It has suffered terribly lately. The dreadful storm of last year rained a torrent that tore its way through the narrow valley, and carried houses, and everything else it met, away with it. One would scarcely recognize the place who had known it only before. Then, last winter, followed

a destructive fire, in which our little school-house (rented) was burnt to the ground, and very many families rendered homeless. When we reached it the other day, after a hot walk, we picked our way through charred timber and fallen stones. I should like good people at home to see that school-master's home. We rent one room in the upper storey of the house. This is his school and living-room. He cooks his own rice, of course, below, on the fire-place of those who rent the lower room. In this lower room just now congregate numbers of hill-men carrying bamboo shoots to the plain for the Ningpo and other markets. They stop at this place to have them weighed, an operation not conducted in absolute silence, as you may understand. The Chinaman shouts when he speaks, especially if it is a question of cash that is being debated.

Here we found a little school gathered of nine boys, six of whom were presented for examination. The school has suffered much from interruption and opposition, but I think it is pulling up now. We found the boys very well prepared, and were able to put three in the first class for Old Testament (Exodus), and four for New Testament (St. Luke). I was very thankful to learn that the head boy of last year, who had left with the prospect of learning a miserable system of lying and deceit—performing many of the functions of Buddhist priests at funerals and on other occasions,—that this boy had given up this, and gone into a lawful occupation. It may be a poor consolation, for there was nothing to show that he himself was averse to turn to that lying trade; but still, it is something that he has not gone with all his light, for he has light. And that is what we are doing—trying to disseminate light; and if one becomes a Buddhist priest, and another is willing to teach and practise lies,—the light shines on, though it is dreadful for them. And can we not set over against these one or two, several—yes, many—who have shown themselves “children of light”? Helping me to examine was our junior master, Mò Kw'un-yü, himself a fruit of the schools, his father and mother still unbaptized.

In this little place, Da-le, there is some sign of advance just now. Two

were baptized the other day, and one deferred, we hope only for a time. I fear, however, there is a very strong feeling of resistance to the Gospel. It is hard for us to gauge it; but the schoolmaster there is always cheerful. I cannot say that he is an evangelist like some, but he is very painstaking with his boys, and is a help to the two or three Christians there.

From Da-le we walked to Gao-saen, which is distant a long three miles. I wish I had time to describe that walk to you. The hills were simply a mass of azaleas of all shades of red, from the deep blood-red to delicate shades of purple, and enormous heads and patches of yellow azalea shone out everywhere, and great scrambling bushes of scented westeria, with myriads of other smaller flowers. It was simply the wealth of God.

But I must tell you now about the Gao-saen school. For some years there has been a little chapel there, but last year, in the flood, half of it was swept clean away, and the room we rented as a school close by was cleared of its contents, tables and stools, and itself was tottering to a fall and deep in sand. By means of help from Shang-hai, the chapel has been rebuilt, the Native Church fund also contributing, and the school is carried on now in a room over the chapel that formerly used to be kept for the missionary or pastor visiting. Here we found a school of fifteen boys, twelve of whom were presented for examination, two being absent from different causes. Out of six examined in the Old Testament, two were placed in the first class and three in the second; of the twelve examined in the New Testament, five were placed in the first class, two in the second, two in the third, and three were not classed. This is not bad for the first examination in the year. Several of the boys are learning Scripture for the first time. . . . The Old Testament this time was Ex. i.—xv., and the New Testament Luke i.—viii. It is very encouraging to see the clear ideas that many of the boys have about the life of the Lord Jesus and His Person. The schoolmasters do their work well. This Scripture-questioning I always endeavour to take myself, either the Old Testament or the New Testament, in each school. But I like

better to hear the Natives question. Mr. Mô does it wonderfully well.

But now I must add a few words about Ming-ngoh-dziang. It is on the borders of the Saen-poh plain, under the hills, about four miles from Kwun-hae-we, which is marked on the C.M.S. maps. It is a lovely place, with a small lake of its own that adds greatly to its charm. Here there has been lately a very remarkable work going on. A young man named Gi Ah-foh, though a Christian for some years, has recently been quickened into new life by an illness. He has now joined with the schoolmaster in the most vigorous evangelistic work, compelling people to come in. (He is a cloth-seller by trade, formerly a tailor.) It may interest some to know that this earnest schoolmaster is a Christian of the second generation, a son of one of the older catechists, a Mr. Song.

I will tell you what I saw at Ming-ngoh-dziang on Sunday afternoon, when I went there with Mr. Symons. First of all there was a crowd of people at each of the windows—two large windows and a half-door make the side of the little chapel, which is really the two lower rooms of an ordinary Chinese house knocked into one. This has been done lately because the partition was in the way! It is rather noisy because it opens directly into the street. Inside were some twenty or five and twenty women, a good number of men, and a compact body of intelligent-looking boys. When we came the catechist was in an inquiry-room in earnest conversation with a respectable man, an applicant for baptism. We soon began worship. The catechist, Sing Tsaeling, went into the funny little desk that they have made, and read the Litany, and preached admirably on "The Lord is at hand," or "The Lord's coming is near," as the Chinese has it. Men crowded in at the door, and listened outside very attentively. Who does it mean by "the Lord"? Jesus, who is our Lord by creation and redemption. They know so well the Blessed Name—the "Jesus religion" every one knows of now about here; but this Jesus is your Lord, though you know it not, was his appeal to those who pressed in to hear. And then he spoke of the coming, and that it was near, the Lord was not slack.

We sang two hymns bravely. There was an applicant for baptism near to me singing with all his might. Afterwards we broke up and had conversation. There are, I think, four men and two or three women that seem assured, but these numbers do not at all convey an idea of the movement that is going on. One of the catechumens pressed me to go to his house, and speak there. That woman, he said, is learning, and that one too, and urged me to tell of Jesus. Then out came a Christian woman and spoke up for her Lord. I enjoyed my talk there greatly, though those good people have a troublesome dialect to a novice.


I returned to find the catechist talking with some five or six women who had come in after the service. I have not seen anywhere yet such a stir. Pray God, as you read these lines, that His Spirit may work mightily in that place. We went upstairs and had thanksgiving and prayer for faith. There is a little company meeting nightly for Bible-reading and preaching to those who come to hear. They get from three to ten readers each night. Small things, perhaps, but things these are that lift the burden wonderfully. I was so struck by the way the thing was

known and talked about in the village. There is an aggressiveness that is most refreshing. Remember, this is purely Native, and one may say unpaid, agency. Ah-foh is an independent Christian, and the schoolmaster is not bound to do more than keep his school up to the mark. And remember, on the other hand, that it is a paid agent whom God is using. The schoolmaster is the leader, and he is a school and college trained salaried agent. Ah-foh's mother and wife he is very hopeful about. His father is firm, rather an opponent, but not aggressively. The other inquirers are being hindered, either by elder brothers or parents; but God will help.

There are twenty-two boys in the school, too many, I think, for the one man; but he succeeds very well. And the best thing is that he watches for their souls. He tells me that he thinks the first four boys will ask for baptism. May God give him this blessed fruit! Their knowledge of the elementary truths of the Gospel is, I think, clear. He had too many new boys for the Scripture to be very good at the end of the first three months of the year. I know there are many praying for us here. We do need it greatly.

SUMMARY OF THE MISSIONS IN EASTERN EQUATORIAL AFRICA.

(Extracts from an article by Dr. Cust in "Church Work." *)

ET us follow the coast of East Africa downwards from Suákin in the Egyptian Protectorate to the mouth of the River Zambézi. Above Suákin stretches North Africa; below the mouths of the Zambézi extends South Africa. Eastern Equatorial may be considered roughly to extend into the interior of Africa to an imaginary line, where its boundaries march with those of the Congo State. The islands of Madagascar, Mauritius, Bourbon, Seychelles, and Komóro, are geographically included in Africa, but are excluded from this survey, though they contain many important Missions, Protestant and Roman Catholic.

At Suákin there is a Roman Catholic Mission, and a missionary of the Church Missionary Society from Cairo is temporarily located there. Much has not yet been done, but, if the road be opened to Berber on the Nile, this may become an important position.

Further down the Red Sea is the so-called Christian kingdom of Abyssinia, now under the protection of Italy, with entire toleration. The Swedish Mission has long occupied a station at Mkullo among the Bogos or Bilin, and now will

* We do not often borrow from our contemporaries. Our own matter is much more than enough to fill our pages. But this summary of African Missions will be so useful for reference that we must print it.—Ed.

expand. The London Society for Promoting Christianity among the Jews have recommenced their operations among the Falásha Jews: the Roman Catholics have long had an active Mission among the Christians of the Abyssinian Church: the British and Foreign Bible Society supplies translations of the Scriptures in Amháric, Bogos, Tigre, and Falásha, in addition to the old liturgical Ethiopian. At the mouth of the Red Sea, but on the Arabian side, is Aden; here there is a Medical Mission of the Free Church of Scotland, and there is an unoccupied station of the Church Missionary Society. It is impossible to limit the capacities of this place as a missionary post, for on one side is Arabia in Asia, and on the opposite side of the narrow sea the great Eastern Horn of Africa, known as Somáli-land, occupied by Roman Catholics, but not by any Protestant Mission, nor is the language represented by a Bible translation: here is an opening for a new Mission.

Passing southwards into the Indian Ocean we run along the coast of Gallaland, right down to the Equator. This coast is partly under Italian and partly British protection. All the three dialects of this language are represented by Bible translations: there is a Roman Catholic Mission, but no special Protestant Mission. The tribes on the extreme south, the Bararetta Galla, come under the influence of missionaries stationed in the Protectorate of the British East Africa Company. In this region we have five Protestant Missions, two British and two German, one Swedish; all of which owe their origin, directly or indirectly, to two ancient German missionaries of the Church Missionary Society. The two British Societies, the Church Missionary Society and the United Methodists, were planted by the hand, or under the eye, of the two heroes, Krapf and Rebman, the former of whom had been prevented from establishing himself in Abyssinia, and had been providentially guided to the then unknown Island of Mombása, one degree south of the Equator, where he formed in 1844 that famous Mission, which gave the impulse to the discovery of the great Alpine lakes and snow-capped mountains in the regions north and south of the Equator. Strange to say Africans were conveyed to Bombay to be trained, and later on they were brought back to Mombása as "Bombays," to convert their own people.

The Church Missionary Society has extended its stations in two distinct lines: one with its base on Mombása extends westward, through the British sphere, with its most westerly station at Chagga, or Moshi, in the German sphere. It is preparing for a spring northward to Kavirondo, within the British sphere, at which place the steamer *Dorothy Stanley* will in due time convey the missionaries in a few hours across Victoria Nyanza to Rubága, the extreme point of the second chain of stations, which, with its base at Zanzibár, extends through the German sphere to the south-east corner of the Victoria Nyanza at Usambíro and Nasa, whence at the present moment the only communication to the stations of Rubága, the capital of U-Ganda, is by frail native boats across the broadest expanse of the Lake. It is possible, that this second chain of Missions will in course of time be abandoned, and the operations of the C.M.S. be restricted to the British sphere and the vast regions beyond, which are naturally included in the Diocese of the Bishop of Northern Equatorial Africa.* The languages at present used by the C.M.S. are Swahili, Nyika, Kagúru, Gogo, Ganda, all of which are represented by Bible translations. Other languages are being made known.

In genuine friendship with the C.M.S., the British United Methodists carry on their restricted but useful labours. Their base is Jomvu, on the Mombása harbour, whence their stations extend northwards to Golbantí, on the River Tana, and there they come into contact with the Southern Galla.

One of the German Societies is from Neukirchen, in the Rhine Provinces, and it is intended that it should work northwards from the Lamu basis, and establish itself among the tribes of the Wa-Pokómo. They have hardly as yet got into their position, as they have only an existence of five years, but their stations are at Lamu on the coast and Ngao on the north bank of the River

* Dr. Cust gives this name, for convenience, to the Bishopric of "Eastern Equatorial Africa," and the name of "Southern Equatorial Africa" to that of "Central Africa."

Tana. The other German Society is from Bavaria, and works from Mombása as a basis northwards, with a view of dwelling among the Wa-Kamba. Theirs is a day of small things, and small Missions, and perhaps it would have been wiser, if the German Lutheran Churches could have united to support one large German Mission instead of a plurality of small ones. No doubt there were some irreconcilable differences between the Churches of Prussia, Westphalia, and Bavaria, which rendered such an amalgamation impossible. A Swedish Mission has planted one station at a place called Kulésu, but I only know of its existence.

Passing southward, we enter the sphere of German influence, which extends from the eastern coast to the Lake Tanganyika on the west, and from the frontier of the British sphere at the River Umba to the frontier of the Portuguese sphere at Cape Delgado. The islands of Zanzibár and Pemba in these latitudes are under British protection.

The Mission stations of the C.M.S. in this region have already been noticed, but the magnificent Mission of the Universities of Oxford and Cambridge holds the foremost place. With their base at Zanzibár, they occupy within the German sphere two important centres: to the north Magíla, in the U-Sambára, and Bondei-land, and Masási and Newála at the extreme southern frontier on the River Rovúma. Beyond the German sphere, further south, there is another branch of this Mission, which will be noticed further on. This excellent Mission, under the Bishop of Southern Equatorial Africa,* has obtained a solid footing. It has the advantage, and the compensatory disadvantage, of being a "single Mission" society, with entire absence of experiences of other fields. It combines the interesting phenomena of brotherhoods and sisterhoods with absolute local autonomy and independence of any governing committee at home. The Bishop is the supreme ruler. No provision is made for stipends, pensions, or individualism. The community is the unit. The languages used by this Mission, within the German sphere, are the Swahili, the Bondei, and the Makúa, and the missionaries have, since the days of Bishop Steere, a high repute for scholarship. The first two of these languages are represented by Bible translations, and the first by a considerable literature; in the last some portions of the New Testament are in manuscript, and it is a mere question of time.

At Zanzibár and Dar es Salám on the mainland, a Protestant Society at Berlin has opened a Mission avowedly in connection with the German Eastern Equatorial Commercial Company. It combines a hospital, apparently in part, or entirely, for Europeans, and the ministration of the Gospel to the German colonists. It clings with fatal tenacity to the coast and the island, though it is obvious that a real, evangelizing Mission must dwell among the people, and have as little connection as possible with the secular Europeans, especially as among these German colonists such sentiments as the following are openly expressed. It is a fair logical expression (1) to make Africa pay as a colony the mines must be opened, and the culture of new products encouraged; (2) the climate does not permit of European field labour; (3) there are abundance of Natives, who could work if they chose, and must be made to do so; (4) therefore industrial schools must be started on a large scale to teach manufactures and agriculture; (5) the missionaries should manage such institutions, and place a little veneer of religion over a great deal of improved industrial capacity. This is the cloud on the horizon of East Africa. The carrying slave-trade has been destroyed. There may be a greater evil in store. Prædial slavery, or something different in name, but the same in reality, and the easy-going Natives of Equatorial Africa will have as much reason to regret the arrival of the Germans, as the Karibs of South America had in past centuries the arrival of the Spaniards.

Within the German and British spheres of influence, as definitely settled this year, are important Missions of the Roman Catholics. The German Government, in its cynical contempt for all forms of religion, but fully alive to the danger of allowing French Roman Catholics to establish themselves in their so-called colony, at once started a German Roman Catholic Mission, and located it

* See footnote ante.

at Pugu, on the coast; it is still small, but is recruited from Bavaria, and will, under the sunshine of a paternal government, expand; then will come the question whether the French missionaries should not be expelled from German colonies in East Africa as they have been in West Africa. . . .

It so happens that there are two really excellent Roman Catholic Missions of many years' standing within this region, one at Bagamoyo, opposite to Zanzibar on the coast, where the French missionaries—notably the late Père Horner—have won an estimable reputation, as their methods were good, and they abstained from politics. They belonged to the congregations of *Saint Esprit* et *Saint Cœur de Marie*. Twelve years ago Cardinal Lavigerie, Bishop of Carthage, founded a new congregation *Notre Dame d'Afrique* with its headquarters at Algiers and Tunis, and sent a large detachment to Victoria Nyanza, and another to Lake Tanganyika, and a third detachment is now being sent to Lake Nyassa, a fourth is established on the Kongo, a fifth in the great Tripoli Sahára. They reached their destination, and their missionaries have played an important part in the politics of U-Ganda. When they first started, I took the trouble to go over to Tunis to have an interview with Cardinal Lavigerie, and beg him not to place his missionaries at the same stations with the Protestants, as there was room for all, and the spectacle of British Protestants and French Roman Catholics quarrelling in Central Africa reflected upon their common Christianity. His Eminence expressed his entire concurrence in the sentiment, but he never acted upon it. . . .

When we pass Cape Dalgádo, we enter the old Portuguese colony of the Mozambik. All the coast down to the mouth of the River Zambézi has belonged to Portugal for many centuries, and very little use they have made of their opportunity, while they had a free hand and open field. Their day has now passed. Like a fly they have been brushed away from the River Zambézi by Great Britain, and an important protectorate has been established, with Lake Nyassa as its centre. There is no question that Cardinal Lavigerie was behind the Portuguese Government urging it on; he is a kind of survival of the Middle Ages, when powerful Churchmen used Sovereigns as pawns to play the game of Rome: he has been checkmated again. . . .

The Protestant Missions on Lake Nyassa enjoy an excellent reputation. As the Missions in the North British sphere all can be traced back to the influence of Krapf, so in the Southern British sphere the great name of Livingstone is, as it were, the morning star of Christian evangelization. The Church of England, under Bishop Mackenzie, was first in the field; then, after his death, the base of the Mission was transferred to Zanzibar, and its work there has already been described; still the heart of the missionaries went out to Lake Nyassa, and they did not rest until they opened a branch at Lukóma, an island in the lake, with a steamer. This was a hazardous policy, and the end is not yet known, but the Mission has been, on the east coast of the lake, most successful. On the west coast is the well-known Mission of the Free Church of Scotland, with its headquarters at Bandawé, and its base on the Zambézi River. Further down, on the east bank of the River Shiré, which connects the lake with the great river, is the Highland station of Blantyre, founded by the Established Church of Scotland. The languages used by these Missions are the Yao and Nyanja, both of which are represented by Bible translations; there is a wealth of additional languages, which time will reveal, and the translators are gathering in new harvests. If Africa is to be converted, the Bible alone will do it.

On Lake Tanganyika, in addition to the French Roman Catholics, stationed at the northern arm of the lake, are the stations of the London Missionary Society, on the west bank of the lake, and at the extreme south, where they have a steamer. They have or had a station at the U-Rambo on the main road from Ujiji to Zanzibar. The strategical position of this Mission is peculiar; originally its base was on Zanzibar, but, when the so-called Stevenson Road was lined out from the northern point of Lake Nyassa to the southern point of Lake Tanganyika, the base of this Mission was shifted to the Zambézi; various languages are used by this Mission, but none are represented by Bible translations.

THE GLEANERS' UNION ANNIVERSARY.



LAST year, for the first time, we published an account of the Gleaners' Union Annual Meetings in these pages. Till then, this Union had only been referred to in the magazine from which it took its name. We ventured on that occasion to indulge in some forecasts of the future of the Union. This year the account which we have to give of the Anniversary will show that they are in process of fulfilment. Not only are the numbers growing more rapidly than before, but the value of the Union as an engine for the spread of missionary interest is more widely recognized, and new openings for its energies are being developed.

The weather on the chosen day, October 31st, was anything but propitious. It rained steadily nearly all day. This did not, however, materially affect the afternoon and evening meetings, which were fully attended, though it may have served to thin the attendance in the morning.

Passing in brief review the most noteworthy events of the day, we ought first to chronicle the Bishop of Sierra Leone's weighty address. The experiment of the afternoon meeting—a conference at which all the speakers were ladies—must be pronounced a distinct success. Where all were so good, particular mention is almost invidious. Perhaps Mrs. Greaves' earnest appeal for India and Mrs. Stewart's for China, Miss Gage-Brown's naive defence of fevers, and Miss Gollock's call to the “lazy” Gleaners, may be singled out from the rest. At the evening meeting it is no disparagement to the other speakers to say that the racy speech of Mr. Edgar Thwaites and the solemn exhortations of Mr. Webb-Peploe were the most prominent features.

The day began with a prayer-meeting at half-past ten at Salisbury Square, at which the chair was taken by Mr. Stock. There were about fifty present. At half-past eleven about eighty had assembled inside the little church of St. Mary-le-Strand for the administration of the Holy Communion. This handsomely yet simply decorated church is much smaller than the more familiar St. Bride's, having space for barely three hundred worshippers, and is conveniently situated between Exeter Hall and Salisbury Square; but these advantages are outweighed by the constant rumble of the traffic on both sides of it, and the echo in the building itself. The Bishop of Sierra Leone gave the address before the Communion on the last words of St. Mark xvi.

Speaking throughout as a Gleaner to Gleaners (a mode of address which was commonly adopted by all the speakers throughout the day), he began by recommending us to glean from other portions of the *Bibliotheca Divina*, as Dr. Westcott had called it, that which would throw light upon this passage. We might call this Anniversary a review of our forces. It would be well before coming to this, before even renewing our *sacramentum*, our fealty to our Leader, to enter into a review of our status before Him, and to discover the laws upon which successful service depends. Were we with Him, or were we resting upon some of the accidents of Christianity? To see how the holiest of associations, if merely associations, affect us, we have only to glance at the state of the disciples just before the Crucifixion. The difference when “God with us” becomes “God in us” is seen by the fact that the withdrawal of Christ at the Ascension, so far from leaving a gap, left a presence and fulness of joy never before felt. So would it be with us. Perhaps there was no more inspiring thought than that our personalities are as necessary to the Lord for the completion of that which He “began to do and to teach,” as His Blessed Body was for our Redemption. And for this, Christ in us was the all-sufficient equipment. The result would be that we should be consciously with God, and further, workers together with God. Not only would there be success, but the mind and judgment to devise methods.

We needed this in these days of unscrupulous methods, for the Lord the Spirit was easily grieved. We believed it was His Mind that messengers should go everywhere preaching the Word. To us, fellow-citizens of the saints of God, who in every age had worked for the Kingdom, the call had come for pouring forth men and women, as well as money, on a scale before unknown. As we gleaned here "in this congested area at home," there would be those who would call us visionary. Yet we must be "steadfast, immovable, always abounding in the work of the Lord."

Such, imperfectly paraphrased, was the tenor of the Bishop's words.

The Afternoon Conference.

The Afternoon Conference was held in the Lower Exeter Hall at three o'clock. The room was quite full before that hour came. The meeting began with a hymn, and a prayer offered by the Rev. G. R. Thornton.

Mr. Stock then reported on the progress of the Union. The statistics for the year proved to be distinctly encouraging. The total number of enrolments now stood at 27,465, as many as 8506 members having joined during the past twelve months, more than in any previous year. Last year there were 170 local branches. This year eighty-six had been added, and three had disbanded. The account of receipts may be given thus:—Members' fees, 182*l.*; Contributions towards Union expenses, 301*l.*; Contributions towards "Our Own Missionary" Fund, 587*l.*; sent through the Union towards C.M.S. general funds, 445*l.*; total, 1518*l.* The working expenses had been just under 350*l.*, so that out of the first two items about 140*l.* more had been received than had been expended. Recalling the circumstances under which the fund for "Our Own Missionary" was started to pay the first year's expenses of a new missionary every year, and reminding us that Miss Tristram, the Rev. A. R. Steggall, and Miss M. L. Ridley, had been in succession Gleaner Missionaries, Mr. Stock reported that as the fund was now large enough for at least two, two names should be chosen this year. The Rev. J. N. Carpenter, allotted to North India and the training of Native evangelists there, and Miss Jessie Bywater, appointed to Cairo, had been selected for the distinction. The special appropriateness of this, in Mr. Carpenter's case, was that his first step towards an interest in Missions was taken when a friend invited him to join the Gleaners' Union. Miss Bywater also had lately gained a first prize in a Gleaners' Union competition. As for the money contributions, Mr. Stock reiterated that the Union is not a money-getting machine, that these were the unsolicited offering of Gleaners sent along with their fees, and that it did not represent the ordinary subscriptions raised by Gleaners, which reached the Society through parochial and other similar channels.

It is to be noted as an interesting fact that branches have been formed in New South Wales, Tasmania, and among Native Christians in Travancore. In Tinnevely the Native Christian students have been formed, by the Rev. T. Walker, into a Society resembling the "Mpwapwas" of Holloway, with rules embodying those of the Union. The last announcement was that of the motto-text for next year: "Let thine eyes be upon the field that they do reap, and go thou after them" (Ruth ii. 9).

This encouraging report was followed by speeches from four lady missionaries, representing four different Societies, viz. the C.M.S. and the three societies which send out lady missionaries to its mission-fields.

Mrs. Greaves, widow of the Rev. R. P. Greaves, formerly C.M.S. missionary in Bengal, and now an active worker at home in the C.E.Z.M.S., whose quiet, impressive addresses are well known to many and deserve to be still more widely

known, was the first of these. She spoke of the open doors to Zenana work in Bengal; the wide field for effort by way of schools; and of the villages. In many cases it seemed evident that God's Holy Spirit went before the missionaries to places as yet unvisited. She earnestly appealed for labourers.

Miss Davies, of the I.F.N.S., from Bombay, took an indirect method of presenting the value of woman's work in India, by narrating very graphically her interviews with the Nawab of Hyderabad and the Begum, his wife, and by giving instances to show that even educated men in India regard women as no better than animals in point of intellect and soul. Only at the end did she plead, "Will none of you leave gleanings and come out to sow and reap in India?"

Miss Gage-Brown, of the Female Education Society, who has been labouring at Shef Amr, near Nazareth, told us that she felt at home at a G.U. meeting, for "we are nearly all Gleaners over there." They could not reap much as yet, for "the field is bare, and we have still to work among the stubble of ignorance." It was a comfort to them to think they had such good seed to sow, that the enemy could not change it, and that it was not for them to make the good seed prevail. For the present it was the day of opportunities, not of results, in Palestine. Miss Gage-Brown went on to describe their Medical Mission work—"never a bottle of medicine made up without prayer"—and their evangelistic work among the villages, in which they were helped by the people's conviction that the missionaries were God's messengers. Her complete happiness in her work was unmistakable. She was "as happy as the day is long." She could not understand the state of mind of some friends who said, "I offered for missionary work, but I was rejected, and I am rather glad now." Even attacks of fever had their good points in her eyes, for they gave leisure for communion with God.

Mrs. Stewart, wife of the Rev. R. W. Stewart, of Fuh-kien, the last missionary speaker, reminded us of her friend Mrs. A Hok's appeal. A letter of sympathy with this bereaved lady, so Mr. Stock had informed us, was lying on the table for signature. Mr. Stewart put before us not only the great claims of China, but the high privilege of missionary service, which she compared to our Lord "giving deliverance to the captives." Mrs. A Hok, she said, had given as her reasons for coming to England the thought of the needs of her countrywomen, and the thought that in a short time she herself would have to stand before her Master to give an account for her use of her influence. Could we, Mrs. Stewart asked, resist appeals like hers?

Now came another hymn—a new one for the occasion by Miss Stock, "A Cry as of pain, again and again,"—and prayer offered by the Rev. E. D. Stead. The next four speeches were on "Practical Work for Gleaners." After the high spiritual tone of the speeches to which we had just listened, the descent to practical details seemed likely to be rather marked; but, on the contrary, the high level was maintained, if not passed, in the subsequent proceedings.

Mrs. Percy Brown unfolded a scheme for a Gleaners' Library, designed to supply country members especially with missionary information of all kinds. Its depot is to be at her own house, 171, Victoria Street, S.W. Books are to be lent at a low rate to local branches. Mrs. P. Brown asked for gifts of serviceable books and money to meet initial expenses. She and her husband at present undertake the management.

Miss Eva Jackson, who came next, gave a most interesting account of the formation of a Branch of the Union in the Isle of Man—which began with one member—as an illustration of the work that members might do in starting new Branches.

Miss Gollock, who has lately joined the editorial staff at the C.M. House, pressed upon our consideration the duty of enlisting children in the work, especially by the new Sowers' Band. She urged this for the sake of Missions, seeing how much help could be, and in places is, given by the agency of children; for the sake of Gleaners—half of the audience had not enough to do, and she claimed the "lazy Gleaners" for the children; for the sake of the children, to broaden

little hearts and instruct little minds, and to cure their natural selfishness; and for the Master's sake Who loves them, perhaps, the best.

Mrs. Bannister spoke on Prayer as a branch of "practical work for Gleaners." She showed that every advance was due to prayer. It was binding on us because, among other reasons, God has placed all the power of the eternal world at the disposal of our prayers, and on our prayers His promises are waiting for fulfilment, and the coming of His Kingdom depends. We needed, in order to keep all God's work in motion, to have open communication between us and God, so as to bring down the power of the Holy Ghost. Let each say, "As for me, I will give myself unto prayer."

This address suitably brought the meeting to a close. There was another hymn, and then the Rev. R. Lang pronounced the Benediction. Many felt, and said, how happy and solemn a season the meeting had been.

The Evening Meeting.

To the hundreds of friends who had enjoyed the afternoon gathering, many more hundreds, enough to fill the great Hall comfortably, were added in the evening. A large choir of ladies occupied the platform in front of the organ, and sang hymns for half an hour before the meeting began. It has become the rule to bring out at least one or two new hymns on these occasions. This year the most conspicuous novelty was Miss Stock's hymn above referred to, set to an appropriate tune by the writer, which had been harmonized by Mr. Livesey Carrott. Sir Charles Bernard took the chair at seven o'clock. A hymn was first sung, and then the Rev. F. E. Wigram offered prayer. After this Mr. Stock made a statement to the same effect as his report in the afternoon. The Chairman followed with an address on the relation of the Gleaners' Union to the C.M.S., and of the latter to the Church of England.

The C.M.S., he said, was teaching an inestimable lesson to the Church of England, bringing home to it its duty to the heathen, and the duty and privilege of working among them for the Lord. Besides this, directly and indirectly, the Society was helping to maintain Gospel truth and doctrine in all its purity. The C.M.S. was catholic in its sympathies. Its missionaries went out imbued with the doctrines of the Church of England as handed down from the Reformation. But they were ready to work in harmony with other missionaries, and the Society's publications appreciatively noticed the work done by others. The Gleaners' Union was doing much to deepen missionary interest. To it was due part at least of the great increase in C.M.S. meetings during the past two or three years, and in the supply of candidates. It was still young. He hoped that its work in the past, in its infancy, was as nothing to that which would be done in its maturity. He believed the time was coming, perhaps within the lifetime of some present, when we should see in a single year a thousand offering themselves for mission work; when a perceptible fraction of the national income, instead of the poor pittance now given, would be devoted to its maintenance; and when from every diocese and from every parish prayer would be offered up for it continually.

After another hymn came Colonel Morton, of Mildmay, who, with an ingenious application of military terms, said that he was a new recruit, gave us his "regimental number" (i.e. of his Gleaners' membership), and hoped that next year the regiment, or rather *corps d'armée*, would be doubled. Instead of the Horse Guards, his headquarters were now at Salisbury Square, in which he felt a sense of proprietorship. After continuing in this humorous strain for a little while, Col. Morton urged upon us the necessity of getting to work upon God's lines.

The speech of the Rev. Edgar Thwaites, of Salisbury, which followed, aroused the enthusiasm of the meeting to a high pitch. His ringing voice was heard easily all over the Hall, and his earnest and spiritual though racy

address infected the audience with something of his own zeal. Not a point that he made was missed.

Beginning with a eulogy of the C.M.S., he claimed for the Gleaners' Union that it had made the sense of ownership accessible to all helpers, not merely to guinea and half-guinea subscribers. He showed how, through it, the sale of the *Gleaner* had gone up from 37,000 a month in 1886 to 55,000 in 1889. Further, instead of finding the C.M.S. County Associations limited to the clergy, they now had ladies and gentlemen, old and young, to join them, and women were claiming their right to work for Jesus in connection with missionary enterprise. Lastly, it had answered the question, "What are the good friends of the C.M.S. in a parish to do when the clergyman, who is its friend, goes?" [Our readers will remember that Mr. Storrs, of Sandown, made a similar claim for the Union last year.] He then gave several valuable hints to the Gleaners present. "Get as many *members* as you can; not numbers—we want no sleeping partners, but men and women of God, of prayer. In every Branch have a monthly meeting for prayer and information, to be sustained by local members only. Let every member do something. If you can't do what someone else has done, do what no one else has done. Try to have a C.M.S. Loan Exhibition, large or small. Make your C.M.S. anniversary a success. At election times people lend their carriages and look up people to give their votes; so visit the people and ask them to come. Start a Juvenile Association if you haven't one. At least once a week, let the subject of Missions be brought before God in family prayers. Let my brethren of the clergy give their people a surprise sermon on the subject once a quarter, and don't let the main object be to push forward the C.M.S., but God's great cause."

Such, in brief, but robbed of the humorous energy with which they were delivered, were his chief suggestions. He concluded by reminding us of our great debt to God, and by showing how we might try to pay it, in some lessons drawn from the story of the widow with the pot of oil.

Then came another hymn, followed by three missionary appeals, from the Rev. J. Barton, just returned from Tinnevely; the Rev. J. C. Hoare, of Ningpo; and the Rev. W. E. Taylor, of East Africa. While Mr. Hoare was speaking, a telegram arrived from a meeting at St. Mark's, Wolverhampton, to the Chairman, conveying good wishes and sympathy. As the Chairman remarked, many others who had not sent were doing the same thing.

The Rev. H. W. Webb-Peploe was the last speaker. We were not to flatter ourselves that we had done our part when we had collected a few shillings, or offered a few spasmodic prayers. Taking the history of the tribe of Levi from Num. iii. 6, 9, 45, he applied it as a type to ourselves. From the time of dedication we were thenceforth wholly the Lord's, and not only so, but given to our High Priest for His work. The task of the Levites was burdensome in the wilderness, not so in Canaan; and the work of the Lord might be burdensome in disobedience, but would be full of boundless joys when we stepped forth into the Promised Land. He called upon us to have solemn personal dealings with God that night. "Christ is coming. Life is short. Souls are dying. I have a gift, who shall have it, self or Christ?" God's demand was, "I gave My Son for thee; what hast thou given for Me?"

Pressing home these heart-searchings, the speaker concluded by leading us in prayer. With one more hymn, and the Benediction pronounced by the Bishop of Sierra Leone, the meeting and Anniversary, which are likely to remain long in many memories, and cannot fail to be fruitful in results, came to an end.

J. D. M.

HAS THE CHURCH MISSIONARY SOCIETY ONLY *ONE*, OR HAS IT *TWO* DISTINCT WORKS TO DO?

To the Editor.

MY DEAR SIR,—The above question appears to demand more careful consideration and a more decided answer than it has hitherto received. It has been almost taken for granted that the Society has only *one* work to do, namely, to proclaim the Gospel in foreign lands. I cannot but think that this is a mistake, and that a more thoughtful and definite consideration of the subject would save much misunderstanding, and prevent serious injury to the true interests of Mission work.

I venture to assert most emphatically that, for the present at any rate, the Society (in common with the other great missionary societies) has *two* distinct works to do, namely, (1) to proclaim the Gospel in foreign lands, and (2) *to develop the missionary spirit at home.*

It has been far too easily accepted that the latter is merely a sort of appendage to the former; and some have even spoken of it as a department of work which ought to be reduced and abandoned as soon as possible. In accordance with this view of the matter, attacks have been made upon the Society, and the amount expended upon developing the missionary spirit at home has been represented as an extravagant outlay, *merely to produce so much money to expend on the foreign field.* Unhappily, also, this position has only too often been tacitly accepted by the advocates of the Society, and a defence made on these lines.

But I venture most strongly to assert that the premises are wrong to start with, that this department of work at home is no *mere adjunct* to the foreign work, no mere machinery for producing money, but is in itself a most important and distinct branch of work, which requires special care and large development.

It is hardly necessary to state that I am not now referring to the staff of secretaries and clerks at Salisbury Square, whose duties are in connection with the administration of the funds, and the general direction of the Society's operations. That department may, perhaps, be fairly regarded (from a mere business point of view) as a necessary adjunct to the work abroad. I am referring to the department specially engaged in developing the missionary spirit at home. The work of this department is, I repeat, no mere appendage to the work abroad. *It is in itself a distinct branch of work for our Divine Master*—a work second only in importance to that of the foreign field. The sooner this is definitely acknowledged and proclaimed, the better it will be for the true interests of the Society, and, above all, for the more rapid spread of the kingdom of God in heathen lands.

I need not here repeat the truism, that the Church of Christ is as yet only half-awake to her great responsibility in regard to the heathen world—only just beginning to arouse herself, and to realize, to some little extent, the duties and the glories of spreading the Saviour's kingdom. But yet, thank God, there does seem to be a little awakening—there does seem to be a considerable spark of missionary zeal kindled, and the cry "Go forward and possess the land" seems to have fallen on ears not altogether dead to the awful needs of a *thousand million without Christ.* Now, therefore, is the time to take courage and press forward. Now is the time to strain every nerve and sinew, that the smouldering spark may be fanned into a flame, and the Church

of Christ thus roused to a true sense of the urgency of the call, and the greatness of the present opportunities.

I naturally object to this part of the Society's work being compared to the working expenses of some mercantile house, or to the advertising expenses of some business firm. Things so essentially different do not really admit of comparison. Yet even from this lowest of all standpoints we may learn a lesson of wisdom. "The children of this world are in their generation wiser than the children of light;" and if it pays well, as evidently it does, to advertise largely—if the enormous sums spent on pushing Pears' soap, Becham's pills, Colman's mustard, and a host of other commodities, are found, in the long run, to yield a handsome return, we may rest fully assured that it is only ordinary wisdom, even from the lowest point of view, to use every means to make as public as possible the Society's work, and to leave no stone unturned to press upon the Church's earnest attention the intensely solemn and important claims of foreign missions.

If such business men as Peter Robinson and William Whiteley find that it answers, in the long run, to attend to small orders of a few shillings or even pence, as well as to the larger orders for several pounds, we may be quite sure that even from a mere business point of view, it is the wisest policy to pay a most thoughtful attention to every call, and, if possible, to send deputations even to places where the nett profits may be very small. Who can tell where the influence of even one earnest address at a small meeting may end, or what may be its ultimate results? I have myself sometimes taken a meeting where the collection only realized three or four shillings over the third-class fare. To spend six shillings in getting ten, might to some men appear culpable expenditure, and a ridiculous proportion of expenses to receipts; but four shillings is better than nothing, and the little meetings may perhaps have exerted an influence that even from a mere mercenary point of view may ultimately yield a good return. As a well-known fact, some of our smallest meetings have been used by God as the means for calling out more than one of our best missionaries.*

Let, then, the attacks of hostile critics only result in a more earnest and thoughtful development of the very department of the work which their misdirected zeal would fain have crippled and mutilated. Let every nerve be strained to increase and strengthen that part of our work, the special object of which is *to develop the missionary spirit at home*. This is the surest way to obtain the kind of men that we need for the mission-field, and this, too, is the surest way to increase the necessary funds for foreign work; for where genuine interest and zeal are stirred up, men have not to be *asked* to give: they then naturally feel, and liberally respond to, the duty and honour of spreading the kingdom of God.

* I would take this opportunity just to remind our friends that the Society does not wish in any way to encourage what may be termed *reckless requests* for deputations, especially for *Sunday sermons*. In small parishes where the nett receipts are only a few pounds, it is hardly fair to the Society to ask for a deputation for the Sunday, except *very occasionally*. When so many deputations are required, it is not merely the travelling expenses that have to be taken into account, but also the *fees* which frequently have to be paid to those who take the regular services of such extra deputations as leave their own parishes in order to preach on behalf of the Society. In many small parishes the sermons can be arranged by an exchange of pulpits, and if this be impossible, it is not a great call upon a clergyman's missionary interest, to ask him to preach his own sermons, if the Society send a suitable deputation for the meeting. It is far more easy and far less expensive to arrange for these than for sermons, for while there are only about fifty available Sundays in the year, there are at least five times the number of available week-days.

What then is to be done? What practical measures can be taken to strengthen to the utmost that department of the work which is now specially under consideration?

(1) In the first place I would say, *Put the organization on its proper footing*; represent it in its true light—not as a mere appendage to the foreign work, but as a most distinct and most important work in itself—a definite work for Christ.

(2) I would venture to suggest that a definite amount of the Society's income should be assigned, for the present at any rate, to carry on the work of this department. To this amount, let people be invited to give special subscriptions or donations; only of course they would not do so, unless a definite proportion were allotted to the work, otherwise their subscriptions would not necessarily increase the work of the department. I have not the least doubt that there are many who would gladly contribute towards this object, without in the least detracting from their gifts to the work abroad. There are doubtless many to whom God has given the power and the will to help, who keenly feel the urgent necessity of doing far more than at present to develop the missionary spirit at home—who believe it to be one of the best means for kindling spiritual warmth and zeal in our own Church, and who regard it as no small spiritual blessing to a parish to have earnestly laid before its people from time to time, specially by those who have been personally engaged in the work, their great responsibilities with regard to the heathen world. May I venture to add that if such a fund was started I should myself be only too happy to contribute 20*l.* a year towards it? Who can tell the blessings that might be showered upon our beloved country, if once she woke up in all the power of a heaven-sent energy to discharge her great responsibility of making known the salvation of Christ to the uttermost parts of the earth!

(3) In the third place, I would strongly urge that an appeal should be put forth for more workers in this department, just in the same manner as has already been so frequently done with regard to the foreign field. *We need men just as much in earnest, and just as deeply imbued with the missionary spirit and missionary enthusiasm. It is only such that can really arouse, with God's help, genuine enthusiasm in others.* It is such that we need, and God can bestow them in answer to prayer and effort. Surely if such men are found to come forward for the foreign field, many more (whom health and other reasons prevent from going abroad) ought to be forthcoming for the work at home. If men in gradually increasing numbers can be found to go forth at their own expense to heathen lands, surely many more might be found to conduct the work at home on the same principle—a privilege which I have the great happiness to enjoy, and which I can strongly recommend to others.

It is perfectly true that such work requires frequent absence from home, and this may have its own peculiar difficulties. But surely self-denial has not vanished from the Church of Christ at home! What is any little trial of the kind compared with those undergone by missionaries in the field? How often is a district missionary absent from his home for days and even weeks, sometimes leaving his wife without any other European within a distance of many miles! Surely their zeal might stimulate us, and lead us gladly to share some little part of the necessary burden for Christ's sake! Could not some take *one* county only? This would not require the same amount of absence from home as a large district, and one county, or even half a county, thoroughly worked, would be of the greatest value to the Society.

I am fully aware that there are many who give a certain amount of time

and thought to this department of our work ; but I am not without hopes that others might be glad to offer themselves and *all* their time, or at any rate the *greater portion of it*, if an earnest appeal were issued, and the need were thus brought more prominently before the Church of Christ. It is true that several have accepted the office of *Honorary District Secretary*, and have thus put themselves in a position where they *might* advance in no small degree the missionary spirit at home. But, while there are numerous bright exceptions, I cannot but feel that in the case of many there is a lack of that *method* and *forethought* in the matter which would make their work of such far greater value and assistance than it is at present ; and in some cases there appears to be hardly a sufficient effort to communicate to others that zeal and earnestness in the spread of Christ's Kingdom, which is of such primary importance in the promotion of our great work.

Again, there are many who are doing something in a voluntary way as *deputations* ; and *exceedingly valuable their help is, possibly far more so than they themselves realize*. But perhaps they might be enabled to do somewhat more than at present. The power to influence others in Mission work, both in the pulpit and on the platform (specially if backed by personal experience of work in the mission-field), is a talent which surely ought to be somewhat *largely* employed for "the Lord of the Harvest," and ought not be allowed to lie hid in a napkin. As a passing suggestion, why should not a couple of suitable clergymen, anxious to do what they can for the Mission cause, be put on the deputation staff of the Society, and be employed chiefly in taking the services of such men as those to whom I have just alluded, while the latter are giving two or three Sundays to the work of the Society? Sundays not so employed could be most usefully filled up by going themselves as deputations to country places. Possibly some might be willing to help in this way gratis. Having myself had some experience as vicar of a good-sized English parish, I feel convinced that parochial clergy would be far more ready to give occasional help as deputations, if they were quite sure that their places would be supplied by a clergyman of some power and experience, instead of by a chance curate picked up for the occasion. In addition to this, it would, of course, be most helpful if the Society could secure the regular services of one or two *powerful advocates* of Mission work, even if it should incur a somewhat increased expenditure. It would abundantly repay itself in the long run ; but such men are not very easily found. Perhaps, however, it would not be such a difficult matter to find, as I have suggested, a couple of good men who would be acceptable persons to take the services of returned missionaries and others now in charge of parishes, who could occasionally give a few Sundays for deputation work. Could not some of our rich supporters step forward and offer to bear the expense of such a clergyman ? Could not some of our clergy, who have no cure of souls, sometimes offer their services for such a work as this, although they might not feel themselves quite qualified to go as direct deputations on behalf of the Society ?

But some would at once reply—"All very good ; but we want all the funds we can possibly get for the work in foreign lands. It is so pressing. The field is so great. The labourers are so few. Cannot we get more home men to preach, with real power and interest, their own missionary sermons, and more to help energetically in organizing the home work, and so can we not reduce the expenditure at home, and thus increase the expenditure abroad ?" Quite so. That is exactly what we all wish, but *wishing will not produce what we want*. It can only be done in a practical manner. It is perfectly plain to all who know anything about it that as a matter of fact there are

comparatively few of our parochial clergy who *do* preach Mission sermons with real power and enthusiasm; many more no doubt could, if they were themselves more deeply interested; and, as I have already said, there are comparatively few persons, lay or clerical, who take an earnest, energetic part in local effort and organization. Some do, and impart at once their enthusiasm to others. We want to see the number of such preachers and workers vastly increased, and the question is, How can it best be done?

Past experience ought to teach us. Comparing the present time with the beginning of the century, what an increase do we see in missionary interest and missionary zeal! How has it been brought about? How has the band of missionaries been so greatly augmented, and the funds so largely increased? I reply—*To a very great extent by the very organization of which we are now speaking, owned and blessed by the Holy Spirit.* How then is the present interest to be increased and deepened? How is the spark, at last kindled, to be fanned into a burning flame? The answer is very plain and simple—*By strengthening and developing this department to the utmost of our power.* The only way to increase the number of powerful pleaders at home on behalf of Foreign Missions, and the number of enthusiastic workers, is to increase, with God's help, by every means available, the missionary spirit. And the best way to do this is by increasing to the utmost, the influence and power of the department to which this particular work is specially entrusted. It is quite possible that, in course of time, such enthusiasm may be roused that voluntary help may enable us largely to *reduce the expenditure*; but it will never be done *by reducing the department itself*, but, on the contrary, by extending and developing it to the greatest extent possible.

Let me then, before concluding, once more repeat most emphatically that the work of this department is no mere appendage to the foreign work, but is in itself a distinct and most important branch of missionary effort—a *true labour for Christ, second, and only second, in importance to that in the foreign field.* As one who has spent the best part of his life in the last-mentioned work, it naturally has my first love and deepest sympathies; but this does not blind my eyes to the urgent needs and claims of the home department now under consideration. After some years' experience as an Association Secretary, I feel more and more impressed with the evident truism *that the most telling and successful way to increase the work abroad is to develop to the utmost extent possible the missionary spirit at home.*

Yours faithfully,

A. H. ARDEN,

Hon. Assoc. Sec., Beds., Cambs., Herts., Hunts.

ON INFANT MARRIAGE, AND ENFORCED WIDOWHOOD, IN INDIA.

To the Editor.

DEAR SIR,—Will you kindly permit one who has passed forty years of his life in India, in friendly and intimate communion with many highly-educated and high-caste Natives (in Madras, Calcutta, and Bombay), Brahmins and others, to say a few words on the subject of "Child-marriage and Hindu Widowhood," the fruitful source of more misery, evil, and immorality than an English mind can conceive.

I need not repeat the undeniable truth, affirmed by Max Müller, Monier-Williams,

and other reliable and eminent authorities (who know the Vedas as well as the best of the "Pundits"), that these customs have no real sanction in the Vedas, or any other ancient writings in India; that they are not religious tenets nor sacred institutions, but are, in truth, comparatively modern inventions and interpolations of the priestly classes, for their own benefit, pecuniary and otherwise.

The Hindus are essentially a conservative and stationary race. Their "caste" system is the great evil and bar to all progress, social or moral. There is really little or no public voice, properly so-called, in India. They are stereotyped, and influenced by custom and caste, and can move but slowly, if at all, towards any innovation or improvement. If Western intelligence and energy will point the way, they will *follow*, as they are now evidently doing.

From the *Rājapoots* in North India to the *Barbers* in Bombay, there is a movement, the latter a singular and apparently uninfluenced one; and, to all who know India, it will appear as a keen satire on the timid and slow policy of the Indian Government. The *anti-reformers*, who would now have us *wait till the untravelled and trammelled Hindu mind emancipates itself*, are not merely "conservative," as they *profess*, but more stationary, more *retrograde*, than the Hindu himself.

Did the abolition of the cruel "Suttee," the casting infants to the alligators of the Ganges, the human sacrifices offered to the goddess Kālī, the Meriah sacrifices of living victims in the Madras Presidency, the Car of Juggernaut and its blood-stained wheels, the suppression of "Thuggee" and other atrocities, cause (as was predicted) a revolution in India? Nothing of the kind. They were each and all quietly and thankfully acquiesced in; and equally so will any judicious and gradual changes which may now be made in the evils still existing. A few interested priests and bigots would alone uphold such abuses. "*Fiat justitia ruat cælum*" should be the motto of Englishmen, though there is no real danger of any such evil result. Only those who know a little of India and its domestic life can know the agony of the mother who immolates her female child in the Ganges; and the infamy and prostitution and degradation of the young Hindu widow, from which she can *hardly* escape.

In India, long fettered by priestcraft, caste, and superstition, a general and internal effort for reform is next to impossible. The isolated efforts of Mr. Malabari, of Rāma Bhai, of Rukhma Bhai, and others, are insufficient, though they show the desire for emancipation. Many have heard of Rāma Bhai, Pundita (so called from her complete knowledge of Sanscrit and the Vedas), a refined, highly-educated Brahmin widow, lately in England, and now advocating her Hindu sisters' cause in Bengal. I had several interviews with her. She saw no insuperable difficulty in rescuing her Hindu sisters, if only the Government had the courage to act, even in moderate degree, by enacting a few simple rules and acts of common justice, such as declaring—

(1) Fourteen or sixteen for a girl, and eighteen for a youth, as the recognized age for a legal marriage.

(2) Allowing a girl betrothed in infancy the inalienable and natural right of asserting her own freedom of assent, or otherwise, when arrived at an age of discretion.

(3) A widow to retain any property fairly hers, notwithstanding re-marriage.

(4) Marriage allowable and legal by registration without the intervention of a priest.

These, and a few other simple acts, might be introduced without fear, and would be acquiesced in and approved by the great body of educated and enlightened Hindus. How can a child of ten or twelve, or even fourteen years, as is now the case, be able to fulfil the duties of a wife and mother, with no knowledge of the world, no education, no experience? What can she bring to her new home, to her husband, to her children, but ignorance and incapacity for all the duties of life—disappointment to her husband, misery to herself?

I have known India, officially and privately, since 1825, and do not write on mere theory and hearsay, but on the observation and inquiry of many years.

AN OLD INDIAN.

THE MISSION-FIELD.

WEST AFRICA.



HE Rev. W. J. Humphrey arrived at Sierra Leone at the beginning of October, in good time to assume charge of the Fourah Bay College after the autumn vacation. Since the death of the Rev. F. Nevill in November, 1889, the superintendence of the College has temporarily devolved upon the Rev. S. Spain, one of the Native pastors. It is satisfactory to learn that the results of the various examinations in connection with Durham University for which students of Fourah Bay have presented themselves this year, prove that the educational standard of the College has been maintained. In January one passed the First Year Arts, one the preliminary Arts for the M.B. degree, and two obtained certificates of Proficiency Examination; and in June two C.M.S. scholars, C. N. Lewis and S. J. Barlatt, passed the final Arts Examination. Mr. Spain says:—

There has been no case of serious illness amongst the students this term; and, whilst fully engaged in their work, some of the students have shown great willingness to go out and speak to the heathen in our midst. Our Cline Town Timneh service continues to prosper. Mr. Taylor generally preaches the Timneh sermon. Over 900 Timnehs have attended the services during the past

eight months. As they are mostly strangers from the adjoining countries, who come over to sell their produce, and return home after a few days' stay, we believe the work thus done with them on Sunday afternoons to be very important. One Timneh man resident in Cline Town, after careful preparation by Mr. Taylor, was baptized by him on Easter Day.

Sickness and other causes have temporarily, and for only a short time it is earnestly hoped, reduced the number of each of the two parties of European missionaries on the Niger. The Lokoja party, consisting of the Rev. J. A. Robinson, Mr. and Mrs. Wilmot Brooke, the Rev. Eric Lewis, and Miss Lewis, reached Lokoja on April 4th. Dr. C. Harford-Battersby arrived on the 22nd. Their occupations during May were fully reported in Mr. Brooke's journals and other letters published in the October number of the *Intelligencer*. In the latter part of June, Messrs. Robinson and Brooke, with a Native catechist, visited Egga and Kipo Hill. The Rev. F. N. Eden, during April, May, and June, accompanied Bishop Crowther on a tour of visitation to the stations of the Niger Delta and on the Lower Niger. The Rev. H. H. Dobinson and Mr. P. A. Bennett were at Onitsha until June, when the latter took up his residence at the neighbouring town of Obotshi. In August an important meeting of the Finance Committee was held at Onitsha, and it was determined subsequently that Mr. Eden should come to England to confer with the Parent Committee regarding the Mission. Meanwhile Mr. Brooke had an attack of typhoid fever, which began on the way back to Lokoja from Onitsha, and after some weeks of prostration it was felt necessary to send him and Mrs. Brooke to Madeira, and for Dr. Harford-Battersby to accompany them as Mr. Brooke's medical attendant. Mr. Eden joined them at Onitsha, but before Akassa, at the mouth of the Niger, was reached he showed signs of ill-health which shortly proved his case also to be one of typhoid, which rendered it necessary for Dr. Battersby to accompany him to this country, where they arrived on November 2nd. Mr. Brooke's health had greatly improved during the sea-voyage, and he was quite convalescent when his friends bade him farewell at Madeira. (See also p. 855.)

EASTERN EQUATORIAL AFRICA.

The following telegram was published in the *Times* of November 3rd. It need

scarcely be explained to our readers that Ugogo is the country immediately to the west of Usagara, where the Mpwapwa and Kisokwe stations are:—

“Zanzibar, November 2nd, 1890.

“News has been received here from Mr. Stokes’ caravan and Bishop Tucker’s party. All were well up to September 14th. The Bishop expected to reach Uganda yesterday. The caravan had been fiercely attacked by the Ugogo, and owed its safety mainly to the marked gallantry of Lieutenant Siegel and the escort of twenty Germans, three of whom were killed.”

It must be borne in mind that the caravan comprised some 3000 men carrying goods for trade under German protection. The Mission party only went with it for convenience.

Another telegram appeared in the *Times* of Nov. 20th, stating that satisfactory news had reached Zanzibar from Bishop Tucker’s party, dated Usonga, Oct. 4th.

A short note, dated Usambiro, August 18th, has been received from Mr. Deekes, forwarding specimen copies of alphabet and spelling-sheets he had printed from the press which Mr. Mackay put together just before he died.

Letters have since been received from the Bishop, dated Muhalala, September 14th; also an old one from Mr. Gordon, dated Uganda, May 8th.

NORTH INDIA.

The North India localized *Gleaner* says:—

It is often represented that the big towns of India are barren fields as regards converts. We do not think this is the case with regard to Calcutta, at any rate. The work goes on very quietly, but there is a pretty constant stream of converts. Baptisms create so little sensation now that one scarcely hears of those that take place beyond our immediate circle. We may mention some, however, which have taken place recently in connection with the C.M.S. and C.E.Z.M.S.

The editor proceeds to give a short account of three Kols who were baptized at Entally Church, Calcutta, in June; of a Nepalese woman, a young Brahmin student, and a Bengali lady (a widow), who were baptized at Trinity Church, Calcutta, in July, August, and September, respectively; and a young Bengali Babu who received baptism in Barrackpore Church in August. The last-named “has had much to bear from his former Hindu friends,” but “has borne the persecution very patiently,” Miss Good, of the C.E.Z.M.S., writes. More recently two women, sisters, from Monirampore, have been baptized at Barrackpore.

The Nuddea district has been visited this year by floods of unusual extent. Probably so large an area has not been inundated during the past fifty years. The rice crops have been largely destroyed, many houses have fallen, and much sickness prevailed after the subsidence of the water, consequent on the discomfort, scarcity of food, and the unwholesome substitutes for their ordinary diet to which the people were reduced. Appeals made in the newspapers by the Revs. A. Clifford and G. H. Parsons were liberally responded to, and it is specially gratifying to notice that the Bengali Christian community exhibited their sympathy by gifts amounting to Rs. 541.

In April the pastors and catechists of the Nuddea district, as in 1889, were invited to meet at Chupra, and “to spend three days in waiting upon God, in renewing their strength, in gaining fresh knowledge of the provision we have laid up for us in the Gospel of Jesus Christ.” Most of the addresses were given by Mr. A. Le Feuvre, one of the Associated Evangelists.

The printed Report of the thirteenth meeting of the North-West Provinces Native Church Council, which was held in October, 1889, has only lately been

received. The Bishop of Calcutta was present as a visitor, and the Rev. J. Ellwood occupied the chair. Revised rules were adopted by the meeting for Central and District Church Councils, framed on those already adopted in Bengal. There will consequently be in the future two or more District Councils in the North-West Provinces, and one Central Council consisting of delegates from these and of others appointed by the Parent Committee. The Rev. David Mohun preached the sermon, from John ix. 4; and papers were read, one on "Our New Constitution," by Mr. E. Phillips, and another on "Pastoral Visits," by Christ Chitt, head catechist at Jabalpur.

The Rev. B. Davis returned to Benares from Australia in the middle of July. He had not derived the full measure of benefit which was hoped for from his six weeks' sojourn at Adelaide, where he was for the greater part of the time almost entirely confined to the house; and we regret to learn that the bronchial symptoms have again returned. The Jay Narayan's School, of which Mr. Davis is the Principal, had 679 pupils on its roll at the end of last year, of whom 513 were Hindus, 141 Mohammedans, and 25 Christians. There were 165 between five and twelve years of age, 351 between ten and fifteen, while 154 were between fifteen and twenty, and 9 over twenty. The printed Report of the Station for 1889 states that 12,651 pupils have been admitted since the School was opened in 1836.

The July number of the *Punjab Mission News* says:—

In the recent Anglo-Vernacular Middle School Examination of the Allahabad University, the thirty-four Mission schools which sent up candidates were successful in obtaining 268 passes. The C.M.S. School at Gorakhpore heads the list with 21 passes, St.

John's College, Agra (C.M.S.) is a good second, with 18. The third on the list is the L.M.S. School at Almorah with 15. Out of the 268 successful candidates, no less than 118 are from C.M.S. schools. The total number of pupils passed from all schools was 1524.

SOUTH INDIA.

On Thursday, September 4th, the day before the Rev. J. Barton left Palamcottah for Bombay, a meeting for formally taking leave of the Tinnevely Christians was held in the large Mission church. A handsomely-bound English Bible, with a suitable inscription, was presented to Mr. Barton; and an address was read, which we hoped to insert, but find we have not space.

In addition to the six Native pastors of Tinnevely, whose names are given in the Annual Report (page 158) as having died last year, we now learn from the Rev. E. Sell that three others also were removed by death. They were the Revs. J. Nullathambi, Swamidasen Nullathambi, and P. Gnanayutham; they died on February 26th, May 14th, and June 21st, 1889, respectively. Yet another Native pastor, the Rev. A. A. Carr was removed from the Society's list, as he is now labouring at Calicut, not in connection with the C.M.S.

We regret much to report the death of Mrs. Saththianadhan, wife of the well-known pastor of Zion Church, Madras. The following notice is from the *Hindu* (a Madras paper conducted by Hindus) of October 25th:—

It is with regret that we have to announce the death of Mrs. Anna Saththianadhan, the wife of the Rev. W. T. Saththianadhan, B.D., yesterday, at 6 p.m., at Zion Parsonage, Napier Park. Mrs. Saththianadhan, who was born at Mayavaram in 1832, was the daughter of the Rev. John Devasagayam, of Tinnevely, the first ordained

Native pastor of the Church Missionary Society. In 1849 she was married to the Rev. W. T. Saththianadhan, and identified herself with his work in Tinnevely till 1863, when they were transferred to Madras. Since then she has been carrying on a most noble work in a quite unostentatious manner. Mrs. Saththianadhan's name is well known in

mission circles, both in England and in India, as the first Native Christian lady who had started Zenana work in the city of Madras. Her work in connection with girls' schools is also well known to the public. She has had under her supervision several efficient caste girls' schools, and her efforts to promote female education were so highly appreciated by Lady Napier that she handed over the excellent school-building, which she had erected in Napier Park, to Mrs. Saththianadhan for the purpose of locating one of the schools under her charge. The Napier Park Caste Girls' School has all along occupied a unique position among the institutions for girls in Madras. In 1878 she accompanied her husband to England and stayed there for six months. Her sojourn in England, among friends who had taken a deep interest in her work in Madras, was highly beneficial to her, and it had also the effect of giving a fresh stimulus to the cause of Christian Zenana education. While in England she published a small work in English setting forth the needs of India's women. The little work had a very wide circulation, and helped to create a great interest in the noble work for which she had consecrated her life. After her return from England she published an account in

Tamil of her English experiences for the benefit chiefly of her zenana pupils. Mrs. Saththianadhan was also the author of several other publications in Tamil, one of them, the *Good Mother*, published under the auspices of the Christian Vernacular Education Society, is still one of the most popular books among Native Christian and Hindu women. After her return from England her health had been much impaired, but in spite of feeble health, with the help of her daughters, she carried on her work till the last with the greatest zeal and efficiency. She was taken seriously ill only a fortnight ago, the disease turning out to be a form of peritonitis, and in spite of the best medical treatment and the loving care of children and friends, she was not able to rally round. Mrs. Saththianadhan has occupied a unique place in the Native Christian Church of Madras. Her simplicity of character, her self-sacrificing love and care for others, her single-hearted devotion to her work, have not failed to attract the notice of every one with whom she came in contact. Her loss will not only be mourned by the wide circle of European, Native Christian, and Hindu friends of the family throughout the Presidency, but also by her friends and admirers in England.

TRAVANCORE AND COCHIN.

Bishop Hodges, with Mrs. Hodges and family, sailed by the *Shannon* on October 2nd. Before leaving he forwarded to us the following interesting letter to him from Archdeacon Caley:—

"On my way home from Trevandrum, I had a tour in the south of our Mission. I went to a place on our southern boundary, called Eynatha, in the pastorate of Ellanthoor. The pastor, Mr. Thoma, has commenced a congregation amongst a class of agricultural servants called Kuruwars. It is eighteen miles from his headquarters, but he has pushed on the work there with the result that we have within a year a congregation of forty souls, with several others "almost persuaded." He wrote to me a few weeks ago, saying the people were very anxious to see "the head of the Mission." So, being the biggest head on the spot, I went, and very pleased I was with all I saw. Already the people

are able to repeat a great many passages of Holy Scripture, and they are blessed with that simple, unquestioning faith which accepts them all as absolutely true. How much some of the learned ones at home need to prove our blessed Lord's words, "Except ye become as little children!" A very hard thing, but very necessary.

You will be glad to hear that one result of my visit to Eynatha and conference with the people there on Friday, July 11th, was that on Wednesday last, July 23rd, I received a petition from some people of the same class ten miles distant from Eynatha, saying seventy souls wished to put themselves under Christian teaching, and asked me to send them a man at once. As this latter

place is nearer to Kanneet than Ellanthoor, I have sent the petition on to Mr. Matthai, pastor of Kanneet, requesting him to proceed to the place at once, and, if he finds things as represented, to appoint one of two teachers, whom I have named, without delay. I am running to the full length of my financial tether, in fact stretching it almost to breaking point. But what can I do?

The Sunday after I was at Eynatha, I went to a place called Prakanam, also in the Ellanthoor pastorate. I started the congregation about fourteen years ago; now there are nearly 250 souls. The whole appearance of the people is thoroughly changed. As I sat there and heard them repeat passages of Scripture—both boys and girls read with great fluency—and sing Christian hymns with much evident joy, I felt more than I can express.

But this great work is not owing to the missionary. It is the result of the devoted lives of the teacher and his wife, nobly aided by a devoted man in the congregation who died only a few weeks ago.

You will like to hear about the teacher. In 1875 I was at a place called Omalloor, about two miles from Prakanam. The Christian people told me there was a Nair belonging to a very influential family who wished to be a Christian, and that he wished to see me. I advised them to tell him not to come to me then, but to come to me when I got home. He did this. During the week he came to me at Tiroowella, and from the first I saw he was a man thoroughly in earnest. He had come more than twenty miles, and after a few days was followed by a deputation of his fellow-Nairs, who told him the god was killing all the cows. He said it was very wrong of the god to kill the innocent cows for what he had done. Foiled in the first move, they sent a deputation of waiting-women, who tore their hair and acted in a most frantic manner. After a few weeks a

cousin came to take him away. This cousin was a Sircar official. When I knew he had come, I went and asked him what his business was. I then told him that if the man wished to go he was perfectly free, but no force must be used. The result was that he remained with me, learning most diligently, and giving the fullest satisfaction. In 1876 I baptized him in Tiroowella Church, giving him the name he had chosen, viz. John. All this time his wife was not with him. He always hoped and prayed that she might join him. After a little more than two years from his baptism she did so, and just before I left for England in 1879 I baptized her in Tiroowella, and left her and John living happily together. Meanwhile, the Prakanam congregation had been commenced, but it was very small. John, being a godly man, was appointed to take charge of it, and from that day to this he has been a bright and happy Christian and singularly blessed of God. Both he and his wife live for the people, and they are rewarded by the fullest affection and trust in return.

What a change in a few years! John and his wife who belonged to a proud class of Nairs (and she the daughter of the most influential man in the place) now earnest Christians living in the house they once left for Christ's sake, but preserved to them in a most wonderful manner. Both of them teaching the truths of Christianity to their own servants, and those of the same class, till they number about 250, while many more have been taken home to Him who died to redeem them from sin and death. Not only that, but they have succeeded in setting Christ before the Nairs and other high-caste Hindus in such a manner as to alter the whole attitude of many of them towards Christianity. When I think of all this, every doubt is hushed in the strong assurance—"Not by might nor by power, but by My Spirit, saith the Lord."

MID CHINA.

The Report of the Hangchow Medical Mission for 1889 was brought home by Dr. Duncan Main who, with Mrs. Main, reached England on furlough in July. The Report says:—

The name of the hospital in Chinese is, "The Universal Benevolent Healing Office," and the statistics of the year

will show that not only in name, but also in practice, is it widely benevolent; it bestows untold benefit on

thousands of human sufferers of every name, rank, and occupation, and sends forth a stream of practical benevolence and rays of Gospel light into hundreds of villages, hamlets, and homes in every part of the province. A short account of how our out-patient work is carried on may be of interest to some of our friends. The following notes were taken on February 12th. At 8.30 a.m., the patients begin to assemble at the gate. On admission the name, age, and residence of each patient is demanded by a clerk, who enters the same in a register kept for the purpose. An entrance fee of 14 cash is charged, in exchange for which a small bamboo ticket is handed to the patient; these tickets are numbered and regulate the order in which the patients enter the consulting-room. From the entrance-hall the patients pass on to the waiting-

room, which is large, clean, airy, well-ventilated, and provided with very comfortable seats; Scripture pictures of Chinese art adorn the walls. In the waiting-room an evangelist and Bible-woman invite the patients to be seated, and then go in for button-hole theology, and in a plain, personal, and practical way tell them of Jesus the Physician of souls. The patients listen with respect and attention, some show great interest in the Gospel story, and many buy portions of the Scriptures, tracts, &c.

At ten a big bell rings and summons us to the consulting-room, where, with our students, evangelists, &c., we kneel in prayer and ask God to help us, and enable us to use our skill and medicine as a means to an end, and successfully reach the inner man through the outer. Prayer finished, we commence our work.

Then follows an account of fifty-four out-patients who were treated on the date named. The following are examples:—

No. 3 is a brazier, forty-four years of age, married, has a wife and five children. He is badly dressed, much emaciated, and ill-looking; he has seen better days; he begs for anti-opium medicine. His case is easily diagnosed. The old story—opium! He had smoked opium for twenty-four years, and in the sixth month of last year he commenced to try and cure himself with anti-opium pills, which he bought in the city. For three months he gave up his pipe, and took the pills according to the vendor's instructions; but at the end of the three months, instead of being cured, he discovered that his craving was increasing, and so came to the conclusion that the pills were a snare and a delusion, and cursed the day he commenced taking them, and again took to his pipe. However, the amount of opium that satisfied him before he commenced taking the pills now left an aching void, and he has to supplement his pipe with a little raw opium, which he swallows every night at bed-time. On being asked, he told us that one day with another he was able to earn about 100 cash, and that 70 cash of it went for opium, and the remaining 30 cash went towards household expenses. His wife and children wind silk and provide for themselves.

No. 54 was a late patient, from the

country, a woman thirty-five years of age, with chronic inflammation of the ear, probably the result of an abscess. In telling us of her illness she said it began about two years ago in the following manner. When she was asleep an insect crept into her ear, and when she awoke the humming noise it made was incessant. About a month afterwards she thought the insect had fattened itself on the contents of the ear, and was trying hard to find its way out for she had intense pain for a few days, which was relieved by a sudden flow of pus from the ear. About ten months afterwards she felt a noise in her ears like a brood of chickens, and when she laid her head down very tiny insects crawled out. The noise of the insects was louder in the right ear than in the left, and the insects which came out of the right ear were larger than those which came out of the left,—so she imagined, for she never saw them. At this stage a sympathizing neighbour told her of a cure, which consisted in cooking a very fat fowl and putting it close to her ear and allowing the fragrant steam of the boiling chicken to penetrate the ear, and it would without fail entice the insects out. However, she was too poor to afford such an expensive remedy, and another friend suggested burning fragrant herbs in-

stead, and allowing the fragrant smoke to enter the ear. Certain conditions however were attached in order to make the cure effectual: she was to lie perfectly quiet and still, and no one was to see her perform the operation. She procured her herbs and commenced the induction process, and sure enough as the smoke entered the ear she felt the insects slowing wending their way to the outside; but at the critical

moment was so overjoyed at having defeated her tormentors, she burst out laughing and stopped all further success. At this period she came across a good Samaritan, who had been cured at the Hospital, and recommended her to us for treatment. We carefully douched her ears with Condyl's Fluid, gave her a solution of carbolic acid and glycerine, and a little cotton wool, with instructions to report herself in a few days.

JAPAN.

An extensive fire raged in Osaka on September 5th, by which 2400 houses were destroyed. The Church of the Saviour, which was purchased and fitted up in 1883 as a new centre of work in the city, was burnt to the ground. On Sunday, September 14th, a united service to show sympathy with the members of this congregation was held at Trinity Church. The Rev. C. F. Warren writes:—

The arrangements for it were spontaneously made by the Japanese themselves, and the representatives of the several Sei Ko Kwai congregations addressed a joint letter to the Christians connected with the Church of the Saviour, inviting them to attend. Before the united service, it was arranged to baptize seven adults, who, but for the recent fire, would have been baptized at the Church of the Saviour. It was encouraging to see these six men and one woman coming forward under such circumstances to give themselves to the Lord, and to join the congregation of Christ's flock. This special service was fixed for 8 a.m., and a few minutes after that hour, all the candidates being present, Mr. Makioka and I took our places at the font, and, after the hymn, "Lord, I hear of showers of blessing," we proceeded with the Service for Baptism. Each candidate answered questions separately, and with distinct and audible voice took the usual vows. After the closing exhortation had been read we joined in singing, "O Jesus, I have promised."

The united service commenced at

9 a.m. Mr. Terasawa asked me to take the principal part of the Holy Communion service, he being the preacher, and I was assisted by the Rev. J. McKim, of the American Church, and two Native deacons, the Rev. T. Makioka, pastor of the Church of the Saviour, and the Rev. S. Koba, tutor of the Divinity School. Mr. Terasawa preached a very appropriate sermon on 1 John iv. 10, 11, dwelling particularly on the duty of loving sympathy. The number of communicants was about 150, and the offertory amounted to \$26.79, which is to be given to the fund for rebuilding the church. Great interest was manifested by the officers of the several congregations, who took part in counting the offertory. It will interest you to hear that the money thus collected is to be supplemented by offerings from the congregations of other denominations, and handed in one sum to the Committee of the Church of the Saviour. In this our Native brethren have given a further experience of their desire for unity, and a substantial proof of brotherly love and sympathy.

The Rev. A. B. Hutchinson wrote in September, from Nagasaki, that the cholera had broken out some weeks before with great virulence at Fukuoka. One of the Christians, a young girl who was recently baptized, had fallen a victim. At Oyamada, also, one of the Christians died. His story, alas! is a sad one. He was the man who led the people of Oyamada to Mr. Hutchinson in 1887 (see *Intelligencer*, June, 1888, pages 398-9). He was a candidate for the office of catechist, but was not accepted, whereupon he seems to have gone off in a temper and joined the Romanists, by whom he was baptized.

His body was burnt, and his ashes given to ten days in the Native papers.

One of our Oyamada people went to it, and said of it, "It lasted two hours, and was just like a great Buddhist service. I did not understand a word of it, but the dresses were very fine." It is very curious that Hemi's name stood on our books, the Presbyterian roll, and

the Roman Catholic; his wife and children are also on the Methodist list, they having been baptized after he first left us. The children are now, I hear, in a Romish school, and the widow goes back to the country. It has saddened us much.

NORTH-WEST AMERICA.

In July, Bishop Horden took an arduous journey along the East Main Coast of Hudson's Bay. On August 20th, a few days after his return to Moose Factory, in a private letter to a friend in Ireland, he wrote:—

At East Main House I remained three days, busily engaged with the inhabitants, the whole of whom are our converts. At Fort George, 200 miles further north, my stay was a fortnight. Here we have a nice church and parsonage, and here reside Mr. and Mrs. Peck, of whom you must have often heard. Mr. Peck is one of the most painstaking missionaries belonging to the C.M.S., and has done a good work among the Eskimo. After a week's stay, I pushed forward to Great Shale River, 200 miles farther, accompanied by Mr. Peck. This was the most arduous part of the journey, and occupied

me a week. Here my stay was three days, engaged with Indians and Eskimo. With the latter I was particularly well pleased. I confirmed six of them, and admitted three to the Sacrament of the Lord's Supper. Of the Indians I confirmed thirty-one. Leaving Mr. Peck to continue the mission, I embarked on board the Moose schooner, which had reached Great Shale River a few hours before me, and returned to Fort George, encountering a great storm on the way, which, however, did us no damage. Here I was for another week, and then, re-entering the schooner, sped rapidly on my way to Moose.

Archdeacon Winter visited Churchill in July. He found the Rev. J. and Mrs. Lofthouse's supplies of provisions extremely low. He had taken with him some flour, &c., which would assist them until the arrival of the annual ship. On his return journey, Archdeacon Winter and his two Native companions were dangerously attacked at midnight by a polar bear. They were mercifully preserved from harm.

NORTH PACIFIC.

The Rev. R. W. Gurd, of the North Pacific Mission, sends an interesting account of a missionary tour he had made with Dr. Ardagh to the heathen village of Kitkatla, where Mr. A. G. Price is stationed. On arrival there we were invited by the chief to a feast given at his house. At this gathering the chief brought out an illustrated Bible given to him by a missionary eleven years ago, but which had not since seen the light, and requested Mr. Gurd to read a portion of it to the guests. This action on the part of the chief who has hitherto resisted all missionary efforts, Mr. Gurd regards as most encouraging. Comparing the quite recent past with this, Mr. Gurd sees a striking contrast:—

Three years ago, as I looked out of the window of what is called the mission-house, I witnessed scenes which it is scarcely possible to credit. Immediately on my arrival the Indians objected to my ringing the bell for church and school, and forcibly prevented a boy whom I took with me from ringing it. And they exhibited many signs of disapproval and opposition. They paraded the road in front of my house and meeting-place, dancing

and giving expression to hideous sounds. They did this regularly on Sundays, making a lengthened halt outside our house. Their heathen practices were performed to the fullest extent, even to the basest custom of dog-eating. But a great change for the better is now manifest. . . . These are but the droppings of mercy. May God send the showers, and Kitkatla, even Kitkatla, ere long shall be His.

FURTHER NOTES ON THE NIGER MISSION.



HE remarks in the *Intelligencer* of October (pp. 680—682) will have prepared our friends who have read them for the painful circumstances which have since been made widely public. Some have been asking why the Society has said nothing on the matter. Evidently they did not trouble to read those remarks. It is a strange thing how ready even influential members of the Society are to pick up their knowledge of its affairs from the gossip of a London correspondent's letter in a provincial newspaper instead of reading the authorized publications. Perhaps we may venture to ask all who read these lines to turn back to the paragraphs above referred to, in which the present condition of the West African Church in its relation to the Niger Mission is described, the recent painful difficulties gravely indicated, and the question of the publication of confidential reports discussed. We will therefore take the liberty of assuming that those paragraphs have been read, and are remembered, while we state more particularly the actual facts of the case.

We will not on the present occasion detail the history of the Niger Mission during the past ten or twelve years; though this may possibly have to be done hereafter. We will only say that suggestions now being made in some quarters that the Society published all that was favourable and suppressed all that was unfavourable proceed from ignorance of the real facts. For several years past we have deliberately withheld many journals and reports of Niger work which were, on the face of them, highly encouraging, because we doubted whether they did not lay too much stress upon what was merely external, and whether there was not another side to the case which they did not show. We are quite aware that there has been an impression among many of our friends that the Niger Mission was a brilliant and complete success. But that is not the impression which any careful reader would gather from our own pages or those of the Annual Report. Again and again have we laid stress on the fact that the movement towards Christianity in the Delta is to a large extent the mere outward profession of the religion of England; while the meagre results of the work on the Upper Niger have been always acknowledged. But where there has been distinct independent evidence of the influence of Divine grace—as in the case of Mr. Wilmot Brooke's account of Okrika—it has been thankfully set forth.

It is true, however, that we at headquarters have not realized until lately the *extent* to which the agency employed has proved inefficient or unworthy. It seems that a much larger proportion of the African agents than we were aware of have failed in one way or another, and have either left or been disconnected during the thirty years the Mission has been carried on. Most of these have been subordinate teachers, whose very names were unknown to us in England; but some have been ordained men—of which class no less than five

had been disconnected prior to the present year. The most serious steps in this respect were taken by the Society in 1883-4, and were duly recorded in the Annual Report for that year, in which the fact that the Bishop had admitted some of his men too readily to Holy Orders was commented on.

We now come to recent events. We shall briefly and simply state bare facts, making no comment (1) because we must adhere to our rule, explained in our October article, of not discussing individual cases in print, (2) because some questions are awaiting the decision of the Committee.

Just twelve months ago, the African missionary in charge of the Upper Niger Mission (Archdeacon Henry Johnson) was requested by the Committee to withdraw from Lokoja. He did so forthwith, and has since been at Lagos awaiting further instructions. At the same time, some of the stations that had been reckoned to the Upper Niger were transferred to the Lower Niger Mission, with three ordained Africans who were in charge of them; and two other ordained Africans in the reduced Upper district were sent down to stations in the Delta. The result was (as the list of missionaries in the Annual Report shows) to leave the Upper district entirely to the new English Mission to the Soudan (with some African lay agents), and to concentrate the whole nine members of the ordained African staff in the Lower division, three of them on the river between Lokoja and the Delta, and six in the Delta itself.

The administration of the two Missions was arranged thus:—(1) Bishop Crowther was duly recognized as exercising episcopal supervision over the whole; (2) the Rev. J. A. Robinson became Secretary for the Soudan and Upper Niger Mission, Mr. G. Wilmot Brooke being associated with him in its practical direction; (3) the Rev. F. N. Eden, late Vicar of St. James's, West Hartlepool, was appointed Secretary for the Delta and Lower Niger Mission, with a Finance Committee comprising three African and four English members, viz. Bishop Crowther, Archdeacon D. C. Crowther, Rev. J. Boyle, Rev. J. A. Robinson, Mr. G. Wilmot Brooke, Rev. F. N. Eden, and Rev. H. Dobinson.

It was understood that the new arrangements for the Upper Mission were complete; and no further removals of agents have since taken place or are regarded as necessary, although the reports from the brethren deal with the circumstances and condition of the Mission stations under the previous régime, and involve questions which are now under the consideration of the Committee. But it was also understood that the arrangements for the Lower Mission were provisional; and that there were other cases which might have to be dealt with by the new Finance Committee on the spot.

The English Mission party went forth in February, accompanied by Bishop Crowther, who, as will be remembered, had come to England a few months before to join in the deliberations, and without whom nothing was done. The Soudan party proceeded to Lokoja, and at once threw themselves into the practical missionary work so graphi-

cally described in the journals and reports printed in the October *Intelligencer*. In the Lower Mission, Mr. Dobinson and Mr. Bennett settled at Onitsha and Obutshi, and Mr. Eden travelled about, visiting all the stations, in some cases accompanied by the Bishop and Archdeacon Crowther. In August last, the new Finance Committee met for the first time, and had two sessions of three days each. The result was as follows:—Three lay agents were disconnected, and two ordained men suspended, by the Finance Committee as a body; and two ordained men were suspended by Mr. Eden on his own authority as Secretary, one of these being Archdeacon Crowther himself.*

We must here explain that the word "suspension" as applied to an action of the Society means properly a prohibition from engaging in C.M.S. work pending the decision of the C.M.S. Committee. It is not an ecclesiastical matter. The Society claims no right to suspend an ordained man from clerical functions. That power appertains to the Bishop. But the Society has the right to decline to employ in its own service any one of its agents. The power of its representatives in a Mission, however, to disconnect an agent in this sense, or to suspend him pending the decision of the Home Committee, depends upon the authority given to such representatives. In 1883-4, for a particular occasion, special and full powers in this respect were given to Archdeacon Hamilton, while he was Secretary of the Niger Mission. Mr. Eden, believing himself to have similar powers, acted in the two cases as a last resource under what he considered to be extreme circumstances. Of course the justice or otherwise of the disconnections and suspensions upon the merits of the respective cases is not affected by the regularity or irregularity of the procedure adopted. The condemnation might be just, but the procedure irregular. The procedure might be regular, but the condemnation undeserved. On these points, for the present, we express no opinion.

But we can and do express our deep sense of sorrow and humiliation at the serious position of affairs. It was the fond hope of most of us here that the new arrangements on the Niger would result in a general development of the Mission, and particularly that it would solve the problem how to unite in a common work the African and English missionary. One or two removals of existing men were expected to prove necessary, and we knew these removals would not be effected without some controversy. But none of us anticipated such a crisis as has now come upon us. We can but commit the whole matter to the Lord, praying Him to forgive the infirmities of men, to give the Home Committee much wisdom in deciding on the difficult matters now before them, and to correct, revive, and bless, all the work upon the Niger.

* It is a curious instance of the inaccuracy of published reports of these matters, that one of our best-informed Evangelical Church newspapers speaks of "the suspension of two Archdeacons," apparently under the impression, and certainly giving the impression, that in both cases it was the act of Mr. Eden in August last. As explained above, one of the Archdeacons was withdrawn from the Mission by the Home Committee nearly a year ago.

We conclude by presenting a letter which has been addressed to our African brethren all along the West Coast, pending the further consideration of the whole matter:—

To the West African Agents and Congregations connected with the Church Missionary Society.

DEAR FRIENDS,—For some years past, the Niger Mission has caused the Committee of the Church Missionary Society much anxious concern. We have several times in the official Annual Reports, as well as in the monthly periodicals issued for the Society, referred to the causes of this anxiety. (See especially the Annual Report for 1883-4.) We have praised God for much that has been encouraging and hopeful, especially in the Delta, where considerable populations have abandoned idolatry and made profession of Christianity, and where converts have witnessed, both in life and in death, to the sincerity of their faith. While not blind to the worldly advantages which too often tempt to a merely external profession of Christianity, or to the dangers attending the rapid spread of such profession, we do not forget that it brings large numbers of persons within the opportunity of regular instruction. On the other hand, we have deplored the absence of fruit at some of the Niger stations, and the lapse into Heathenism at other stations of persons who had been gathered into the visible Church, or at least into the outer circle of adherents.

But since the year 1878 evidence has accumulated that some of the African teachers employed, both ordained and unordained, have not proved faithful missionaries of Christ; and, as you are aware, the Society has again and again found it necessary to decline to continue in its employment individuals about whose unsuitability for the work there was no doubt. We have deeply felt for the disappointment caused, by the failure of these agents, to our venerable friend, Bishop Crowther, whose authority we have earnestly desired to support. We have repeatedly given those about whose character and efficiency the evidence was doubtful the benefit of the doubt, and whether the Society has not gone too far in this leniency is one of the grave questions now before the Committee. The obligation upon the Committee to continue in the Society's employment only fit men is paramount and supreme.

On one point we desire to lay great stress, namely, that the Society is actuated by no race feeling, no hostility to the African, in the steps from time to time taken to remove unworthy agents. In the course of its ninety years' experience the Society has had to deal with the cases of European missionaries who have not maintained their steadfastness and consistency; and they have not spared such. Evil, wherever it appears, is to be rebuked, and must bear its consequences.

Of late years the Society has had an English Secretary on the Niger; and within the present year the important step has been taken of adding to the staff of the Mission several English missionaries, both to strengthen the work among the Pagan tribes of the Lower Niger and to carry the Gospel to the Mohammedans of the Upper Niger. These brethren went out with definite instructions to foster all that was good in the work of the African missionaries already on the river, and with the sincere desire to do so. It has been a cause of deep grief to the Committee that they should have been led to the conviction that the condition of the Niger Mission is such as to demand very drastic remedies. The Committee are unable to pronounce any decision on the statements laid before them until they have given full time to the calm, deliberate, and judicial consideration which the case demands.

We now wish to state, with the utmost plainness, two things.

First. The Committee are solemnly determined, in humble dependence upon Divine strength, to give the Society's support only to Mission agencies and Mission agents, whether English or African, that are in their judgment "vessels meet for the Master's use." "Earthen vessels" they may be; we do not look for perfection in human instruments or instrumentalities; but we do deeply feel that true Missionary work is the setting forth of the Lord Jesus Christ both as Saviour and as King, and that this work must be done by those who, however feeble in themselves, do know Him as their Saviour and obey Him as their King, and who seek, by the power of the Holy Ghost, to be examples "in word, in conversation, in charity, in spirit, in faith, in purity." Missionaries and teachers employed by the Church Missionary Society must not be merely men who can rebut particular charges of open sin, still less those of whom it can only be said that such charges are not proven. They must be men who in heart and word and life are the true and faithful servants of Christ. If the Society, in Africa or anywhere else, has ever seemed to tolerate a lower standard than this, it has been either from ignorance of the facts, or from a generous desire not to form harsh judgments. But now we feel it more necessary than ever to emphasize and to maintain the true standard of missionary character.

Secondly. If any injustice should prove to have been done to any individual by the recent severe action of the Society's English representatives on the Niger, the Committee will remedy it. If there have been errors of procedure, and if any acts done have been *ultra vires*, due acknowledgment will be made. We believe that the brethren who took these steps did so with real pain, and in the full belief that they were necessary; and that they would be the first to rejoice if it were shown that at any point they misjudged their African brethren. The Committee offer no opinion on these points at present; but they must put the honour of God and of His Gospel before every other consideration, and they earnestly beg for the prayers of all Christian men, both in England and in Africa, that much wisdom and grace from the Lord may be granted them at this very difficult and painful crisis.

We are, dear friends,

Yours faithfully,

FREDC. E. WIGRAM, }
R. LANG, } *Secretaries, C.M.S.*

CHURCH MISSIONARY SOCIETY,
SALISBURY SQUARE, LONDON.
November 13th, 1890.

THE PLACE OF WAR IN OPENING OUT MISSION-FIELDS, &c.

Notes of an Address given at a Meeting of the Manchester C.M.S. Lay Workers' Union.

BY THE REV. W. LAYCOCK.



WHILST it is not right to do evil that good may come, still God often brings good out of evil, as the following will clearly prove:—

I. War may draw the attention of a persecuting enemy away from the Church and so give its members freedom to live and increase. In Acts ix. 31, we read, "Then had the Churches rest, were edified and multiplied." This was brought about not exactly by war but by something akin to it. The Roman Emperor Caligula, having claimed divine worship for him-

self, had ordered his statue to be erected in the temple at Jerusalem. This for the time being turned away the attention of the Jews from the Christian Church.

II. War may scatter God's people and others, so that countries to which they go, or from which they come, receive the Gospel. (1) The British King Carac-tacus was carried captive to Rome. There he became a Christian, and carried the Gospel back to Britain. (2) St. Patrick, when a boy, was carried as a captive to Ireland. He returned home, became a Christian, and could not rest until he went back and carried the Gospel into the land of his captivity. (3) The Saxon slaves in the market at Rome led to Augustine and his Christian band coming to Britain. (4) About the same time, some bishops were carried away captive and became missionaries to their captors. (5) The Iberians, a pagan people on the borders of the Black Sea, captured a Christian young woman. Through her the missionaries followed. (6) A sister of a King of Bulgaria was carried captive to Constantinople. There she embraced Christianity and introduced it into her own country.

III. War may destroy great opposing powers. It may crush, or so turn them that they give liberty and freedom to Christianity. (1) In 410 A.D. Alaric sacked Rome. Then Christianity openly triumphed over paganism. (2) The Emperor Constantine fought and conquered under the Cross and became an instrument in extending the Gospel of Jesus.

IV. War may carry Christian soldiers into heathen lands and so spread the Gospel. (1) Some assert Roman Christian soldiers first brought Christianity to Britain. (2) The Christian soldier and emperor, Constantine, caused Christianity to be spread among the Goths and Germans, Iberians and Armenians, Persians and Abyssinians, and dwellers in India and Ethiopia. (3) What have not Christian officers and soldiers done, and what are they now doing in India? (4) Think of Gordon in China and the Soudan.

V. War may take from Christian nations their colonies when they fail to Christianize them, and give them to other nations, who will fulfil their Christian duty. (1) How came England to get her present colonies? By war, is the answer, chiefly during the last century. (2) How were Canada, West Indies, parts of India and of Africa obtained? By war, from professing Christian nations which had not done their duty. (3) Ceylon was once a Portuguese colony. The Dutch took it from them and held it for one hundred years. Both these nations failed to Christianize it. It was then given to England by war, and is now receiving the Gospel. (4) How came the United States to be lost to Britain? Could it be that she failed in her duty?

VI. War may take away from feeble governments their own countries and give them to strong governments who will protect them and give them religious freedom and security. (1) New Zealand given to England. (2) India, especially North India, given to England. (3) East, west, central and southern Africa, given principally to England and Germany.

VII. War may compel strong firm governments to open the door and to give freedom and security to the missionary and his converts. (1) In 1842, by treaty, China opened five ports. In 1858 a proclamation of religious liberty was made. The Convention of Peking in 1860 granted special facilities to the missionary. The war of 1841 opened the door for the missionary. Hear the words of Bishop Moule:—"It is probable that in consequence of the exclusive policy of China and her intolerable arrogance, nothing but a series of humiliating defeats such as she experienced in 1841-42, and 1858-60, could have opened her brazen gates and have brought to the more amenable and friendly common people the blessings of honest commerce and Christian truth." (2) War, or the threat of war, opened Japan to British influence and Christian effort.

VIII. Revolutions may help on Christianity, and remove powerful enemies and great obstacles. (1) The revolution which placed William III. on the throne of England is a case in point. (2) No doubt the Indian Mutiny drew much attention to the missionary cause. (3) The great rebellion in China threw wide open the missionary door. It gave Christianity a valuable opportunity, but almost in vain. "When mission work in the Cheh-Kiang province was resumed,

after the tide of war had rolled away, the idols were found to be well-nigh utterly abolished; the people's faith in their religion utterly shaken; their gratitude to Christian powers for driving out their oppressors was deep. A supreme opportunity had arrived for Christian work. But the Church at home had allowed the opportunity to pass by" (Moule). (4) The revolution in Japan began with the cry, "Expel the Barbarians," and ended by admitting them and their religion more freely. (5) Through the Italian Revolution, twenty years ago, the Pope lost his temporal power, and the Bible entered Rome. (6) The recent revolution in Brazil is proving favourable to true and undefiled Christianity.

IX. War may prepare countries for the Gospel. (1) The Roman conquest of Egypt, B.C. 32, prepared North and East Africa, through Alexandria, for Christianity. (2) The possession by Rome of "all the known world" was indeed helpful to the cause of early Christianity. (3) The present partition of Africa by England and Germany will materially advance the cause of Christianity.

X. War may punish Christian churches and nations for not being missionary in character. The North African Church, boasting of Augustine, Cyprian, &c., and 560 bishops, was not of a missionary spirit. It was not long after completely blotted out by the Mohammedan hordes. Not a vestige now remains; whilst other ancient Churches, which had the missionary spirit, still exist.

XI War may carry heathen nations to other countries where they can embrace Christianity. The Saxons and Danes were brought to the Gospel in Britain.

NOTES ON OTHER MISSIONS.



HE Bishop of the Falkland Islands sends home a most encouraging account of the prospects of the work of the SOUTH AMERICAN MISSIONARY SOCIETY in its Paraguay Mission. He says, "I find a manifest deepening and widening of confidence and goodwill on the part of the Indians, and a decided movement in advance towards an orderly system of Christian and moral instruction as well as of industry."

The Rev. E. O. McMahon intends to go and start the S.P.G. Mission to the Betsiriry, referred to in the May *Intelligencer*, himself, leaving his wife at work in Ramainandro, another part of Madagascar. -

THE INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY—or, as it is now called, the Zenana, Bible and Medical Mission,—carries on its work by means of Normal Schools in Allahabad, Lahore, and Bombay; by Zenana visitation; by Medical Missions; by Hindu and Mohammedan Female Schools; and by Bible-women. It employs 38 European missionaries, 23 Eurasian assistants, 125 Native teachers, and 58 Bible-women. Its income for the year was 13,734*l.*; its expenditure 13,422*l.*

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA has voted the sum of 1100*l.* for the preparation and diffusion of Christian literature in India by the different branches of the Society in that country. The Society has under instruction 8555 scholars. It has 91 students in training institutions. It printed during the year 1889-90, 789,650 copies of publications. Its receipts were 9965*l.* and its expenditure 8712*l.*

The CHINA INLAND MISSION gives a summary of its work for 1889. The six Northern Provinces:—Kan-suh: stations, 5; missionaries, 19; Native helper, 1; baptized (in 1889), 4 converts; communicants, 31—Shen-si: stations, 3; missionaries, 15; Native helpers, 4; baptized (in 1889), 47; communicants, 143—Shan-si: stations 15; missionaries 4; Native helpers, 30, and many unpaid; baptized (in 1889), 97; communicants, 702—Chih-li: stations, 4; missionaries, 9; Native helpers, 4; communicant, 1—Shang-tung: stations, 3; missionaries, 25;

Native helpers, 4; baptized (in 1889), 36; communicants, 82—Honan: stations, 2; missionaries, 17; Native helpers, 2; baptized (in 1889), 16; communicants, 39. The four Central Provinces:—Si-ch'uen: stations, 10; missionaries, 41; Native helpers, 20; baptized (in 1889), 61; communicants 140—Hu-peh: stations, 7; missionaries, 17; Native helper, 1; baptized (in 1889), 1; communicants, 45—Ga-hwuy: stations, 6; missionaries, 24; Native helpers, 14; baptized (in 1889), 23; communicants, 231—Kiang-su: stations, 5; missionaries, 25; Native helpers, 6; baptized (in 1889), 13; communicants, 100. The more Southern Provinces—Yun-nan: stations, 5; missionaries, 17; Native helper, 1; baptized (in 1887), 7; communicants, 18—Kwei-chau: stations, 2; missionaries, 9; Native helpers, 4; baptized (in 1889), 11; communicants, 41—Hunan, Kwangsi, journeys have been taken, but no stations. Kiang-si: stations, 8; missionaries, 33; Native helpers, 14; baptized (in 1889), 66; communicants, 169—Cheh-kiang: stations, 13; missionaries, 26; Native helpers, 67, and many unpaid; baptized (in 1889), 154; communicants, 1097.

We regret to hear that the Mission has lost by death the services of Mr. Sharp; of Mr. Randall, of the Canadian contingent, on August 14th; and of Mr. Carter, of the Bible Christian Mission, on August 26th.

The figures of the BAPTIST MISSIONARY SOCIETY for 1889-90 are as follows:—Missionaries wholly supported by the Society, 118; partly supported, 8; superannuated missionaries, 12; pastors of self-supporting Churches, 72; evangelists, 593; evangelist pensioners, 12; stations and out-stations, 515; baptized, 3635; number of members, 48,646; day-school teachers, 393; Sunday-school teachers, 2297; day scholars, 16,548; Sunday scholars, 26,870. The expenditure for the year was 82,081*l.*, and the receipts 79,609*l.*, making a deficiency in receipts of 2472*l.*

The Society has agreed to send the Rev. R. Glover, of Bristol, the Chairman of Committee, and the Rev. T. M. Morris, of Ipswich, a member of the China Sub-Committee, as a deputation to visit the Mission stations in China. The Committee have transferred their Missions in Japan to the American Baptist Union. The two missionaries who had been labouring at Tokio and their Native helpers had gathered a congregation of 150 in that city.

The Rev. T. Richard has relinquished his connection with the Society under which he has been working in China for twenty years, in order to become the editor of a daily Native paper, which he hopes to conduct on Christian principles.

The To Tsai Native Church in Hong-Kong, in connection with the LONDON MISSIONARY SOCIETY, has started an inland Evangelistic and Medical Mission, in the neighbouring province. They have employed a trained medical man (Chinese), and an evangelist, but are now asking Dr. J. C. Thompson, of the Alice Memorial Hospital, to superintend their work.

Some results of fifty years' work in the New Hebrides are thus tabulated. The statistics were collected last year, the Jubilee year of the Mission. Among the 61,199 people there were fourteen missionaries at work, and four on furlough. The number of communicants 1529. Number admitted during the year 1889:—Persons baptized, 272; attendants at regular Sunday Services, 7997; schools, 132; scholars, 5917.

One thousand Chinamen are members of the Congregational Churches in California and Oregon. They have sent two missionaries to China, have organized a foreign missionary society with £280 to begin with, and have contributed £500 to home missionary work.

Mr. Lilley, the missionary of the NORTH AFRICAN MISSION at Mostaganem, has just completed a translation of the Gospel according to St. Matthew in the localized Arabic of that neighbourhood, and Abraham, the convert from Mogador, has undertaken to translate certain portions of Scripture into the Schloo dialect. That dialect has not hitherto been reduced to writing.

We deeply sympathize with the UNITED PRESBYTERIAN MISSION at Chefoo in the death, after thirty-five years' service, of the Rev. A. Williamson, LL.D.

The AMERICAN BOARD OF FOREIGN MISSIONS has lost a faithful worker in the death, on July 31st, of the Rev. Dr. Eurotas P. Hastings, of the Ceylon Mission. Dr. Hastings went out to Ceylon in 1846.

God's providence has been remarkably manifested in the West Central African Mission. Surrounded by chiefs eager to plunder the missionaries owing to the Portuguese being driven out of the country, the King of Bihé strenuously resisted their advice, and declared that they should not be plundered.

The little schooner, the *Robert W. Logan*, was launched at San Francisco on August 31st. It is to help on missionary work, in Micronesia.

This Society held its 81st Anniversary at Minneapolis on October 21—23. We hope to say more about it hereafter.

The invitation to observe the week of Simultaneous Meetings in the United States, from September 28th to October 5th, has met with a most cordial response. Circulars have been sent to every Congregational church, and the replies indicate a cordial co-operation of a great many of the pastors.

The Missionary Council of the AMERICAN EPISCOPAL CHURCH held its annual meeting in the city of Pittsburgh, Pennsylvania, from October 21st to 23rd. The Holy Communion was administered each day, and business services, popular missionary meetings from 12.20 to 1 p.m., as well as evening missionary meetings, were held.

The Missionary Society of the AMERICAN METHODIST EPISCOPAL CHURCH has 159 foreign missionaries; 155 assistant missionaries; 892 Native preachers; 1043 Native teachers; 50,954 members; 17,904 probationers; 105,423 Sunday scholars. The Society needs this year 240,000*l.* to carry on its home and foreign missionary work. About half the money is spent in the United States, and the other half in foreign lands, in India, China, Japan, Korea, Malaysia, Europe, Mexico, and South America.

Captain W. G. Shellabear, who has for two and a half years, in Malaysia, commanded a company consisting partly of European soldiers and partly of Malays, has resigned his commission in the Royal Engineers, with a view to missionary work among the Malays. Having seen much of the work of the Methodist Episcopal Church of America, he has now joined himself to that Mission especially for Malay work in Singapore, and as manager of the Malay Printing Press. There are fifteen other missionaries connected with the Society.

Thursday, May 8th, was observed as a day of national thanksgiving to Almighty God in Samoa. After a long struggle the Samoans have thrown off German oppression. The exiled king, Malietoa, has been restored, and England, Germany, and America are pledged to the autonomy of Samoa. On the day mentioned, in every village throughout Samoa, both in Protestant and Roman Catholic Churches, the people assembled morning and afternoon, and the day was observed as a holiday. In Apia the attendance at the service was so large that the meeting had to be held in the open air. King Malietoa and his wife were present.

The Rev. A. A. Maclaren, the missionary of the Australian Church to New Guinea, has paid his first visit to his field of labour. It had been intended that the Mission should be begun in the Louisiade Archipelago, but the Wesleyans having chosen those islands as their country, it was necessary to go elsewhere. An arrangement has therefore been made with the London Missionary Society, by which the Australian Church shall have their field of labour on the mainland. The boundary on the North East coast is Ducie Cape, and the country extends to Mitre Rock, the boundary of British and German New Guinea.

J. P. H.

NOTICES OF BOOKS.

MY THIRD CAMPAIGN IN EAST AFRICA. A STORY OF MISSIONARY LIFE IN TROUBLOUS TIMES. *By the REV. W. SALTER PRICE. London: W. Hunt and Co.*



R. PRICE'S book, which we announced last month, proves to be one of quite unique interest. Readers of the *Intelligencer* who can go back as far as 1874-5-6 will remember that Mr. Price's journals from East Africa, when he went out to found the freed slave settlement which we know as Frere Town, were among the most graphic—we are not sure that we might not justly say the most graphic—missionary narratives that have ever appeared in our pages. They described Mr. Price's first "campaign in East Africa." In 1881-2 he went out on his second "campaign." In February, 1888, he went out for the third "campaign," which is described in the present volume. This time he was at Frere Town just twelve months, and the book, with its 330 pages, is simply a reproduction of Mr. Price's diary and letters during that period, with some brief connecting paragraphs. But what a twelve months they were! They included the death of Bishop Parker, the commencement of the British East Africa Company's régime, the Anglo-German Blockade, the repeated but vain efforts to get reinforcements for Uganda through, the troubles about the run-away slaves, the dramatic incident of their ransom, &c. All these we see in these pages as they were viewed from the centre of responsibility and peril. We see also the daily interests and difficulties and changes and chances of an African Mission station; glimpses also of other neighbouring places, Rabai, Shimba, Giriama, &c. The result is a most striking picture. We doubt if ever before the actual machinery of administration has been so fully revealed to the public eye. Mr. Price gives his own official business letters to the Society, and some of the most interesting passages are accounts of the arrival of telegrams from Salisbury Square.

We must give an extract from Mr. Price's Preface, in which the contrast between past and present in East Africa is strikingly depicted:—

"It has been intensely interesting to me on each successive visit to witness the development of a work in the inception of which I had had some share.

"East Africa has now become a great centre of attraction to the civilized world. It is no longer the 'Lost,' though, alas! for more reasons than one, it may still be called the 'Dark Continent.'

"Twenty years ago, it is not too much to say, the average educated Englishman knew nothing and cared nothing about East Africa. To all save a few experts it was a *terra incognita*; and many places, the names of which are now as familiar to us as household words, and which figure conspicuously on our maps, had then never been heard of. Verily, the lost has been found! a nation has been born in a day! We are living in a wonderful age, and, to my mind, one of the greatest wonders of the age in which we live is the Providential opening up of this hitherto hidden-away portion of the habitable world to the blessed influences of Gospel light and civilization.

"The indications of this are very striking to one who, like myself, has been an eye-witness of the changes that have taken place, and is in a position, from personal observation, to contrast the present with the past.

"Fourteen years ago an English steamer entering Mombasa harbour was a rare sight, which put us all in a flutter of excitement; now it is a matter of daily occurrence, and sometimes as many as six or eight fine vessels are seen at one time riding at anchor on its quiet waters.

"Then we were cut off from the rest of the world, and seldom saw a white face except those of our own party. Now there is a continuous inflow of Europeans

of many nationalities, chiefly English, who penetrate the country in every direction. There are men of science, who are delighted to find here 'pastures new' in which to carry on their loved pursuits; men of trade and commerce, who are keenly on the look-out for fresh markets for their manufactures; mighty hunters, whose ambition is to kill elephants, buffaloes, and other big game, which abound in some parts of the interior. And to these must be added not a few adventurers who, with no definite object in view, and often with little or no money in their pockets, come out simply to take their chance, concluding, not altogether unreasonably, that in a country just bursting forth into new life something may 'turn up' to their advantage.

"But the most notable event of the last two years has doubtless been the assumption by the Imperial British East Africa Company of the protectorate—or rather rule—over almost unlimited territory, peopled by many different races. Mombasa—their chosen base of operations—must soon become the most important town and trading port on the coast, as it will also be the starting-point of the new route to the Lake region. Under the auspices of this enterprising company we may confidently expect to see, within a few years, wondrous improvement in the condition both of the country and people.

"The new era has already commenced. Good roads—one of the first conditions of civilized life—are being constructed; the electric cable connects Mombasa, *via* Zanzibar, with Europe; the first sod has been turned of a railway which, when completed, will bring Uganda, now a dreadful journey of four or five months, within two or three days of Mombasa! The natural resources of the country are being developed; and, best of all, a death-blow has been given to the accursed traffic in human beings, with all its abominations.

"It is a grand undertaking, and every true friend of Africa will bid 'God speed' the Imperial British East Africa Company, and pray that, ever true to the motto inscribed on its flag, it may carry the blessings of 'Light and Liberty' into all places under its sway, from the Indian Ocean to the shores of the Victoria and the banks of the Nile.

"And how have these wonderful changes come about? Mainly, if not entirely, as far as human agency is concerned, they are traceable to the quiet, persevering, self-denying labours of three men—three missionaries!—David Livingstone, Lewis Krapf, and John Rebmann."

It is needless to say to our friends, Read Mr. Price's book. They will all do so. But we hope they will also recommend it, talk about it, lend it, push it. We are often asked what books can be read at working-parties. *My Third Campaign* is the very thing to inform the mind, to stir the heart, to call forth the sympathies and prayers of all who care for Africa and its evangelization.

Three Lists of Bible Translations Actually Accomplished, by Dr. R. N. Cust (Elliot Stock), is a most valuable and interesting volume. Dr. Cust furnishes three complete lists of existing versions of the Bible, or of portions of it. The first is *Alphabetical*, and is arranged thus:—

No.	Language.	Dialect.	Locality.	Pop. of Speakers.	Probable Duration of Language.	Amount of Translation Work done.
3	Ainu . . .	—	Japan . . .	15,000	M	Jonah, Matt.
44	Cree . . .	1. East 2. West	} N.-W. America	40,000	P	N.T., Parts
					P	Bible
241	Tamil . . .	—	S. Brit. India .	17 mil.	P	Bible

In the column headed "Probable Duration of Language," the letter M stands for Moribund and the letter P for Permanent. Other letters also are used, C for Conquering languages (such as English, Arabic, Mandarin), I for Isolated (as Lapp and Hydah), U for Uncertain future (as Gaelic and Kwaguti), D for Dead (as Latin and Sanskrit). The total number of languages specified is 269, with 62 dialects, 331 in all, in which at least

portions of Holy Scripture exist. The second list is *Geographical*, and the third *Linguistic*. An interesting Introduction is prefaced. The work is dedicated "to the Memory of Jerome, the first and greatest of the noble army of holy and devoted men, to whom the special grace has been given to transfer faithfully and skilfully the Word of God to the Languages of the World, for the Conversion of Nation after Nation, and Generation after Generation;" and the frontispiece is an autotype from Bellini's picture of Jerome at his work, in the National Gallery.

Our friend Archdeacon A. E. Moule, of Mid China, has published a new edition of his choice little book of poems entitled *Songs of Heaven and Home* (Seeley and Co.). We miss one or two pieces which had a place in the first edition, but the present volume is enriched by several new ones, including the beautiful stanzas on "Japan" which appeared in the *Gleaner* for October, 1880. For those unacquainted as yet with these "songs . . . written in a foreign land," we may add that they are characterized by true poetic thought and felicity of expression; by a tender reverence and love for the old home and all relating to it; by a glowing sympathy with the work of Christ everywhere, and a bright, forward look which sees in the future—

"Time's close; and the great coming of the King."

The Rev. G. Everard's books are always welcome, and his *All Through the Day* (J. Nisbet and Co.) will be valued by many as providing "a Precept and Meditation for each day in the month." His *Five Stones from the Brook* (same publishers) is a larger book, a collection of edifying tractates.

The Threefold Cords of the Holy Scriptures, by the Rev. W. Lea (J. Nisbet and Co.), provides four hundred "triads," each containing a precept, a prayer, and a promise. It is very suggestive.

Life in Christ and for Christ is another of Mr. Moule's valuable little books (Hodder and Stoughton). It is, we need not say, most edifying.

Some Thoughts on Baptism, by the Rev. W. Barry Cole, of Shanklin, is a small but valuable book (Simpkin and Co.). In form and method it is singularly clear; in doctrine it is Evangelical; while it has the unusual merit of pointing out again and again that the mission-field is the place to see and to study baptism as described in the New Testament. We think it rather a weak point, however, that more stress is not laid upon the analogy of circumcision.

Another useful booklet on the same subject is *The Bible and the Baptists*, by the Rev. R. W. Kennion (Seeleys). It is the most suitable we have seen for those Church people—not a few nowadays—who are troubled with doubts as to the baptism of young children. The title is rather provocative, which is a pity; but the contents are excellent.

Through the Quicksands of Doubt to the Rock of Belief, by an English Rector (Griffith, Farran, and Co.), is "the story of a clergyman's secret struggles with infidelity," and is both able and interesting. We should think it would be useful for circulation among the educated young men in India.

The *Finger New Testament* (H. Froude) is a truly wonderful production: 552 pages, one inch wide, three and a half inches long, a third of an inch thick; weight, three-quarters of an ounce, bound in morocco; type perfectly distinct, although so minute.

Mr. Joseph Williams, Berners Street, has published a very choice sacred song called *Surrendered*, in which the Rev. H. C. G. Moule's beautiful words are set to music, with much taste and sweetness, by Mrs. C. H. L. Wright. It can be obtained post free for 1s. 6d. from the Rev. C. H. L. Wright, St. Silas Vicarage, Sheffield. All profits are to be devoted to the Church Missionary Society.

THE MONTH.



THIS number appears before November has run its course, we may express here our earnest hope that the Day of Intercession for Foreign Missions will be widely observed in C.M.S. circles this year. As St. Andrew's Day falls on Advent Sunday, it will be generally convenient to keep that day, and not this time the Eve. Mr. Wigram's paper inserted in our last number invited the members and friends of the Church Missionary Society to use the Sunday as a season of special prayer. In many ways Sunday is the best day of the week for it. Men can be got hold of then who cannot give time on week-days. In many places a short service of intercession in church, or a prayer-meeting in an adjoining parish-room, following immediately on the evening service, would be largely attended. In other places the afternoon can be utilized. At the ordinary services the preacher can dwell on the need of prayer for Missions, and the special things to be prayed for at this time; and in Sunday-schools and Bible-classes the same thing can be done. It is needless to remind readers of the *Intelligencer* that no more suitable day than Advent Sunday can be found for setting forth the claims of Him who is still the Coming One upon the obedience of His people in the fulfilment of His last charge to them.

SOME recent Church appointments have been gratifying from a C.M.S. point of view. We mentioned the new Bishops of Winchester and Dover, and the Bishop-designate of Rochester, last month. The Bishop-designate of Worcester, Dr. Perowne, is a son of a C.M.S. missionary, and was born in a C.M.S. mission-house. The Rev. John Perowne, who was privately educated for the Society by a Norfolk clergyman, and ordained for the Society in 1819, served at Burdwan in Bengal from 1820 to 1827. While Dean of Peterborough, Dr. J. J. S. Perowne has, like his two brothers, the Master of Corpus (Camb.), and the Archdeacon of Norwich, been a hearty friend of the Society. The Rev. Prebendary Edmonds, who has been appointed a residentiary Canon of Exeter, was educated at the C.M. College, and joined the Telugu Mission in 1860. He was the first missionary at Dummagudem, the station on the Godavari opened at the instance of General Haig. Canon Eliot, who is appointed to the very important post of Dean of Windsor, has given kind and hearty help to the ardent friends in his Bournemouth congregation who have done so much to push the missionary cause in that place.

It is remarkable how much attention is now given to Missions by our secular newspapers. Scarcely a week passes without some paragraph about the Church Missionary Society, for instance, appearing in all the leading country papers. But we are bound to tell our readers that these paragraphs do not come from Salisbury Square, and are often very incorrect—sometimes quite comically so. It is not safe to assume the accuracy of any statement unless it is confirmed by the *Intelligencer*. Even our own friends in the press, the Evangelical Church papers, to whose energy in communicating C.M.S. news to their readers the Society is greatly indebted, are not always correct. A curious illustration of this is given at page 857.

OUR friends will hear with much satisfaction that the Rev. R. P. Ashe is about to rejoin the Society, and go forth again to Uganda. Now that Mr. Mackay is taken from us, no one is so identified with that Mission in the

public eye as Mr. Ashe ; and it is a cause of real thankfulness that he has felt able to respond to the affectionate appeals sent to him direct by Christian converts in Uganda to return to them at this time of extended opportunity.

WE are glad to see that Colonel Euan Smith, the Consul-General at Zanzibar, has been made a Knight Commander of the Bath. Sir Charles Euan Smith's speech at the C.M.S. Anniversary in 1889 will not have been forgotten. He and Lady Smith have been the untiring friends of our East African missionaries.

THE following have been accepted by the Society for missionary work :—Miss Annie Maddison, Miss Laura Stubbs, Miss Helen Attlee (as an Hon. Missionary for Palestine), Miss Alice Entwistle (for Sz-Chuen, Mid China), and Miss Mary Caroline Brewer ; Rev. Sidney Swann, M.A., of Trinity Hall, Cambridge, Curate of Sulby, Isle of Man, formerly of St. Andrew's, Plymouth, for Japan ; Mr. Gaskoin Wright, L.R.C.P. Lond. and M.R.C.S. of Manchester ; Mr. Geo. S. Woodward, of Bristol, for Rev. J. H. Horsburgh's party ; and Mr. Reginald Callender, B.A. Christ's College, Cambridge, for the Sûdan and Upper Niger Mission.

MANY friends will hear with keen feelings of personal loss of the death of Mrs. Sathianadhan. It is twelve years since she visited England with her husband and son ; but she is not forgotten in many English Christian homes. She won all hearts by her simplicity of character and the evident tokens of grace in her life and conversation. In Madras she was a woman of real power and influence. Her Girls' Schools were famous. She was also a Tamil authoress, and one of her books, *The Good Mother*, is very popular among both Christian and Hindu women. Her husband was a convert from heathenism, but she herself represented hereditary Indian Christianity of the fourth generation. Her father, the Rev. John Devasagayam, was the first Native clergyman in South India.

THE scheme for a steamer on the Victoria Nyanza is after all being carried through by the liberality of our own friends. After the November *Intelligencer* went to press, the *Record* newspaper, spontaneously and very kindly, opened a Fund of its own for the purpose, and in four weeks 1954*l.* was contributed. This, with the amount contributed direct to the Stanley Fund Committee, makes a total of over 5000*l.* There is, we believe, every probability that the steamer will now be provided and given to the Society definitely for the purposes of the Mission.

AN interesting Missionary Meeting was held at the rooms of the Stanley and African Exhibition on October 30th, arranged by Mr. and Mrs. John Probyn, by permission of the Exhibition Committee. The chair was taken by Lord Kinnaird, and the speakers were Archdeacon Maples of the Universities' Mission to Central Africa ; Rev. R. P. Ashe, of Uganda ; Rev. W. E. Taylor, of East Africa ; Dr. R. N. Cust, Dr. Grattan Guinness, Mr. E. Delmar Morgan, and Mr. Stock. There was a good attendance, including many C.M.S. friends ; and a collection was made for the Nyanza steamer.

SEVERAL friends have expressed a desire to contribute to the supply of Mrs. A. Hok's personal needs in her great sorrow. It is thought best, however, not to receive money for this purpose at present. It is important that

nothing should be done that would warrant her heathen friends in saying she was paid for being a Christian. Mrs. Stewart believes that she will not be in immediate want ; and she has many missionary friends at Fuhchow. If hereafter it should prove necessary to invite contributions, we will of course let our readers know.

ON another page we notice the present crisis in the Niger Mission. The Rev. F. N. Eden and Dr. C. F. Harford-Battersby arrived in England from the Niger on November 2nd. They were accompanied as far as Madeira by Mr. and Mrs. Graham Wilmot Brooke, Mr. Brooke having been very ill from typhoid fever, and being ordered away from the Niger by Dr. Battersby. He and his wife hope to be in England this month, and, when thoroughly recruited, to return to their work at Lokoja. Mr. Eden also had typhoid fever on board ship, and was unable on landing to come to London to see the Committee ; but the presence of Dr. Battersby, who only came to take care of him and of Mr. and Mrs. Brooke, has been very useful in the consideration of the present difficulties in the Mission. He sailed again for Africa on November 22nd, accompanied by the two ladies appointed to assist in the hospital at Lokoja, Miss Adeline Clapton and Miss Alice Griffin.

FOR the last two or three years Mrs. Ireland Jones has been appealing in various ways for ladies to go out to Ceylon, specially for work among the women and girls of the Kandy district. Last year, in response to these appeals, two ladies, Miss Bellerby and Miss James, offered to go, and were sent out by the C.E.Z.M.S., upon funds chiefly raised by Mrs. Ireland Jones's efforts ; and a third lady, Miss Denyer, went out independently, and at her own charges. This year, at the great missionary meeting on the Saturday of the Keswick Convention, Mrs. Jones was suddenly and unexpectedly asked to speak for five minutes. She did so, and asked for another lady and for means to send her out. Within a few hours, a gentleman had given 30*l.* to pay the passage, and an honorary lady missionary from another country had promised to maintain the missionary asked for in the field ; and since then the missionary herself has been found, Miss Daly, and she comes from the parish (Monkstown, Ireland) of a clergyman who was the very person that sent Mrs. Jones's name to the Keswick platform and suggested that she should be asked to speak. Miss Daly has lately sailed with Mr. and Mrs. Jones to Ceylon. Thus God honours faith.

WE omitted to mention last month that Dr. Macfarlane, the senior member of the Society's Medical Board, had been obliged to retire, after several years' valuable service in that capacity, on account of ill-health, and that the Committee had passed a warm vote of thanks.

THE Rev. W. J. Hollins, M.A., Rector of St. Peter's, Bristol, a warm friend of the Society, has left England for a tour in India, one object of which is the acquisition of information on various branches of missionary enterprise. He has accepted several invitations to preach while there.

THERE are some signs of a missionary awakening among the white colonial population of New Zealand. Much blessing attended the Rev. G. C. Grubb's "Mission" in the Dioceses of Nelson and Waiapu last summer ; and one result was that several young men, whole-hearted Christian workers, inquired as to missionary openings. The Society is in correspondence with Bishop

Stuart regarding them. At Wanganui, in the Diocese of Wellington, the Rev. A. O. Williams has started a Branch of the Gleaners' Union.

It is long since we had any news to give in these pages regarding the C.M.S. New Zealand Mission; but good work is going on, both among the Maori Christians and among the still disaffected Kingites and adherents of Te Whiti and Te Kooti. The last statistics gave the Native Christians connected with the Society as 17,942; Native clergy, 26; voluntary Native teachers, 378.

THE Annual Meeting of the C.M.S. Auxiliary at Sydney, New South Wales, was held in the Chapter House, on September 1st, the Very Rev. the Dean presiding. The Report was read by Mr. C. R. Walsh, the Hon. Sec., and showed an improvement both as to funds and the circulation of the Society's publications. It incidentally mentioned that sixty-three members of the Gleaners' Union now belonged to the Auxiliary. The Rev. J. Cain, of the Telugu Mission, was the principal speaker, but special interest attached to the presence of the Rev. J. Hudson Taylor and Mr. Montague Beauchamp of the China Inland Mission, both of whom spoke very cordially of C.M.S. work in China.

THE Valedictory Meetings of the Zenana Bible and Medical Mission (or I.F.N.S.) were held on October 22nd and 23rd, when the following ladies were taken leave of:—The Misses Macphun, Gregory and Sutherland returning to India after furlough, and the Misses Benyon, Lorbeer, Blake, Wright, Smith, Trott and Schwarz going out there for the first time. They were addressed on the 22nd by the Rev. Hubert Brooke, of Reading, and on the 23rd by Mr. W. T. Paton.

THE arrangement of many years' standing, under which Messrs. Seeley and Co. have been the Society's publishers, has now come to an end. For some few years past, since the number of books and papers has so largely increased, by far the greater part of what we may call the bookselling business, including the sale of magazines, &c., has been done in Salisbury Square. Not only do most friends who order direct send to the Church Missionary House, but many trade agents also have come there to obtain the publications they require. In the meanwhile a certain proportion went still to Messrs. Seeley, as in former times all did, and this division of the business has been inconvenient. The Society, therefore, now becomes its own publisher exclusively, and all direct orders should come to it, addressed to the "Lay Secretary, Publication Department." Of course the publications can also be always obtained through local booksellers. We are sorry to discontinue the connection between the Society and Messrs. Seeley. We have been on very cordial terms with them for a great number of years, and the separation is done purely as a matter of convenience and by friendly arrangement.

THE SIMULTANEOUS MEETINGS.

ON Friday, January 16th, at 3 p.m., a Devotional Gathering of workers and speakers will, it is hoped, be held in the Church Missionary House, Salisbury Square, with a view to invoke the Divine blessing upon the effort about to be made in the Province of York and in the Principality of Wales in connection with the F.S.M.

HOME WORK OF THE SOCIETY.

Ashbourne and Dove Valley.—The Annual Meeting of this Association was held on Wednesday, October 8th, at Okeover Hall, by the kind invitation of the President, H. C. Okeover, Esq. The Secretary, C. B. Kingdon, Esq., read the report, which showed that the Association was in a very prosperous condition. The Deputation, Archdeacon Moule, from Mid China, gave an account of his labours in that country. C. B. K.

Blackburn.—In the Town Hall Assembly-room, Blackburn, on Monday evening, October 13th, the sixty-first Annual Meeting of the Church Missionary Society (Blackburn Auxiliary) was held. There was a very large and interested gathering. Bishop Cramer-Roberts, D.D., was in the chair. The Rev. F. E. Wigram gave an interesting account of the various places he had visited, and urged the necessity of more vigorous work on behalf of the Society. The Rev. J. P. Ellwood, from North India, then gave a brief description of his work. Sermons were preached in all the Blackburn churches on the Sunday.

Bradford.—The Annual Meeting of the Bradford Branch of the Society was held on October 27th, in the Mechanics' Institute, under the presidency of the Bishop of Ripon. The Rev. A. J. G. Nash read the Annual Report, and the financial statement was read by Mr. Sidney Smith. The Chairman then addressed the meeting, and the Rev. H. E. Fox and the Rev. A. E. Ball afterwards spoke on Mission work in India, and the meeting concluded with the Benediction by Canon Bardsley.

Bristol and Clifton.—The Annual Conference and Meetings of the Union for Prayer and Work for Bristol and Clifton were held in the Blind Asylum Hall on October 28th. At the Morning Conference the chair was occupied by Dr. Lock, in the unavoidable absence of Mr. O'Donoghue, the President; and at the Afternoon and Evening Meetings the chairmen were respectively the Rev. G. B. James and General Grove. The Rev. J. B. Whiting, of Ramsgate, kindly attended as the representative of the London Committee. The subject of his address in the afternoon was, "The C.M.S. a Society with a History and Fixed Principles;" and in the evening, "Expanding Opportunity Abroad and Expanding Interest at Home." At the Morning Conference proposals were discussed for increasing the usefulness of the Union. It was stated that arrangements had been made to *localize the Gleaner* from the commencement of the ensuing year; and the fact was named that a C.M.S. Union of Younger Clergy had also recently been formed. A. P. N.

Cambridge.—A Special Valedictory Service was held at Holy Trinity Church, Cambridge, on Monday evening, October 13th, for the purpose of bidding farewell to, and beseeching the blessing of Almighty God upon, a number of missionaries who are about to proceed from Cambridge to the foreign mission-field, viz. the Revs. J. I. Jones, H. D. Goldsmith, J. H. Horsburgh, J. N. Carpenter, H. J. Molony, E. T. Sandys, C. E. T. Biscoe, and D. M. Lang.

The Annual Tea in connection with the C.M.S. took place in the large room of the Guildhall on Tuesday evening, October 21st. About 500 persons attended the repast. The Public Meeting which followed was largely attended. The Rev. H. C. G. Moule, Principal of Ridley Hall, presided, and he was supported by several of the local clergy, including the Rev. J. Barton, who had recently returned from South India. The Rev. J. Barton and the Rev. J. C. Hoare, Principal of the C.M. College at Ningpo, spoke.

Canterbury.—The Annual Meeting of the East Kent Branch of the Society was held in St. George's Hall, Canterbury, on Monday evening, October 27th. The Dean of Canterbury presided. He called attention to the very great growth of missionary enterprise in Africa. Colonel Horsley read the report, which showed a slight increase in the amount collected. The Bishop of Sierra Leone then gave

an account of his work and of the progress that was being made. Archdeacon Maundrell followed, and gave an account of his work in Japan. The Bishop of Dover also spoke.

Chelmsford.—On Tuesday, October 21st, the Annual Meeting of the South Essex Auxiliary of this Society was held at the Corn Exchange, Mr. R. H. Crabb presiding. The Rev. W. Trimmer (Hon. Sec.) read the annual report, which stated that, owing to the re-arrangement of the district, Witham and three neighbouring parishes had been placed in the North Essex Auxiliary, but Romford and other parishes had been affiliated with the South Essex Auxiliary. This re-arrangement accounted for a large increase in the income of the Auxiliary, but it was satisfactory to know that under the old arrangement there would have been a substantial advance. Last year the amount raised was 758*l.* 14*s.*; and this year, under the old arrangement, it would have been 846*l.* 9*s.* 6*d.*, and under the new arrangement the amount was 942*l.* 3*s.* 0½*d.* Of the 422 parishes in Essex, only 134 contributed to the C.M.S., and there were 129 parishes which supported neither the S.P.G. nor the C.M.S. Mr. C. E. Ridley had consented to act as Treasurer.

Cork.—Meetings were held to bid farewell to the Rev. J. P. Haythornthwaite, proceeding to Agra, on October 24th, at St. Luke's, Cork, the Archdeacon of Cork in the chair; on October 27th, at Christ Church, the Rev. Canon Harley; at St. Mary Shandon, the Rev. Canon Powell in the chair; and at St. Peter's, the Rev. J. H. Thorpe, M.A. These meetings were very well attended, and at the two first large audiences were present. Before the St. Luke's meeting, a number of ladies and gentlemen met at tea in the Parochial Rooms, on the invitation of the Archdeacon and Mrs. Archdall, and had an opportunity of exchanging greetings with Mr. Haythornthwaite, and learning from him particulars of his future work. Afterwards the rooms were filled with a large audience. A lecture, illustrated by magic-lantern views, having been delivered by the Rev. J. H. Thorpe (Rector of St. Peter's) on Japan, the Archdeacon referred in affectionate and appreciative terms to Mr. Haythornthwaite and his work. The meeting was also addressed by the Rev. Canon Dobbin, the Revs. R. Clarke and F. W. Ainley. The Rev. J. P. Haythornthwaite replied.

At Christ Church appropriate addresses were delivered by the Revs. E. Gibbings, G. P. Quick, J. H. Thorpe, and Canon Galway, LL.D. J. H. T.

Deal.—A series of Missionary Services and Meetings have been held in connection with St. George's during the past few days. On Saturday evening, Oct. 18th, a Preparatory Prayer-meeting in the Blackburn Institute was well attended, and on Sunday Sermons were preached on behalf of the Society by the Rev. H. D. Goldsmith, a missionary from India. A Children's Missionary Meeting on Tuesday afternoon was followed by a General Meeting in the Blackburn Institute in the evening. The Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate, the Rev. S. A. Selwyn, and the Rev. H. D. Goldsmith spoke.

Derby.—The C.M.S. Loan Exhibition at Derby was eminently successful. In addition to exhibits from the C.M. House and those closely connected with it, there were several important collections from friends in the neighbourhood, especially those of Sir H. Wilmot, Bart., the Hon. Lady Walker, Rev. Canon Knight, and Mr. J. Burness. The Drill Hall presented a very charming and attractive appearance. The Exhibition was opened on November 5th, and was kept open for the three following days, and was very largely attended. Lectures were given in the courts and in a room specially used for the purpose, and excited much interest. The Ven. Archdeacon Reeve, Rev. R. Ashe, Rev. W. E. Taylor, Rev. H. E. Fox, of Durham, Mr. J. Burness, Rev. C. H. Gillespie, and Mrs. Stewart, of Foo-chow, were the principal lecturers. A Zenana Court, under the care of Mrs. Greaves and Mrs. Bardsley, was very attractive. One striking feature of the Exhibition was the kindly spirit of all concerned, including the numerous visitors. There can be no doubt that a deep impression of the reality,

extent, and success of missionary work has been made on large numbers of people. During the last four hours upwards of 2000 persons paid for admission. There was an opening service each day. On the 5th, Rowland Smith, Esq., presided, and was supported by Sir T. W. Evans, Bart., and many influential persons. The inaugural address was given by Sir R. Temple, Bart., and was well worthy of the occasion. On the 6th, C. E. Newton, Esq., presided; on the 7th, the Lord Bishop of Southwell; and on the 8th, the Rev. Canon Knight. A Sale of Work was conducted by many ladies of the town and county. To raise money was not the object of the Committee, but a sum of upwards of 500*l.* was taken at the door and in the room. The Chairman of the Committee was the Rev. Canon Knight, and the Secretaries, to whose earnest work the success was due, were the Rev. J. H. Askwith, Rev. W. Martin, and Mr. H. H. Bemrose. R. J. K.

Durham.—The Autumnal Meeting of the Durham Branch of the Society was held in the Town Hall, Durham, on Tuesday evening, October 28th. The Bishop of Durham presided. The Rev. H. E. Fox made a financial statement showing that for the year ending March 31st, 1890, the sum of 857*l.* 16*s.* 6*d.* had been raised by the Branch. The Chairman having made a very interesting speech, was followed by Archdeacon Moule and the Rev. F. E. Wigram. The collection amounted to 16*l.*

Exeter.—A very interesting and helpful series of Meetings and Services has just been held, and must have done a great deal to stir up missionary enterprise and zeal. The first meeting was of a devotional character, in St. Leonard's School-room, on Thursday, November 6th, under the presidency of the Rector, the Rev. J. F. Sheldon. In the evening a Service was held in St. Mary Major Parish Church, when an address was given to the members of the Gleaners' Union by the Rev. J. H. Horsburgh. The next morning Holy Communion was administered in Holy Trinity Church (the Rev. F. L. Bazeley, Rector). This was followed by a Breakfast in the Rougemont Assembly Rooms. The President, Sir John H. Kennaway, Bart., M.P., kindly came in from Escot, and among the company were many clergy and friends of the Society. A devotional address was given by Canon Trefusis on Christian fellowship, founded on the Epistle for the week. Prebendary Edmonds closed with earnest prayer. The Hon. Dist. Secretaries met at eleven under the presidency of Prebendary Edmonds. After the reports had been read, a telling address on the missionary openings in China was kindly given by the Rev. J. H. Horsburgh. The Annual Meeting followed at 12 o'clock. Sir John Kennaway occupied the chair, and was supported by a goodly number of clergy and laity. The report, a most encouraging one, was read by the Rev. W. G. Mallett, who also had a long list of names to read of those who were unable to attend; after which the Revs. J. Ilsley, J. H. Horsburgh, Dr. Browning and the Archdeacon of Exeter addressed those present. The climax of quiet enthusiasm was reached in the evening. The room was well filled, and the attention was well sustained to the very last. A great number of the younger clergy were present, and great results may be prayerfully anticipated. The Bishop of Exeter presided, and Sir John Kennaway was again present. The Rev. W. G. Mallett represented the Society, and introduced the missionaries who were soon leaving for their work abroad. The Revs. J. Brown, J. P. Haythornthwaite, J. H. Horsburgh, and Dr. Browning, and the Rev. J. Ilsley then spoke. The speeches of the brethren, though so different in matter, were all given in a quiet, prayerful, joyous spirit. Exeter was aroused last November by its full week of missionary addresses and the Loan Exhibition, but again was it aroused by this dismissal of missionaries. The Rev. J. F. Sheldon and Canon Trefusis commended the departing brethren in prayer, and then with the doxology and the blessing the Anniversary closed. W. G. M.

Hampstead.—On Thursday evening, October 23rd, the Annual Meeting of the Hampstead Auxiliary of the Society was held at the Vestry Hall, Haverstock Hill. There was a large attendance. Mr. Robert B. Woodd presided. On the platform were the Rev. G. F. Head, Rev. J. Kirkman, Rev. H. Sharpe, Rev. F. E.

Wigram, and Major Toller, the Treasurer of the Auxiliary. The Revs. T. Bomford, from Multan, J. H. Horsburgh and Dr. Main, from China, attended as a Deputation from the Parent Society. The Chairman expressed his regret at the absence of the President of the Auxiliary, Mr. Samuel Hoare, M.P., who was about to depart for India, or was already on his way thither, and would doubtless embrace the opportunity of seeing something of the great missionary work that was going on in that country. Major Toller (Treasurer) reported that last year had been a very satisfactory one in connection with the Auxiliary, which had sent 1792l. 3s. 10d. to the Parent Society, the largest annual contribution ever sent from Hampstead, he thought. Addresses were delivered by the Deputation. The Annual Meeting of the Juvenile Branch of the Auxiliary was held in the Vestry Hall on Wednesday afternoon.

Newcastle.—A Meeting, under the auspices of the Church Missionary Society, was held on October 10th in the Central Hall, Hood Street, Newcastle, to bid farewell to missionaries about to leave England, they being the Rev. H. J. Molony, for Central India; Dr. W. P. Mears and Mrs. Mears, for China; the Rev. W. G. Proctor, for North India; and Miss E. Ritson and Miss Fawcett, for Japan. The proceedings were of an entirely devotional character. The chair was taken by Mr. W. D. Cruddas. The hall was filled with a numerous and interested audience. The Chairman read a letter from the Bishop, stating that owing to pressure of business he was unable to be with them, as he should wish. Archdeacon Long, who represented the Parent Committee, presented each one of the missionaries in turn to those assembled, and said a few words regarding the spheres of labour to which they were about to proceed. The missionaries then addressed those present. Canon Tristram spoke on behalf of the two ladies mentioned. The Rev. H. E. Fox, of Durham, then delivered an address to the missionaries and the audience, basing his remarks on Psalm lxxxvii. He asked for the continual prayers of the audience on behalf of those going out into the mission-field. Canon Lintott offered up prayer, and Archdeacon Long pronounced the Benediction.

Oxford.—A Meeting was held in the Library of Wycliffe Hall on Wednesday evening, October 15th, for the purpose of bidding farewell to several missionaries who were on the point of leaving England. Among those present were the Principal of Wycliffe Hall (the Rev. F. J. Chavasse), who presided; the Rev. B. Baring-Gould (Central Sec. C.M.S.); the Rev. J. H. Horsburgh, for Mid China; the Revs. H. Gouldsmith and H. J. Molony, for North India, the former being stationed at Calcutta; the Rev. C. E. Tyndale Biscoe, for Cashmere; the Revs. Canon Christopher, H. C. Squires, R. G. Livingstone, J. Hewetson, and W. B. Keer; Commander Williams, and a large number of members of the University. The Principal said that he thought that that was the first time in the history of Oxford that men had gathered together there to say good-bye to some of their own age, from this and the sister University, who were going to devote their lives to missionary work, and he thought most of them would in consequence have more interest in Missions in the future. Mr. Baring-Gould introduced the outgoing missionaries, and made an appeal for more to come and help. Messrs. Horsburgh, Biscoe, Molony, and Gouldsmith then addressed the meeting.

Swansea.—As mentioned last month, the Anniversary Meetings in connection with the local Auxiliary commenced on Friday, October 3rd, with a Public Meeting at the suburb of Sketty. On Saturday a united Prayer-meeting was held in the Assembly Rooms, Swansea. The Vicar, Canon Allan Smith, presided, and there was a good attendance. On Sunday thirty-one sermons were preached in the churches of Swansea and neighbourhood by the Deputation and the Rev. J. W. Dixon (Assoc. Sec.). On Monday the Vicar invited the clergy of the Rural Deanery to the Vicarage, when deeply interesting addresses were delivered by the Revs. R. W. Stewart, missionary from Foo-Chow, China, and A. E. Ball, missionary from Karachi, Sindh. At 5.30 p.m. a large number of friends who had accepted the invitation of Canon and Mrs. Allan Smith to meet the Deputation and clergy of Swansea,

assembled in the Albert Minor Hall, and after conversation and refreshment, adjourned to the Albert Large Hall, where for the second time the Annual Meeting was held at half-past seven. Six years ago this meeting was held in the schoolroom, and 100 people were considered a good attendance. As an evidence of the growth of missionary interest, for two years the meeting filled the Minor Hall. This year there were at least 800 to 900 people. The Vicar presided, and most able addresses were delivered by the Revs. A. E. Ball and R. W. Stewart. A large Chinese idol, shown by Mr. Stewart, made a great impression upon the audience. Another evidence of growth of interest is seen in the contributions. In 1885 six Parochial Associations in the town raised 159*l.*, and there were no village associations. This year the report showed that ten Parochial Associations in the town and fourteen in the country had raised 436*l.* On Tuesday a meeting for ladies was held in the Assembly Rooms at 8 p.m., and one for juveniles in Holy Trinity Schoolroom at 7 p.m. On Wednesday meetings were held at St. Thomas', Swansea, at Oystermouth, and for Miss Grenfell's policemen's class. Sermons at Holy Trinity, Swansea, were preached on the following Sunday, October 12th, and sermons have been arranged at Ystalyfera, Cockett, Cwmbwela, Waunarlwydd, Aberavon, Gowerton, Kilvey, and Llansamlet. The collections at the Anniversary have amounted to 103*l.* 17*s.* 8*d.*, and seventy-five new boxes have been given out. On the Friday following the annual meeting a branch of the Gleaners' Union was formed for Swansea and the neighbourhood.

J. A. S.

Wolverhampton.—There was an unusually large gathering in the Exchange Hall, Wolverhampton, on Monday night, October 13th, in connection with the Annual Meeting of the local Auxiliary of the Church Missionary Society. The Earl of Harrowby, one of the Vice-presidents, presided. The Rev. C. L. Williams read the annual report, which stated sympathy with Foreign Missions was practically shown in that locally the Society received support from fourteen parishes out of twenty-three in the rural deanery of Wolverhampton, while five others sent in their contributions through the Wolverhampton Association. Dr. Malet presented the financial statement of the branch, which showed that 461*l.* had been raised during the past year. The Chairman then addressed the meeting, and expressed his warm anxiety on behalf of the great missionary cause which their venerable Society so well represented. The Rev. J. C. Hoare and Dr. Dalton also spoke.

SEVERAL other Auxiliaries have held their Anniversaries during the past month, but are omitted for want of space, such as Oakham, Fylde District, Marlborough Branch, Monmouth, Margate, Weymouth, Reading, Isle of Man, Belfast, &c. The Society's cause has also been further advocated during October, by Sermons or Meetings, or by both, at Wem (Parish Church), Buckland, Faringdon, Usk, Birmingham (St. Mark's, St. John's, St. James's, St. Jude's, St. Barnabas, and St. Martin's), Lynn (St. John's), Alstonfield (Parish Church), Otley, Whitchurch, St. Albans (St. Peter's), Willenhall (St. Giles's), Grantham (Parish Church), Chippenham, Broadway and Bincombe, Poringland, Gayton, Huntingdon (Parish Church), Spaxton, Stourbridge, Durham (St. Mary-le-Bow), Ilfracombe, Townstall, &c., Somerton (St. Michael's), Hazlemere, Southwick, Ware (Christ Church), Cranbrook, Brierley Hill, Rotherham, Tempsford, Stanley (Wakefield), Otford, Mark Cross, Humshaugh, Dunkirk, Glaston, Chesham, Wicken (Cambs.), Ripon, &c.

HARVEST THANKSGIVINGS have been held at Keighley (Parish Church), Islington (Parish Church), Lucker (Parish Church), Long Horsley, Over, Eynesford (St. Martin's), Market Rasen (Parish Church), Edenhall, Cornhill-on-Tweed, Ilderton (St. Michael's). Also at Aberdovey (St. Peter's), Llanyblodmel, Llanerfyl, in Wales; and Ardnarse Church and Irvinestown, in Ireland.

SALES OF WORK have taken place at Cambridge (Emmanuel College), Soham, Dover, Worcester, Ashford (Kent), Preston Auxiliary (Christ Church, St. Paul's, All Saints', and St. Luke's), Thetford, Newhaven, Walton, Ashbourne (St. John's), Bedford, Blackheath (St. John's), Ilfracombe, and Stanstead Abbots.

(Reports of meetings of the East Herts, West Kent, and Staffordshire C.M. Unions are unavoidably deferred.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 21st, 1890.—On the recommendation of the Ladies' Candidates Committee, the following were accepted as Lady Missionaries of the Society:—Miss A. Maddison, of Barnsley, and Miss L. Stubbs, of Sunderland. These two ladies were appointed to the Persia Mission tentatively.

Miss S. R. Savage, accepted by the Committee on September 30th, and Miss E. G. Reeve, accepted by the Committee on July 29th, were appointed to the Palestine Mission; the former for the proposed training class at Jerusalem, and the latter, in the first instance, for Jaffa.

The Rev. Sidney Swann, M.A., Trinity Hall, Cambridge, Curate of Sulby, Isle of Man, was accepted as an Honorary Missionary for work in Japan.

Dr. Duncan Main, recently returned from the Mid-China Mission, was present, and conversation was held with him. Dr. Main had been head of the Medical Mission at Hangchow since 1881. He stated that Native Christian Medical Evangelists had gone forth from the Training College under his charge, and had been of good service. Spiritual fruit had also been yielded at the Hospital itself, respecting which Dr. Main gave several interesting details.

The Committee took into consideration a letter from the Bishop of Madras regarding the future episcopal supervision of Tinnevely, and agreed to certain resolutions thereon.

In reference to a letter in the *Times* of this day from Mr. Henry M. Stanley, appealing for funds for the steamer it was proposed to place on the Victoria Nyanza, and indicating that it would be generously given to Missionaries of the Society, the Committee directed that a letter be addressed to the *Times* warmly thanking Mr. Stanley for his letter, explaining further the hesitation the Society has hitherto felt with regard to the proposed steamer, and stating that the Committee will only be able to accept it, if it is given, on the full understanding that the Society can only act as a Missionary Society, and would use the steamer exactly as if it had been wholly paid for out of the Society's funds.

Arrangements were agreed to regarding the work to be undertaken by the Rev. J. Ireland Jones at Kandy, namely, instruction of Divinity students.

Arrangements were agreed to regarding the Missionary party for the interior of China, under the direction of the Rev. J. H. Horsburgh.

Letters were read from the Rev. H. K. Binns and Dr. C. S. Edwards, stating that the Sultan of Zanzibar had given a convenient site on the Island of Mombasa for a hospital and doctor's residence, with a view to the Society establishing a Medical Mission there; also that the buildings would be provided without cost to the Society, Dr. Edwards having undertaken to raise the funds. The Committee gave their sanction to the plan, and directed that their thanks be conveyed to the Sultan of Zanzibar for his generous gift, and to her Majesty's Consul-General for his kindly offices in connection with it.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, Palestine, Ceylon, South China, Mid China, Japan, and North Pacific, various arrangements were agreed to with regard to those Missions.

Committee of Correspondence, November 4th.—Mr. Gaskoin Wright, L.R.C.P. Lond., and M.R.C.S. Eng., was accepted as a Medical Missionary of the Society, and Mr. George S. Woodward was accepted for Mr. Horsburgh's party in the interior of China. The Rev. G. H. V. Greaves, who was accepted in July, was appointed to the Eastern Equatorial Africa Mission.

Important letters and papers from the Niger Mission were referred to a Sub-Committee for consideration.

General Committee (Special), November 4th.—The Committee took leave of Miss A. Griffin and Miss A. Clapton, proceeding to the Soudan and Upper Niger Mission. The Instructions of the Committee were delivered by the Rev. Robert Lang, and the Missionaries were addressed by the Rev. Canon Money and the Chairman, and commended in prayer to the favour and protection of Almighty God by the Rev. R. Ransford.

Dr. C. F. Harford-Battersby, who had arrived from the Niger on the 2nd inst.,

was introduced to the Committee, and conversation was held with him. Dr. Harford-Battersby had sailed from the Niger in charge of Mr. Graham Wilmot Brooke and Mrs. Brooke, whom he had left at Madeira, the former convalescent after an attack of typhoid fever. He had thence accompanied the Rev. F. N. Eden, also suffering from the same complaint, to England, and purposed returning to the Mission on the 22nd inst., taking Miss Griffin and Miss Clapton to Lokoja under his escort. Dr. Harford-Battersby referred briefly to the medical work at Lokoja, in connection with which one convert from Mohammedanism had been baptized; and to the wide field for medical work among the heathen population at Gbebe and the country behind it, to which he hoped to pay special attention on his return.

A report was presented from the Committee of Estimates on the Financial position of the Society, and its prospects for the current year and the year next ensuing. They drew attention to the check given to the Society's savings on the exchange between India and England on account of the rise in the value of the rupee, also to the large increase of Missionaries, from 378 to 427 (including thirty honorary). The report dwelt upon the fact that the estimated expenditure is increasing in proportion much more rapidly than the estimated income; so that on the office estimates there might be a deficit on March 31st next of 10,000*l.*, and a still larger one on March 31st, 1892.

General Committee, November 11th.—The resolutions of the Committee of Correspondence of October 21st, regarding episcopal supervision in Tinnevely, were considered and adopted.

The Secretaries stated that the Right Rev. G. R. Eden, Bishop of Dover, had accepted the office of Vice-President of the Society.

The Committee gave a cordial welcome to the Rev. J. Barton, who had recently returned from Tinnevely, after nearly a twelvemonth of much labour in the Mission in connection with fresh organization and development.

The Committee heard with much regret of the death of their old and valued friend, Miss Murray, of Whitehaven, who was appointed an Honorary Life Member in May, 1890.

PUBLICATION NOTICES.

SPECIAL attention is called to the following new Publications, which have been issued since our last notice:—

Missionary Motives, Commands, Calls, Prayers, and Recompenses. Four Prize Outline Addresses by "Gleaners." Price 2*d.*

Arrows for Bows, or Missionary Anecdotes for Preachers, Teachers, and Speakers. By R. J. I. Price 2*d.*

"*What shall the answer be?*" Hymn by Miss S. G. Stock, with Music, as sung at G.U. Anniversary. Price 2*d.* per dozen, or 1*s.* per 100.

New Papers by H. P. G.:—(Single copies free.)

(1) *The Church Catechism and the Evangelization of the World.*

(2) *The Lord's Supper and the Evangelization of the World.*

(3) *Two Aspects of Missions.*

(4) *Prayer for Foreign Missions*, Selection of Texts ("Occasional Paper," No. 12). Free for any number.

"*The Grace of Giving.*" A Letter from a "Gleaner" ("Occasional Paper," No. 13). Free.

The paper, *What does it all mean?* written in dialogue form for working men, has been reprinted, and copies for distribution may be had on application.

New Edition of the *Travancore and Cochin Mission Pamphlet.* Price 1*d.*

Third Edition of *The Story of the Fuh-Kien Mission.* Limp cloth, 1*s.* 6*d.*; bevelled boards, 2*s.* 6*d.* [A capital book for presents or prizes.]

The *C.M. Pocket Book* (roan, gilt, 1*s.* 4*d.* post free), and *Pocket Kalendar* (lithographed covers, 4*d.* post free), for 1891, are also now ready. Friends should order early, a limited number only being printed.

The *Magazine Volumes* for 1890 were ready early in December. Will friends

kindly bear them in mind when selecting gift-books for Christmas, New Year, &c., especially the *C.M. Gleaner* (1s. 6d. coloured boards; 2s. 6d. cloth, gilt), and the *C.M. Juvenile Instructor* (1s. cloth, gilt; 1s. 6d. gilt edges)?

[Vide also page 2 of wrapper, and pp. 4 and 7 of the advertisement sheet.]

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for more men, in connection with the Day of Intercession.

Prayer for the Niger Mission. (P. 855.)

Prayer for the bereaved family of Mrs. Saththianadhan (p. 849); for Mrs. A. Hok (p. 868); for the Rev. R. P. Ashe, about to return to Uganda (p. 867); for the additional new recruits (p. 868); for the lady missionaries in Ceylon (p. 869); for New Zealand (pp. 869, 870).

Thanksgiving for news from Eastern Equatorial Africa, North and South India, Hang-chow, Japan, &c. (Pp. 847—854.) Prayer for these Missions.

NOTES OF THE MONTH.

DEPARTURES.

West Africa.—The Rev. W. J. Humphrey left Liverpool for Sierra Leone on Sept. 20.

Yoruba.—The Rev. J. and Mrs. Vernal left Liverpool for Lagos on Nov. 1.

Eastern Equatorial Africa.—The Misses M. A. Ackerman and E. Perrin left London for Mombasa on Oct. 27.

Egypt.—Mrs. and Miss Bywater left London for Cairo on Nov. 6.

Palestine.—Miss Elverson left London for Jerusalem on Nov. 8.—Miss E. G. Reeve left London for Ceylon, en route to Jaffa, on Nov. 20.

North India.—Messrs. J. W. Goodwin and E. R. Jackson left London for Mandla, Central Provinces, on Oct. 23.—The Rev. E. T. Sandys and Miss A. Sampson left London for Calcutta on Oct. 30.—The Rev. H. J. Molony and Mrs. H. D. Williamson left Marseilles for Mandla, C.P., on Nov. 8.—The Rev. A. E. and Mrs. Johnston for Allahabad, and Mrs. J. W. Stuart for Aligarh (N.W.P.), the Rev. H. and Mrs. Gouldsmith for Calcutta, and Rev. A. H., Mrs. and Miss Wright for Secundra (N.W.P.), left Liverpool on Nov. 11.

Punjab and Sindh.—Miss Clara Warren left Liverpool for Amritsar on Oct. 30.—The Rev. D. Davies for Amritsar, the Rev. E. Guilford for Tarn Taran, the Rev. R. J. Kennedy for Multan, the Rev. G. R. and Mrs. Ekins for Peshawar, and the Rev. C. E. Tyndale-Biscoe for Cashmire,—left London on Nov. 6.

South India.—The Rev. H. D. and Mrs. Goldsmith left London for Madras on Nov. 6.

Ceylon.—The Rev. J. I. and Mrs. Jones left London for Colombo on Oct. 25.

Japan.—The Rev. B. F. Buxton, Miss Sander, Miss Thompson, and party left Liverpool for Kobe on Oct. 2.

ARRIVALS.

Niger.—The Rev. F. N. Eden and Dr. C. F. Harford-Battersby left Akassa on Sept. 29, and arrived at Liverpool on Nov. 2.

Eastern Equatorial Africa.—The Rev. H. Cole left Kisokwe on Sept. 2, and arrived in England Oct. 23rd.

North India.—The Rev. G. H. and Mrs. Parsons left Calcutta on Oct. 9, and arrived in London on Nov. 13.

Mid China.—Mrs. Valentine left Shanghai on Sept. 27, and arrived in London on Nov. 12.

BIRTHS.

Niger.—On Nov. 1, at Funchal, Madeira, the wife of Mr. G. Wilmot Brooke, of a son.

South China.—On Oct 5, at Fuh Ning, the wife of Dr. B. van S. Taylor, of a son.

Japan.—On Aug. 4, at Tokio, the wife of the Rev. J. Williams, of a daughter.

New Zealand.—On Aug. 16, the wife of the Rev. W. Goodyear, of a daughter.

North-West America.—On May 19, at York Factory, the wife of the Ven. Archdeacon Winter, of a child (sex not given).

MARRIAGES.

Palestine.—On Oct. 11, at Rome, Dr. H. J. Bailey, of Gaza, to Margaret Helen Bailey, of Stroud, Gloucestershire.

North-West America.—On Oct. 29, at Gleichen, the Rev. J. W. Tims to Miss Violet Winifred Wood.

Contribution List.

In the following list of receipts from October 11th to November 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford.....	170	0	0	Hornsey: Christ Church.....	9	2	3
Berkshire: Faringdon.....	40	0	0	Kensal Green: St. Jude's.....	50	0	0
Newbury.....	10	0	0	Kilburn: Holy Trinity Juv. Assoc.....	3	11	10
Buckinghamshire: High Wycombe.....	10	10	0	Kilburn.....	42	14	6
Loudwater.....	14	17	0	St. Paul's.....	10	9	2
Cheshire: Cloughton: Christ Church.....	113	15	6	North Finchley: Christ Church.....	20	0	0
Wharton.....	7	10	2	Northwood.....	43	5	6
Cornwall: Otterham.....	10	0	0	Paddington: St. John's.....	55	5	0
St. Mawgan-in-Pyder.....	29	4	7	Stamford Hill: St. Ann's.....	10	10	0
Derbyshire: Brethby.....	1	16	0	Stepney: Christ Church.....	4	19	3
Derby and South Derbyshire.....	100	0	0	St. Peter's.....	1	6	0
Devonshire: Exmoor.....	3	18	6	St. Giles: Christ Church Juv. Assoc.....	8	7	
Plymouth and Stonehouse.....	108	2	10	Tottenham: St. Paul's.....	3	13	5
Dorsetshire: Charmouth.....	1	0	0	West Kensington: St. Mary's.....	40	18	6
Portland: St. John's.....	4	5	0	West Kensington Park: St. Matthew's.....	5	15	0
Wareham: St. Mary's.....	4	7	0	Westminster: St. Andrew's.....	5	9	0
Weymouth.....	150	0	0	Whetstone: St. John's.....	1	11	0
Durham: Gateshead Fell.....	52	1	10	Monmouthshire:			
Sunderland.....	170	0	0	Llangibby-cum-Cordypaen.....	16	18	9
Essex: Chigwell.....	54	0	7	Pontypool: St. James's.....	3	13	3
Childerditch.....	1	10	9	Rhymney.....	9	8	6
High Roding.....	1	14	0	Uk.....	6	0	0
Leyton.....	40	0	0	Norfolk: Thetford.....	13	6	
South Weald.....	100	0	0	Northamptonshire: Northampton.....	90	0	0
Stratford: St. Paul's.....	8	16	10	Nottinghamshire: Nottingham.....	100	0	0
Walthamstow.....	4	16	10	Upton.....	5	10	1
Woodford Wells.....	5	11	5	Rutlandshire: Uppulgham.....	23	1	10
Gloucestershire: Cheltenham.....	100	0	0	Shropshire: Bolas Magna.....	1	11	0
Harescomb.....	11	7		Church Aston.....	1	1	6
Olveston.....	8	10	9	Lilleshall.....	1	14	0
Temple Guiting and Cutsdean.....	3	4	7	Somersetshire: Kilmersdon.....	2	9	11
Tewkesbury.....	18	0	0	Mark.....	1	19	0
Uley and Vicinity.....	13	10	0	Somerset C.M.S. Union.....	5	0	4
Hampshire: Bishop's Waltham.....	4	12	5	Staffordshire: Alstonfield.....	13	10	9
Bournemouth: Ascham School.....	2	10	0	Milton.....	11	0	
Bournemouth.....	2	2	1	North Staffordshire Deaf-mute Con- gregations.....	10	2	
Holy Trinity.....	100	0	0	Walsall Wood.....	5	18	0
Burton.....	6	4	0	Willenhall.....	39	14	9
Curdridge.....	5	5	0	Wolverhampton: St. Jude's.....	19	5	10
Emsworth.....	20	0	0	Suffolk: Felixstowe.....	14	14	7
Fareham.....	24	17	3	Walton.....	30	17	11
Highcliffe.....	6	10	6	Surrey: Balham and Upper Tooting.....	8	0	6
Mudeford.....	6	3	0	Bermondsey: St. Luke's.....	3	0	0
Portchester.....	25	2	0	Brixton: St. Matthew's.....	70	19	6
Strathfieldsaye.....	19	3	8	Juvenile Association.....	23	13	0
Strathfield Turgis.....	16	6		Olapham: Ladies' Association.....	70	0	0
Herefordshire: Eytton.....	2	5	0	Croydon.....	132	7	5
Hertfordshire: North Mymms.....	1	0	0	Forest Hill: St. Paul's.....	17	6	6
Shenley.....	17	0		Guildford: St. Saviour's.....	1	6	8
St. Alban's: St. Peter's.....	9	11	10	Morden.....	20	0	0
West Hyde.....	5	8		Norbiton: St. Peter's.....	10	10	0
Huntingdonshire: Catworth.....	8	6		North Brixton: Christ Church.....	16	7	11
Kent: Beckenham: Christ Church.....	11	16	2	Peckham: St. Mary Magdalene.....	6	0	0
Chislehurst.....	5	8	10	Penge: Christ Church.....	3	13	10
Greenwich: St. Paul's.....	17	17	9	Tulse Hill.....	76	6	7
Hatcham: St. James's.....	45	4	6	West Molesey.....	1	0	0
Matfield.....	120	0	0	Woking: St. John's.....	40	0	0
Shoreham.....	10	6		Sussex: Broadwater and Worthing.....	280	0	0
Thunbridge Wells.....	15	1	4	Burgess Hill.....	19	13	9
Lancashire: Broughton: St. James's.....	2	10	7	Eastbourne.....	200	0	0
Carmel.....	6	0	0	Horsted Keynes.....	8	9	3
Leyland: St. Ambrose.....	5	0	0	Sompting.....	4	13	0
St. James's.....	7	7	0	Warwickshire:			
Leicestershire: Braunston.....	1	0	1	Birmingham: St. Martin's.....	1	0	0
Lincolnshire: Aslackby.....	3	0	0	Halford.....	2	8	0
High Tooton.....	10	0		Kenilworth.....	21	18	9
Marham-on-the-Hill.....	1	0	0	Upton.....	2	2	0
Quadring.....	4	1	4	Westmoreland: Long Marton.....	10	19	0
Middlesex:				Morland.....	5	15	8
Camden Town: St. Thomas's.....	1	11	4	Shap.....	2	15	1
Chelsea: St. John's.....	13	10	0	Strickland, Great.....	9	0	
Covent Garden: St. Paul's.....	6	5	2	Wiltshire: Hinton Parva.....	6	5	1
Ealing.....	205	13	8	Winsley.....	8	10	0
Hampstead, West: St. James's.....	5	7	11	Yatesbury.....	2	14	0
Harefield.....	16	4	5	Worcestershire: Bredon.....	3	8	4

Yorkshire: Baildon	2	1	0
Braithwell	4	7	0
Copgrove	4	12	10
Hackness	4	10	6
Keighley	29	17	1
Kirkby Malham	2	13	11
Kirkby Overblow	3	16	3
Langton-on-Swale	1	3	0
Morley: St. Paul's	1	0	0
North Cave, &c.	25	0	0
Oughershaw	28	19	5
Sedburgh	12	18	7
York	500	0	0

ASSOCIATIONS IN WALES.

Brecknockshire: Llangattock	6	0	6
Carmarthenshire: Carmarthen	20	0	0
Carnarvonshire: Llanfaglan	1	4	8
Denbighshire: Bodvri	3	1	9
Glamorganshire: Llandaff	13	13	9
Swansea: Ladies' Assoc.	12	4	8
Merionethshire: Bont-ddu Chapelry	1	4	7
Montgomeryshire: Manafon	5	0	5

BENEFACTIONS.

A. D. B.	500	0	0
"Anonymous"	100	0	0
"Anon. Colwyn Bay"	5	0	0
"Aunt 69"	15	0	0
Bevan, F. A., in memory of his Father 1000	0	0	0
Bosanquet, S. C., Esq., Dingeston Court	5	0	0
Buttanshaw, Rev. Prebendary J., Bath. 103	0	0	0
Buxton, Dowager Lady, Cromer	100	0	0
C. M. P., in lieu of Legacy	10	0	0
Gibb, Messrs. B., Son, and Co.	10	10	0
Gibbs, Colonel G. R., Greenwich	50	0	0
Grubb, Fredk., Esq., Cheltenham	30	0	0
Harden, Mrs. J. W.	60	0	0
Holland, Miss F. M., Newington Green Rd., for Catechists in China and Africa	30	0	0
Holland, Mrs., Hyde Park Gardens	50	0	0
"In Memory of Two Dear Sisters"	22	17	10
"In Memory of the Rev. J. M. C."	10	0	0
Keawick Convention:			
Hutchinson, Mrs., Hampstead	5	0	0
"Lois"	150	0	0
Thankoffering for Journeying Mercies	20	0	0
Lockett, Rev. A. G., Bengal, per E. T. Lockett, Esq.	11	0	0
M. F.	10	0	0
N.	30	0	0
"Nemo"	100	0	0
Pierson, Miss, Cheltenham	50	0	0
Powell, Miss, Grasmere	5	0	0
Rentiers, Mrs., Clapham, for China	10	0	0
Robson, Miss K.	50	0	0
Soames, Captain, St. Stephen's Square	9	14	7
W.	60	0	0
Webb, Wm. H., Esq., Surbiton Hill	5	0	0
Youle, Fredk., Esq., Montague Street	50	0	0
Gleaners' Union:—			
"A Gleaner," for the training of Missionary for Africa	50	0	0
"From a Gleaner, for training of a Lady Missionary"	55	0	0
Gleaner No. 21,310, Sale of Coins	13	15	0
Jones, Rev. C. F., Baildon (Sale of Foreign Stamps)	6	2	6
I. T.	50	0	0

COLLECTIONS.

Clark, Miss M. A., South Ockendon (Miss. Box)	1	1	0
Conslins, Mr. C., and Friends (Miss. Box)	2	13	0
Godsmith, Chas. Malcolm (Miss. Box)	1	2	3
Riddell, Miss L. M., Lichfield (Miss. Box)	1	0	0
Gleaners' Union:—			
Hay, Mrs. Charlotte, Dulwich, Bible-class Box	18	6	
Martin, late Miss, per Mrs. Meredith (Miss. Box)	1	4	1

LEGACIES.

Bowyer, late Miss Mary, of Diddington: Exors., Mr. G. Bowyer and Mr. Wm. Bowyer	198	19	0
Emery, late Mrs. Harriet, of Strood: Exor., J. Godfrey, Esq.	180	0	0
Murray, late Miss Hester, of Brasted, Sevenoaks: Exor., John Murray, Jun., Esq.	22	10	0
Oldham, late Miss Fanny, of Harrogate: Exor., Dr. Richard Ellis	22	10	0
Sims, late Mrs. Anne Maria, of Heavertree: Exor., Mr. E. Endicott	18	0	0
Tollner, late Miss Eliza, of Ramsgate: Exor. and Extrix., S. S. Gray, Esq., and Miss Emily Parker	20	0	0
Turner, late Rev. Charles Charrette, of Wear Gifford	45	0	0

FOREIGN CONTRIBUTIONS.

Canada: Domestic and Foreign Missionary Society	29	12	8
Italy: Baths of Lucca	1	0	0
Queensland: Ipswich	3	10	0

EGYPT, PALESTINE, AND PERSIA FUND.

Cox, Miss. Richmond, for Persia	25	0	0
Gleaners' Union:—			
Gleaner No. 15,688, towards Mission at Baghdad, Persia	10	0	0

CALCUTTA GIRLS' SCHOOL FUND.

Sampson, Ry Miss A. M., Barrow (coll.)	13	6	0
Wenham, A. E., Esq., per Miss A. M. Sampson	10	0	0

EXTENSION FUND.

Anonymous, for the maintenance of a new Missionary in Eastern Equatorial Africa	300	0	0
Beattie, Mrs. Alexander, Kingston Hill, in lieu of future subscriptions, for support of a Missionary in India for six years, per Messrs. Gedge, Kirby, and Millett	2000	0	0
Sandilands, Mrs., Sandown, for Peshawar	100	0	0

HIGHER EDUCATION IN INDIA FUND.

Harden, Mrs. J. W.	5	0	0
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JERUSALEM BISHOPRIC FUND.

Arbuthnot, H. R., Esq., Craven Hill Gardens (ann.)	10	10	0
Smith, P. V. Esq. (ann.)	10	0	0

NYANZA MISSION FUND.

C. M. P., in lieu of Legacy	50	0	0
Crossley Hall, Openshaw, per Rev. R. G. Macknight	5	0	0
Green, Miss E. A., Leicester	5	0	0
M. G.	5	0	0
Mitchell, Mrs., Sheffield	5	0	0
Slaughter, Edw., Esq., Clifton	5	0	0

RUGBY-FOX MEMORIAL FUND.

MacInnes, Miles, Esq., Rickerby	5	0	0
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SUDAN & UPPER NIGER MISSION FUND.			
Upper Holloway: St. John's	10	0	0

GLEANERS' UNION.

Anniversary Meetings:—			
Common Union Service at St. Mary-le-Strand	3	7	6
Meetings	38	11	10
"Our Own Missionary"—			
Macconn, late Miss J., Gleaner No. 20,254, per Miss M. C. Oates	5	0	0
Contributions	48	14	10

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams, Deacon and Manchester and Salford Bank, Limited, Birchlin Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.